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BARDIC AND HISTORICAL SURVEY OF RAJPUTANA.

A  
DESCRIPTIVE CATALOGUE  
OF

BARDIC AND HISTORICAL MANUSCRIPTS.

SECTION I:

*Prose Chronicles.*

PART I:

*Jodhpur State.*

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BY  
DR. L. P. TESSITORI

PASCIGULUS II

CALCUTTA A384

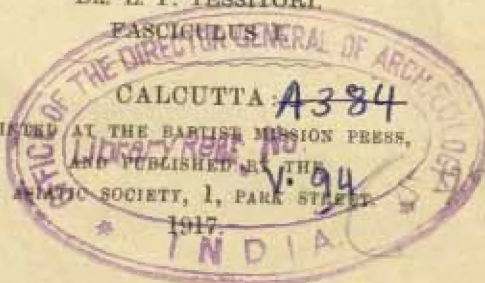
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Bardic & historical survey of Rajputana:  
A descriptive catalogue of Bardic & Historical  
Manuscripts - section 1. Prose chronicles  
Pt 1. Jodhpur State  
By

L. P. Tessitori

Fasciculus 1

Under the general title of "Prose Chronicles," the present section of the *Descriptive Catalogue of Bardic and Historical Manuscripts* includes all kinds of works in prose, such as those meant by the Marwari terms *khyāta*, *vāta*, *vigata*, *vaṃsāvaṇī*, *pidhīs* and similar ones, all of which partake more or less of an historical character. Bardic poems and songs, as well as works on non-historical subjects, when found interspersed in the same manuscripts, have also been described, though much more cursorily. In quoting extracts, preference has often been given to passages containing dates, figures, names, etc., or supplying some new information.

The importance of this section of the *Descriptive Catalogue* is increased by the fact that the works described in it form the richest source of information available in connection with the mediaeval history of Rajputana, and one of the scopes of the present *Catalogue* is to collect and classify all such materials—which to this day have mostly remained scattered and ignored—so as to make identification and reference possible and easy. Almost the generality of these works being anonymous and titleless, the number under which they are registered in the present *Catalogue* will enable one easily to cite them in any work of historical research that may be compiled in future.

L. P. T.

Jodhpur, August 1915.

Calcutta - 1917





## A DESCRIPTIVE CATALOGUE OF BARDIC AND HISTORICAL MSS.

### MS. 1 :—फुटकर ख्यात .

A MS. consisting of 262 sheets of paper, folded in the middle and bound so as to form a book of 524 leaves and 1048 pages. Each page measures  $9\frac{1}{2}$  to 6 inches, and contains from 15 to 17 lines of about 10 to 13 *akṣaras*. On both sides of the writing there is a narrow margin, on which, at the left, the mere word ख्यात is written. The MS. originally numbered only 193 sheets, i.e. 386 leaves, of which only 315 were written, apparently by the same hand. Subsequently the remaining leaves were also filled with writing and 69 sheets, making 138 new leaves, were inserted in the middle between the two leaves of sheet 193, thereby cutting the original MS. in the middle and causing an interruption in the context. The insertion of these new leaves has been dissimulated by continuing in them the progressive numeration of the first 193 leaves. The MS., as it stands now, consists therefore of the parts following :—

(a) The original फुटकर ख्यात, being a collection of miscellaneous notes on historical subjects, compiled at about the time of mahārājā Abhē Sīngha of Jodhpur, who is mentioned in leaf 41b, or shortly afterwards. Like all *khyātas*, it is in prose, but all sentences are numbered and the progressive numeration goes from 1 to [2]293. It is a curious *zibaldone* of summary informations on the most different subjects, given one after the other without any order, probably as they occurred to the mind of the writer, or as he came across them in reading or conversation. A few extracts will best help one to get an idea of the nature of the collection :—

पुरसोत्तमपुरी मै पहला रहियो जिण ब्रह्मचारी कासौजी  
असौघाट माथै जगन्नाथजी रौ भिंदर करायौ ॥ १ ॥ गोगाजी रौ मा  
वाकलदे बाप जोवराज घोड़ौ नीलौ सहर ददरेवौ ॥ २ ॥ खातण मोती  
रांगां भीमसिंघजी रै मरजी रौ खवास जिण रै गुर साहपुरा रौ साद  
आनदासजी ऊतो ॥ ३ ॥ ..... रूपसिंघजी रतनसिंघजी [ ..... ] इयां  
तीनां राजबियां नै अभैसिंघजी मराया ॥ ५२० ॥ ..... विनायक सु  
मिसरी आवै है जिका तुरसाई लियां छै है जवासा रा पांवां माथै पड़े



ओस वरप जिण सँ उवा ऊँ है ॥ ६०१ ॥ ..... गुजरात [ रा ]  
नाम मै आवै है रात जिण सँ इण मै अंधारौ है ॥ ६०५ ॥ रुपियां भरै  
गागरी जदौ वरै नागरी ॥ ६०६ ॥ ... महाराज राजसिंघजौ है पांच  
बेटा ऊँचा सामतसिंघ जिसे नागरीदास कहाँगा १ फतेसिंघजौ  
इंगरपु[र] सँ परण घरं नूँ आवतां मछी नदी री तीर देवलोक ऊँचा  
२ मुखसिंघजौ कानां है चौरौ हाथां सँ लियो राजसिंघजौ उगां नूँ  
कौद मै हीज राखिया ३ वीरसिंघजौ ज्यां है वडा बेटा [अमरसिंघजौ]  
केकड़ी उगां सँ कोटा सुरतसिंघजौ रलावतै ४ बाहादरसिंघजौ  
किसनगढ कौ राज बांधियो [५] ॥ ८६२ ॥ ... etc.

The collection ends:—

चातक दादुर मोर तोनूँ ही मेघ रा मित्र है वाला है जिणां मै  
मयर अतउत्तम है ॥ [२] २६१ ॥ मेघ चातक है फायदौ करै दादुर है  
अत फायदौ करै मोर है क्यूँ ही फायदौ करै नहीं ॥ [२] २६२ ॥ सोक  
संदोह पाथोद पटलानिगं ॥ [२] २६३ ॥

(b) A continuation of the same फुटकर ख्यात, written on the  
69 sheets inserted in the middle of the book. This is also  
made on the same lines as the former, and is at least posterior  
to Samvat 1825, which seems to be the most recent date men-  
tioned in it. About 25 leaves in the middle are left blank, on  
the margin of each there being mentioned the subject for which  
they were reserved, namely: जिनमत, राजा, चरण, वेदान्त, वैस, मेह,  
नाम, व्यवहार, सामान्य. At page 209a and ff. there is a long list of  
names of Cāraṇas, grouped under their different *khāpas*. Page  
236a gives the following summary account of the Jain philo-  
sophy:—

नेत्र चांपण मै अनंत समय वितौत छै जैग मै कहै ॥ [१] ३२६ ॥  
जिनमत मै सब्द नूँ पुद्गल मानै ॥ [१] ३३० ॥ रूपी द्रव्य रा परमाणु  
कहौजे अरूपी द्रव्य रा प्रदेस कहावै ॥ [१] ३३१ ॥ जीव १ धर्मास्ति-  
काय २ अधर्मास्तिकाय ३ आकास ४ यां चारां रा प्रदेस कहौजे जिण  
रौ खंड न होय सो प्रदेस ॥ [१] ३३२ ॥ आकास रा धर्मास्तिकाय रा  
अधर्मास्तिकाय रा जिता प्रदेस इता एक जीव रा प्रदेस ॥ [१] ३३३ ॥  
चसरेशु रौ तीसमौ हैंसौ परमाणु ॥ [१] ३३४ ॥ ... etc.



(c) A continuation of the same फुटकर ख्यात, written by the same hand as (b), on 39 of the blank leaves at the end of the original MS. Beginning:—

मुंछगौतां रो पीठी लिखते । धूहड़ १ रायपाल २ मोहण ३  
सुभटसेन ४ महेव ५ देवीचंद ६ ..... जैमल २२ नैगसी २३ करमसी  
२४ ... राव रियमलजौ रांगा लाखा नूं ले व्याया संवत १४४४ नागौर  
लौवी .....

The last six leaves contain a series of dates in chronological order, ranging from Samvat 1671 to 1765. Then comes:

(d) An anonymous work in 137 Sanskrit verses beginning वे मर्जन्ति निमज्जयन्ति च, and ending क्षमति पुलिनप्रष्टे चक्रवर्त्तकाः १२० : and after that :

(e) Three *gītas* of 4 verses each, by Vāiki Dāsa, the great-grandfather of the actual possessor of the MS., beginning: बलां जौत नित पाच लौधां भड़ां बरोदा ।, and ending: गुड़ा केस जेवां बाला भटिया गुमान ॥ ४ ॥

The MS. is in the possession of the Kavirājā Cāraṇa Āsiyō Gaṇesa Dāna of Jodhpur.

## MS. 2 :—फुटकर ख्यात वात तथा गीत .

A MS. consisting of 192 sheets of rough paper folded and stitched in the middle so as to form a book of the same description as the preceding MS. Almost all written by the same hand, probably Vāiki Dāsa's. In this case too, owing to the particular character of the collection, it is impossible to give a brief and at the same time exhaustive description of its contents. The MS. properly begins page 4a, with the words :

श्रीगणेशाय नमः चौर पौधियां माहे सुं न्यायादिकां रौ वात इय  
पोथी मै लिखनी ।,

which show that the author derived his information from different books. At page 5a there is the following definition of the terms: *itihāsa*, *vāta*, *prasāṅga* and similar ones :



जिण खिसा मै दरानो रहै सो खिसो इतिहास कहावै १ जिण  
खिसा मै कम दरानो सो खिसो वात कहावै २ इतिहास रो अवयव  
प्रसंग कहावै ३ जिण वात मै एक प्रसंग होज चमत्कारीक होय तिका  
वात दासतान कहावै ४ .....

The first pages contain many extracts from some *Jaina Paṭṭāvalī*. At page 24a the following account of the origin of some of the different *gacchas* is given :—

संवत् ११६७ वर्षे श्रीजिनवल्लभसूरिवारके मङ्गकरागच्छो जातः ॥  
१ ॥ संवत् १२[०]५ वर्षे श्रीजिनदत्त[सूरि]वारके श्रीजिनसेखरतः रुदे-  
कौच्यागच्छो जातः ॥ २ ॥ संवत् १३३० वर्षे श्रीजिनसिंहसूरितः लङ्गुडा-  
खरतरगच्छो जातः ॥ ३ ॥ संवत् १४२२ वर्षे श्रीजिनोदयसूरिवारके  
वेगडागच्छो जातः ॥ ४ ॥ ...

At page 96a we find a quotation of some Sanskrit verses giving a definition of the four *bhāṣās*, viz. Sanskrit, Prakrit, Apabhraṃśa and Pāśācī:

संस्कृतं प्राकृतं तस्यापभ्रंसं भूतभाषितं ।  
इति भाषासप्तस्रोऽपि याति काव्यस्य कायतां १  
संस्कृतं खर्गिणां भाषा सन्दसास्त्रेषु निक्षिता ।  
प्राकृतं तज्जतत्तुल्यं देस्यादिकमनेकधा २  
अपभ्रंसस्तु यच्छृङ्गं तत्तद्देसेषु भाषितं ।  
यद्भूतैरुच्यते किञ्चित् तद्भौतिकमिति स्मृतं ३ ...

Pages 101a—103a give a list of 233 Prakrit words with their Sanskrit equivalents. The words are in alphabetical order and go from the letter अ (अज्जो जिनः १) to the letter द (दुन्दर परितापयति २३३).

The historical information contained in the MS. is comparatively very scanty, most of the subjects being of a non-historical character. The *gītas* are interspersed with the prose, and they are mostly by Vāki Dāsa. Occasionally, quotations of Sanskrit *ślokas* are also met with.

The MS. is in the possession of the Kavirājā Cāraṇa Āsiyō Gaṇesa Dāna of Jodhpur.

## MS. 3:—जोधपुर रा राठौड़ों री ख्यात.

An anonymous work in four huge volumes, leather-bound, giving a detailed history of the Rāthōra rulers of Jodhpur with many particulars, names, dates and figures concerning Rajput chiefs, grants, income, etc., from the creation (see MS. 4) to the reign of mahārājā Māna Siṅgha. Modern, but very accurate copy. Size of the leaves 16 to 13½ inches. Each page generally contains 16 lines of about 22 akṣaras, a blank margin of 2 inches being left on all the four sides of the writing. Mār-wāri script. The original was probably compiled, from similar chronicles, in the last years of the reign of Māna Siṅgha. The first volume is missing.

The second volume consists of 269 leaves, of which 265 contain the text of the *khyāta*. The remaining 4 leaves had been left blank, 2 at the beginning and 2 at the end. Subsequently, the two blank leaves at the beginning were partially filled by other hands (apparently Murāri Dāna's and Gaṇesa Dāna's): the first with a copy of two letters by mahārājā Māna Siṅgha to *thākura* Nāthū Siṅgha of Pisāgana, dated Samvat 1862 and 1863, in both of which Nāthū Siṅgha is earnestly requested to go with an army to the help of Māna Siṅgha at Meratō; and the second with the *janmapatrī* of Karapōta Mahāvīra Durgā Dāsa (Samvat 1695, dvitīya śrāvana sudi 4 somavāra ghaṛī 20 pala 25). The volume contains:—

(a) महाराजा अजितसिंहजी री ख्यात, from p. 1a to p. 166b. After four preliminary lines giving the principal dates in the life of mahārājā Ajita Siṅgha, the narrative begins from the very death of Jasavanta Siṅgha:—

समत १७३५ रा पोस वद १० माहाराज जसवंतसिंहजी पिसोर  
में देवलौक ऊँचा पोस वद ११ राठोड़ रिगकोड़दास सूरजमल सग-  
रामसिंह ऊदेसिंह दुरगदास पंचोलौ अग्रदरूप रुघनाथ हरकिसन  
हरौदास पंचांगदास वगैरे सारे साथ सलाह कर पातसाहजी सँ  
मुलेह राखण वास्ते सेकुलाखां रो हिलाखां रो बेटा ने भतौज — — —  
— — — — — काजी वाकानवेस ने बुलाय नै संभालो  
दिरायो ने कारखांना ऊपर महोरां कराई । ....

Pages 38 and ff. contain a description of the glorious battle fought by the Rāthōras in the streets of Dilli (Samvat



1736) to defend their baby prince and their honour, and the list is given of all Rāṭhōras who were killed or wounded on that occasion. The account of the parricidal murder of Ajita Siṅgha is given p. 159a, and Bakhat Siṅgha is represented as the perpetrator of it, at the instigation of Abbē Siṅgha. The *khyāta* ends with a list of the wives and concubines of Ajita Siṅgha who mounted his funeral pyre.

(b) महाराजा अभैसिङ्गजी रौ ख्यात, from p. 167a to p. 225b.

After five lines giving the dates of mahārājā Abbē Siṅgha's birth (Samvat 1759), installation (S. 1781), and demise (S. 1805), the chronicle begins:—

जोधपुर महाराज अभैतसिंघजी देवलोक ज्वा आंग दुवाई  
महाराज अभैसिंघजी रौ फिरी ने बखतसिंघजी बडा महाराज  
देवलोक ज्वा रौ हकीकत अभैसिंघजी ने लिखी सो दिली खबर  
पोहती तरे अभैसिंघजी संपाडो करण जमनाजी पधारिया संवत  
१७८१ रा सांवण वद ८ सुकर राजतिलक विराजिया । ....

The narrative ends with a list of the *satīs*.

(c) महाराजा रामसिङ्गजी तथा महाराजा बखतसिङ्गजी रौ

ख्यात, from p. 225a to p. 265b. The reason for the two above-mentioned kings being grouped together is, of course, that the former was dispossessed by the latter. The chronicle begins with a description of the gifts distributed by Rāma Siṅgha on the event of his accession (Samvat 1806):—

महाराज श्रीरामसिंघजी गठ ऊपर राजतिलक विराजिया तरे  
इतरी इनायत कौयो तिग रौ विगत ॥ १ घायभाई देवकरण ने पचास  
५००००) हजार रुपिया रौ पटो ने हाथी घोड़ो पालखी जड़ाऊ  
तरवार कटारी मोतिया रौ कंठो किलंगो सिरपेच ऊठण बैठण रौ  
कुरब ...

and ends with the names of the ten *satīs* of Bakhat Siṅgha. The account of the circumstances under which the latter prince died, differs from that given by Tod, and is, indeed, much more likely. It will be seen from it, that the chronicler simply relates the particulars of the sudden illness and death of the prince as they are positively known to him, and refrains from casting any suspicion on anybody as to the cause of the same. Here is the sober account of the chronicler:—

पक्षे अजैनकवर बाई सुं मिलल मांछ पधारिया अजैनकवर बाई  
 किसनगढ रा राजा — — — — सिंघजी रौ बेटो था सो पक्षे माधौ-  
 सिंघजी रा डेरां सु पाछा पधारतां माथा में दरद ह्रबौ सो हाथी सुं  
 खासै अखार होय गया ताव चड गयौ डेरां पधारिया तरै उलटौ ह्रइ  
 तरै वेद सुरजमलजी नाइ देखतां ह्यौ कह्यौ के था जुर आकौ नहि  
 चाकरां रा करम पतला है ..... तीजे दिन समत १८०६ रा भादवा  
 सुद १२ तेरस विरसपतवार दोफार रा माहाराज श्रीवखतसिंघजी  
 देवलोक ऊँचा ।

The third volume consists of 196 leaves, of which 189 are filled with writing. It contains the following chronicles:—

(d) माहाराज विजेसिंघजी रौ ख्यात, from p. 1a to p. 171b.

It begins:—

माहाराज श्रीविजेसिंघजी ॥ समत १७८६ रा भिगसर वद १२  
 ब्रसपतवार रौ जन्म समत १८०६ रा भादवा — — — — नु माहारोट  
 में टीके विराजिया समत १८०६ रा माह्रा वद १२ मंगलवार जौधपुर  
 पधार सिंगगारचोकौ राजतिलक विराजिया समत १८४६ रा असाठ  
 वद १२ (२) देवलोक ह्रवा । .....

It will be noted that the last date differs from that in Tod, which is Samvat 1850. The day of the demise is again given in p. 153b as Samvat 1849, Aṣāḍha vadi 14, midnight. The chronicle of Vijē Śiṅgha does not end with page 153b, nor with the list of his *satīs* and of the public works completed under his reign, but an addition of 12 more pages is made, in which some subsidiary information is given and some particular events are related, which had been omitted in the main narrative. This addition is introduced p. 158b with the words:—

माहाराज श्रीविजेसिंघजी रा वखत रौ वातां बाकौ रह्यौ सो  
 अठे लिखौ रौ विगत ।

This addition exhibits, besides less important information, a copy of two letters, dated Samvat 1829, by rāṇā Aṛa Sī, in which he commits the province of Godhavāra to the care of Vijē Śiṅgha (pp. 161b—162b), and a detailed account of how the latter wrested Ūmarakoṭa from the Tālapuriyās, got rid of



Vijara, etc. (pp. 162*b*—171*b*). At the end the date of the loss of Ūmarakoṭa (Samvat 1869) is anticipated.

(e) माहाराजा भीमसिंहजी रौ ख्यात, from p. 172*a* to p. 188*b*.

After four lines giving the principal dates, the chronicle begins :—

माहाराज श्रीभीमसिंहजी पोहोकरण सुं जेसलमेर परखीजग  
पधारिया घा सो उठे माहाराज श्रीविजेसिंहजी देवलोक ऊवां रौ खबर  
पोहोती तरै ताकौद सुं कूच कर पोहोकरण पधारिया । . . . . ,

and ends with the list of *satīs*. The last page gives the date of birth (S. 1818) and demise (S. 1848) of Gumān Siṅgha, son of Vijē Siṅgha, and the date of birth of his son Māna Siṅgha (S. 1839).

The fourth volume consists of 313 leaves, of which 4 are blank, 2 at the beginning and 2 at the end. It contains :—

(f) माहाराजा मानसिंहजी रौ ख्यात, from p. 1*a* to p. 313*a*.

This begins :—

माहाराज विजेसिंहजी रे माहाराज कवार फतेसिंहजी पाटवी  
हा सो चलियां पकै पासवानजी चरन कर ने कवरजी सेरसिंहजी नू  
जुगराजपदवी दिराईं थौं ने पासवानजी रा वाभा तेजसिंहजी चल गया  
तरे मानसिंहजी ने पासवानजी आप रे खोलै ऊं राखिया या . . . . .

In pages 46*a*—49*b* a list is given of the chiefs, officers and Cāraṇas who in the fort of Jodhpur sustained the siege of Samvat 1863; the number of the Cāraṇas being seventeen, whereon Māna Siṅgha composed the following couplet :—

ठोड़ ठोड़ चंवक टहठहिया । भड़ थहिया के कोड़ भव ।

वाली लाज तजै के वहिया । सतरै जद रहिया सकव ॥ १ ॥

In pages 104*a*—106*a* the chronicler gives the Marwari text of the treaty concluded with the East India Company, Samvat 1875, and in pp. 158*a*—168*b* that of the conventions with Colonel John Sutherland. Pages 172*b*—243*a* contain a table exhibiting the names of the chiefs and fiefs of Marwar, and the figures of their respective income. In pages 169*b*—170*a* it is stated that the aforesaid table or report was caused to be drawn up by Māna Siṅgha at the instance of Colonel Sutherland. From p. 244*a* to p. 289*a* we have a :—

सिरदारों री पौडियों री विगत, containing genealogies of the different chiefs, with occasional particulars concerning the fiefs in their possession, as in the following genealogical account of the Cāpāvatas of Āṇvō:—

खोप चांपावतां रा ठिकाणां री पौडीयां । १ गांव आऊवो ।  
 राठोड़ देवौसिंघ १ कुसलसिंघ २ खोले जांबियां सुं आया वखतावर-  
 सिंघ ३ माघोसिंघ ४ सिवसिंघ ५ जेतसिंघ ६ कुसलसिंघ ७ तेज-  
 सिंघ ८ आइंदान ९ दलपत १० गोपालदासोत ११ मांडण १२ जसो  
 १३ मेरूदास १४ चांपावत १५ आइंदानोत बाजे आऊवौ जसाजी  
 री वसायो है पेहलो सुरजमलोतां रे दो तेजसिंघजी सुं इगां रे इबै  
 नाराज अजीतसिंघजी दीयो ॥

The chronicle is resumed p. 289b, with the composition of the *pañcāyata*, in Samvat 1896. The demise of Māna Singha is described p. 300a.

The MS. belongs to the Kaviṛājā Cāraṇa Āsiyō Gaṇeṣa Dāna of Jodhpur.

### MS. 4:—जोधपुर रा राठौड़ां री ख्यात .

The same work, complete in three volumes, leather-bound, in the shape of a *vahī* or account-book, each leaf measuring 32½ to 7½ inches<sup>1</sup> and containing from 45 to 60 lines of 16 to 23 *akṣaras*. The MS. contains the same and identical text as the preceding one (MS. 3), and, being somewhat older, appears to be the original from which the latter was copied. It is itself a copy of an older original, of which no mention is made.

The first volume consists of 118 leaves, of which the first two were originally left blank, and are therefore not included in the original numeration, though afterwards they were also filled with some subsidiary information and all the leaves were numbered afresh. The volume contains:—

(a) मंडोवर का वर्णन, p. 1b, a very short description of Mandora, in Hindī, not going beyond 29 lines of writing. It begins:—

<sup>1</sup> This is the size of the first volume. The other two measure only 26 to 6½ inches.



खवल में यहाँ मांडव्य रिसी का आखम था इस सबब से इस जगे का नाम मांडव्याखम हुआ इस लफज विगड कर मंडोवर हुआ है...

It states that the first inhabitants of Maṇḍora were Nāgas and supports the statement by quoting the word *Nāgaḍari*, the name of the torrent which flows at Maṇḍora in the rainy season, and the *Nāgapañcamī* festival, which is still held there.

(b) कितरीक बातों नीचला पानाँ माँहे बाकी रहौ तिके अटे  
लिखी, pp. 2a and 3a-b, some subsidiary information to be added to the text of the *khyāta* below. It comprises three notes: one on Jē Canda and Prithī Rāja to be inserted p. 5, one on Salakhō to be inserted p. 10, and one on the ancient history of Marwar. This is written in Hindi. The note on Jē Canda begins:—

राज जेचंद राजसु जिग कियौ जि[ग] मै सारा राजा आया  
चवांग प्रियौराज नहौ आयौ .....

(c) राठौड़ाँ री वंसावली, from p. 4a to p. 5a. A genealogy of the Rāthōras from the creation to Bharatha—the 123rd in descent from Nārāyaṇa—, who is represented as having installed himself on the throne of Kanōja, after killing its Pamvāra ruler Ajē Pāla, in the year Samvat 516, or shortly afterwards. The first lines are in a kind of Hindi, corrupted by Māravārī peculiarities:—

इसवर अरूप है जिस कै जिहान बनाने कौ म[न]सा हुई जब  
जमीन पांगी आग हुआ आसमान वगैरै पैदा हवै .....

(d) राठौड़ाँ री वंसावली तथा ख्यात आदिनारायण सँ महाराजा जसवन्तसिङ्गजी तौँदे, from p. 6a to p. 117b. In the beginning it is a mere genealogical list of names borrowed from the Purāṇas, with occasional biographical notes, which become more and more diffuse as we go on, till with *rāva Sīhō*—the 131st in the genealogy—the *vaṁśāvalī* takes the form of a real *khyāta*. The origin of the Rāthōras is traced to Kalyāṇī, in the Karaṇāṭaka, and thence to Kanōja:—

उतन कुंकगदेस गढ कल्याणी करणाटक पड़े कनवज थी  
कनोजीया कहाँगा (p. 6a).

Leaf 9 is blank. For Jē Canda two dates are given, viz. Samvat 1132 and Samvat 1181, the former being the date of his

accession to the throne, and the latter the date of his death. He is represented as having had a son by name Varadāi Sona, who, at his turn, had two sons, Seta Rāma and Thira Pāla. The former was the father of Sihò. The account of the exploits of Malinātha, son of Salakhò and step-brother of Virama De, which is one of the most important omissions in Tod's *Annals of Marwar*, is given p. 10a ff. Here Malinātha is represented as having made himself king of Khera, in Mahevò, in the year Samvat 1431. Of his eldest son, Jagamāla, it is said that he helped Ghara Si of Jesalmer against the Muhammadan invaders. The date of the death of Virama De is given as Samvat 1440.

With p. 17a begins the *khyāta* of Cūdò, the first episode related being the well-known legend of the hospitality granted him by the Cāraṇa Āihò at Kālāū :—

वीरमजी जोयावटि मै माराणा तरै चूंडाजी री मा मांगलियांगी  
चूंडाजी नै ले नै मारवाड़ मै आई सो थलि मै गांव कालाऊ चारण  
आल्हा बारठ रै घरै आय मांगलियांगी आप रो आपो कृपाय रहौ  
चूंडाजी चारण आल्हा रै केरड़ा चरावै ...etc.

The particulars of the death of Cūdò are not related, but it is simply stated, as also remarked by Tod, that he died in battle together with one thousand Rajputs :—

पहै कवरां रो साथ नागौर सु नौसरोयौ नै राव चूंडो अक  
हजार रजपुतां सु काम आयौ (p. 18b).

The history of Cūdò's successors proceeds in chronological order, and particulars become more and more diffuse as we come down with the times. The last reign described in this volume is that of Jasavanta Singha, whose chronicle begins from p. 77b. After the figures of the income of the *jāgīr* of Marwar, drawn up by the Pañcoji Manohara Dāsa, the narrative begins as follows :—

महाराज जसवंतसिंघजी संवत १६८३ रा महावद ४ मंगलवार  
रौ बुरहानपुर हवैजी मै जन्म संवत १६८१ रा सावण सुद ६ कासमौर  
मै राजा गजसिंघजी पातसाह साहजिहां स्र अरज कर वडौ बेटौ  
अमरसिंघजी टोका थो दूर कर जसवंतसिंघजी टोका नू थापिया संवत  
१६८४ रा असाठ वद ७ महाराज जसवंतसिंघजी नू टोका पातसाह  
साहजिहां आपरा हाथ स्र आगरै दियौ जसवंतसिंघजी जोधपुर स्र  
बुंदी परणीजग गया उठै महाराज गजसिंघजी रौ खबर आई नै



पातसाहजो रौ हकम आयौ दरगा आवजो तरै आगरै पधारिया ...  
etc.

After the *khyāta* of Jasavanta Siṅgha, which comes to an end p. 105a, we have :—

(e) राव अमरसिङ्गजी रौ वात, from p. 106a to p. 110a, namely a biographical account of Amara Siṅgha (see MS. 5 (j)) beginning :—

महाराज गजसिंघजी रे पाटवो कवर अमरसिंघजी था सो महाराज इयां सु नाराज था तिण सु अमरसिंघजी नै टोका सु दूर कौया संवत १६६१ लाहौर बुलाय पातसाहजो रै जूदा चाकर राखीया तरै पातसाह साहजिहां अडाई हजारो जात दोड हजार असवारां रौ मनसब दीयो तिण मै वड़ोद वमैरै पांच परगना दीया ...etc.

(f) राव रायसिङ्गजी रौ वात, from p. 110b to p. 112a. After five introductory lines, the narrative begins :—

पकै संवत १७१५ औरंगजेब रे नै साहसुजा रै पटणा कने गाव कुरड़ै लडाई हई जिण मै रायसिंघजी वड़ी बाहादुरी कौवो ...,

and closes with the information that mahārājā Ajita Siṅgha put to death the two sons of Indra Siṅgha and mahārājā Abhê Siṅgha took Nāgōra from Indra Siṅgha.

(g) महाराजा अजितसिङ्गजी रौ ख्यात, from p. 115a to p. 117b. The beginning of the chronicle of Ajita Siṅgha, ending abruptly in the penultimate page of the book with the words :

ओजी रै उमरावां नू फरमान,

in the description of the march of the Rāthōras from Pisōra to Lāhōra. In the second volume the same chronicle is started afresh.

The second volume consists of 290 leaves, and contains :—

(h) जोधपुर रा राठौड़ा रौ ख्यात महाराजा अजितसिङ्गजी रौ महाराजा बखतसिङ्गजी तई, from p. 1a to p. 184b. A chronicle of the reigns of Ajita Siṅgha, Abhê Siṅgha, Rāma Siṅgha, and Bakhat Siṅgha, identical with the contents of the second volume of the preceding MS.

(i) महाराजा रामसिंहजी रौ ख्यात, from p. 187a to p. 190a.

The beginning of the chronicle of Rāma Siṅgha related again in the same words as in the corresponding place in (h) above, and going as far as the mention of six elephants given by Rāma Siṅgha to the six most eminent *jāgirdārs*.

The third volume consists of 334 leaves, of which the last 18 are blank. The numeration begins with p. 5, which is marked 1, and goes as far as p. 266, marked 262. The next four pages are blank, and then come other 45 pages, which have a numeration by themselves. The volume contains:—

(j) महाराजा विजैसिंहजी रौ ख्यात, from p. 1a to p. 3b.

Only the beginning, a duplicate copy of the beginning of the following (k).

(k) जोधपुर रा राठौड़ों रौ ख्यात महाराजा विजैसिंहजी रौ महाराजा मानसिंहजी तौं, from p. 5a to p. 266a. Identical with the correspondent part in the preceding MS.

(l) ख्यात मांझली वात महाराजा विजैसिंहजी रौ राज रौ सिन्ध रौ मुलक उमरकोट टालपुरियां कना रौ लियौ नै विजड़ नै चूक करावौ तिग रौ विगत, from p. 271a to p. 276a. Identical with the contents of pp. 154a—158b, in the third volume of the preceding MS.

(m) महाराजा मानसिंहजी रौ राजलोक कँवर बायाँ पड़दा-बल्लौं बाभाँ वगैरौ रौ विगत, from p. 277a to p. 278a. A list of the wives and sons of Māna Siṅgha.

(n) वोकानेर रा राजा डूंगरसिंहजी रौ नाँवै करनल ग्याँन बुरक साहेब बहादुर अजगट गवरनर जनरल राजपूताना को तरफ रौ खरौतौ आबौ तिग रौ नकल, from p. 279a to p. 280b. A copy of an official letter by Col. John Brook to māharājā Dūgara Siṅgha of Bikaner, dated the 24th January 1873. In Hindūstānī. It begins:—

अपरं च आप कुं गदीनसौनी रयास्त वोकानेर फरमाया गया  
ओर दीनसौनी का खिलत सिरकार दोलतमदार को तरफ से कल



आप कुं पेहनाया गया परंत आप कुं मालुम होय के पिछले वरस इस रयास्त मै वेइतनांमो फेल रही थी .....

(o) सिरदारों री पौडियाँ री विगत, from p. 282a to p. 315a.

A genealogical account of the *Sirdārs* of the Jodhpur State, at the time of Māna Siṅgha. The work properly begins p. 283a, with the genealogy of the *thākura* of Āūvò :—

गांव आउवो र ॥ कुसालसिंघ १ बखतावरसिंघ २ माघोसिंघ ३ सिवसिंघ ४ ... etc.

In the last pages genealogies of *mutasaddīs*, *Osavālas*, etc., are also incorporated.

(p) मुल्क वसिया जिगां री विगत, from p. 315a to p. 316a.

A note giving the dates of the foundation of the principal cities of Rajputana. Cfr. MS. 5, (h).

The MS. belongs to the Kavirājā Cāraṇa Āsiyò Gaṇesa Dāna of Jodhpur.

## MS. 5.—फुटकर ख्यात .

A MS. in the form of a *vahī*, consisting of 330 leaves,  $24\frac{1}{2}$ " to 6" in size, stitched together at one end. Each page contains from 45 to 60 lines of writing, and each line from 18 to 24 *akṣaras*. Marwarī script, written in a running hand. The main part of the MS. may be a hundred years old at the most, but possibly some leaves at the beginning and certainly about 100 leaves at the end were written subsequently. In the oldest part of the MS. there are frequent additions by a later hand. The numeration begins after leaf 6, and goes from 1 to 229, but leaves 220—229 are somewhat later in time. The original MS. is therefore represented by pp. 1—219. The remaining pages are not numbered.

The MS. contains :—

(a) किसनगढ री ख्यात, from p. 1a to p. 3a<sup>1</sup>. A very summary historical sketch of Kisanagadha, probably compiled during the time of mahārājā Māna Siṅgha of Jodhpur. It

<sup>1</sup> For the sake of simplicity, I disregard the original enumeration, and number all the leaves afresh from 1 to 330.

starts from the birth of Kisana Singh and the *jāgīr* obtained by him at Āsopa :—

मोटा राजा उदैसिंघजी रा बेटा कौसनसिंघजी कहावा रा  
भाणेजा राखी मगरंगदै रा पेट रा स० १६६६ रा जेठ व २ रो जनम ।  
मोटा रा[जा] उदैसिंघजी स० १६५२ आसोप कौसनसिंघजी ने  
पटै दीवो .....

(b) राठौड़ाँ रो वंसावली, p. 4a. Incomplete, as it does not go beyond the first page. A genealogy tracing the origin of the Rāthōras to Ādi Nārāyaṇa, through Brahmā, Marici, Kaśyapa, etc. It begins :—

श्रीआदनारायणजी रो नाम सँ कमल उत्पन्न ऊवौ तिण मै  
श्रीवज्राजी प्रगट ऊवा ...

(c) राजाँ रो तथा पातसाह्याँ रो जगमपत्रियाँ, from p. 6a to p. 6b. Horoscopes of some of the Rāthōra rulers of Jodhpur from Jodhō to the sons of Māna Singh, as well as of Cahuvāṇa Pṛthvi Rāja, Kachavāhā Savāl Jē Singh and Pratāpa Singh, and of four of the emperors of Dillī, from Akbar to Orangzeb. P. 6a the horoscope of Jasavanta Singh II has been added by a later hand.

(d) कौलनामौ सिरकार बङ्करेजाँ रै नै जोधपुर महाराजा मानसिङ्गजी रै, from p. 9a to p. 10b. A copy of the treaty between the Hon. East India Company and mahārājā Māna Singh of Jodhpur, concluded at Dillī by Mr. Charles Theophilus Metcalfe and Vyāsa Āsopā Viṣena Rāma, Saṃvat 1875 (*sic!*). It begins :—

सौरकार अंगरेज कंपनी बहादुर कै अर माहाराज मानसिंघ  
बहादुर राज जोधपुर जुगराज नाराज कवार कचसिंघ बहादुर कै  
अर मौसतर मटकलप आरकस साकलस<sup>1</sup> बाहदुर .....

(e) जोधपुर रो ख्यात, or, more properly, जोधपुर रा राठौड़ाँ रो ख्यात, from p. 11a to p. 76b. A history of the Rāthōras of Marwar from the settlement of Sihō to the death of Jasavanta

<sup>1</sup> Corrupt rendering of Theophilus.



*Siṅha*. The first two pages contain a description of Maṇḍora. The text begins :—

... जोधपुर रौ हकीगत [॥] चाद सहर मंडोवर यो सासन मै  
पदमपुराण मै इण समत ने मंडोवर सुभेर रौ बेटो कहै कै तीण रौ  
माहातम घणो कहै कै मंडलेश्वर माहादेव नंदो नागदरो सुरजकुंड रौ  
घणो माहातम कै .....

The chronicle ends with the names of the *satīs* of Jasa-  
vanta Siṅha.

(f) अजितविलास or महाराजा अजितसिंहजी रौ ख्यात, from  
p. 77a to p. 121a. A chronicle of the reign of Ajita Siṅha  
mahārājā of Jodhpur. The chronicle does not begin with the  
birth of Ajita Siṅha, as might be supposed, but starts from the  
very migration of Seta Rāma and Sīhō from Kanōja. Accord-  
ing to this account, the Solāṅkiṇ obtained in marriage by  
Sīhō, was the sister of Cāvarō Mūla Rāja of Pāṭana:—

बध राठोड़ मारवाड़ मै आया तीण रौ हकीगत लोखंतै ॥ राव  
सौहोजी सेतराम रौ राव सौहोजी कगवज सु आया स० १२१२ रा  
कातो सुद २ लाख फुलांणी नु भार पाटण रा चावड़ा मूलराज नु फलै  
दौराई नै मूलराज रे बेण सोलंकणी परणीजीया .....

Follows the story of the dream had by the Solāṅkiṇ in  
Kheṛa, and then a very summary account of the Rāṭhōra  
princes intervening between Sīhō and Ajita Siṅha, with many  
quotations of traditional songs, till p. 82b the history of the  
latter prince commences from his birth at Lāhōra. From  
p. 99b to p. 103a, the narrative is broken by the insertion of a  
small poem of 212 *dūhās*, composed by Ajita Siṅha to record  
the names of those faithful ones who served him during his  
exile. It begins:—

करो वीखा मै चाकरो .....

and ends:—

सदा रहै निज दास ॥ २१२ ॥

From p. 108b to p. 110a again there is an insertion of  
117 *dūhās*, the first part of which were composed by Ajita  
Siṅha in Saṃvat 1773, to commemorate the death of Kalyāṇa  
Siṅha, ṭhākura of Ālaṇiyāvāsa, and Sirdār Siṅha, ṭhākura

of Rīyā. These *dūhās* are stated to have been composed at Dvārikā, where Ajita Siṅgha went to worship in Saṃvat 1773. The first *dūhō* runs as follows:—

बोर सबै आगंद ऊवौ अक वात नह चाह ।

कौल्याणो राजड़ तयो सुवो द्वारका मांह ॥ १ ॥

*Dūhō* 47 contains a reproach to the two wives of Sirdār Siṅgha, who refused to share their husbands' funeral pyre:—

सिरदारै साथे ऊतौ नारो परतग दोय ।

ठालो मूजो रहे गई साथ गई नह कोय ॥ ४७ ॥

Next follow four *dūhās* commemorating the kāyastha Rāma Kisana, who also died in Saṃvat 1773 at Baṛodō. It seems that Ajita Siṅgha's pilgrimage to Dvārikā was saddened by some epidemic disease, which decimated his retinue, for in *dūhō* 61 he regrets the loss of three thousand people:—

वीरय आवत जीवतां मर गा तीन हजार ।

and in *dūhō* 63 says that animals also died in considerable number:—

इतै मर गे राह में मांगस तीन हजार ।

ऊंट तुरंगम बैल रो कर कुंय सकै सुमार ॥ ६३ ॥

The remaining *dūhās* give an account of what passed during Ajita Siṅgha's march back to Jodhpur, beginning from the injunction, received at Viramagāva from the Emperor, to return immediately (*dūhō* 65).

The murder of Ajita Siṅgha is related p. 120*b*, but no mention is made of the author of it. It is simply stated that:—

चूक स न्दाराज बैकुंठ पधारौया ।

With the beginning of p. 121*a*, the life of Ajita Siṅgha comes to an end, but the chronicle is further continued, without any interruption, as far as Māna Siṅgha. Since this part has nothing to do with the title of *Ajita-vilāsa* given above, it may be better classed separately, as follows:—

(g) जोधपर रौ ग्यात महाराजा अभैसिङ्गजी सँ महाराजा

मानसिङ्गजी ताँई, from p. 121*a* to p. 235*b*. It contains a continued chronicle of the reigns of Abhē Siṅgha, Rāma Siṅgha, Bakhat Siṅgha, Vijē Siṅgha, Bhīma Siṅgha, and Māna Siṅgha. P. 145*b* the chronicler relates the death of Bakhat Siṅgha,



without making any allusion to his having been poisoned, and then makes a very interesting remark concerning his capabilities :—

स० १८०६ रा आसौज वद १३ श्वाराज श्रीवखतसिंहजी सोनोली  
रां हेरां देवलोक ऊवां नै कदास उमर बोहोतेरी ऊवै तो दोली  
बीरानै जीसो तेज थो ... ,

namely : he was such a powerful genius that, had he lived somewhat longer, he might have possibly sat on the throne of Dilli. It is noteworthy that the same opinion is expressed by Tod, p. 105 of his II volume (2nd edition). The reign of Vijē Śiṅha begins p. 147*a*, that of Bhīma Śiṅha p. 184*a*, and that of Māna Śiṅha p. 202*a*. As remarked above, the pages subsequent to p. 219 have been written somewhat later. P. 235*a* the following *gīta rō dūhō* is reported as having been composed by Māna Śiṅha on the death of the Cāraṇa Vāṇasūra Jugatō Tejāvata :—

पूरे पखै चाकरी पूगौ मरजौ रौ मुख मौढौ ।  
सुकवां जुगवा सुकव सरौसौ दुधणी जखौ न दोढौ ॥

Another interesting information, which testifies to Māna Śiṅha's predilection for the Cāraṇas, is given p. 242*a*, where it is recorded that on the Cāraṇa Vāṅkī Dāsa's telling Māna Śiṅha that he had a sum of 84,000 rupees in his possession, and would like to make up one *lākha*, he at once gave orders for 16,000 rupees to be paid to him. The *khyāta* ends abruptly p. 285*b*.

Then comes :—

(h) याद ओ स्मैर गाँव बसिया तिगाँ रौ संक्षेप [ छं ], from p. 286*a* to p. 287*b*. A short note giving the dates of the foundation of the most important cities in Rajputana. It begins with Dilli, and ends with Kucāmaṇa and gāva Rābana. The list contains 34 items, and is apparently compiled from different sources, as in places it is stated that one *khyāta* gives one date and another another.

Next comes :—

(i) और इलकावगाँवो अङ्कुरेजाँ रौ तरफ सँ श्रीहजूर साहिबाँ  
रै नाँवै आवै तथा श्रीहजूर साहिबाँ रौ तरफ सँ जावै तिगाँ रौ बकल,  
from p. 288*a* to p. 291*a*. A collection of formal modes of beginning and closing an official letter, as practised by the English, the Mahārājā of Jodhpur and the other native rulers in their mutual correspondence.

The following pages contain :—

(j) रावजी अमरसिंहजी री बात, from p. 292a to p. 297b.

A biographical sketch of Amara Singha of Jodhpur, the eldest son of mahārājā Gaja Siṅgha, who was excluded from the succession and met a violent death at the imperial court at Agra. It begins :—

अमरसिंहजी री जनम १६७० री थो नै १६६० रा बै० ज० मै  
राजाजी श्रीगजसिंहजी बारबटो दीयो जद पतझां रुहाजांहां लोहोर  
पधारौया थां सु ह्वाराज पीछ साधै लाहोर थां नै कंबर अमरसिंहजी  
बरस २० री उमर मे थां .....

At the end it is stated that the *vāṭa* is a true copy from the original, which was written in the year Samvat 1703.

(k) महाराजा मानसिंहजी री राखियां पासवानां कैवरा वामा भाई ऊवा तिगां री विगत, from p. 298a to p. 299a. A list of the sons of Māna Siṅgha, both legitimate and non-legitimate.

(l) महाराजा तखतसिंहजी री कैवरां री विगत, from p. 300b to p. 301a. A similar list of the sons of Takhat Siṅgha.

(m) सासण घटदरसण री गांव, from p. 302a to the end. A list of *āsanas* with the figures of their income, etc.

The MS. is in the possession of Cāraṇa Vapaṣūra Mahā Dāna of Jodhpur.

M. 6:—मूहणौत नैणसौ री ख्यात नै फुटकर वातां.

A MS. in the form of a *vahī*, leather-bound, originally consisting of 137 leaves, of which 116 filled with writing, and subsequently enlarged by the addition of 23 more leaves containing some extraneous matter. Size of the leaves 32" × 7½", 56 to 60 lines of writing per page, 18 to 25 *akṣaras* per line.

The MS., as it stands now, contains :—

(a) ख्यात मूहणौत नैणसौजी री वणाबोड़ी, from p. 4a to p. 119a. The famous *Khyāta* or rather collection of *Khyātas*



by Mūhanōta Nēpa Sī Jēmalōta, formerly *hākim* at Malārānō, then minister to mahārājā Jasavanta Siṅgha from Saṃvat 1714 to 1723. The *khyāta* is incomplete, as it contains only the first half of the work, namely the genealogies of the different Rajput tribes, as far as the end of the *Kānhara De ri vāta*. Copied by the Pañcoli Gumān Malla, in Saṃvat 1928.

The chapters contained in the text are the following:—

1. सौसोदियाँ रौ ख्यात, from p. 4a to p. 22b. It starts with a legend tracing the origin of the Sisodiyās to ten generations before rāvaḷa Bāpō, namely to Soma Datta, a posthumous son to a king of Nāsika, born at Nāgadraha and grown up by a brāhmaṇa named Vijē Datta. The text begins:—

आदि सौसोदिया आदि गैहिलोत कहौजे ओक बात यं सुगौ  
इगाँ रौ ठाकुरादे पेहली दिखल नु नासक चंवक जतौ सू इगाँ रौ  
पूरवज रौ सूरज रौ उपासन जतौ ... etc.,

and closes with a note on Devaliyō.

2. बूंदी रा धनिया हाडी रौ ख्यात, from p. 22b to p. 26b. It begins with Vāgō's son Hādō Devō, who went from Bhēsa-  
rora to Būdi and after killing the Miṇō king ruling there, made himself lord of the place. At the end a list of the Rajputs residing in the State of Būdi is also added.

3. वागड़ियाँ चजवागाँ रौ घौडी, from p. 26b to p. 27a. A genealogy of the Vāgaṛas from Brahmā (1st) to Lāla Siṅgha (39th).

4. दहियाँ रौ बात, from p. 27a to p. 27b. Written at Parbatasara in the year Saṃvat 1722. It traces the origin of the Dahiyās from Thālanēra to Ajamera, where they became possessors of Derāvara (Parbatasara), Harasora, and Māharōta. Then follows a genealogy from Ādi Nārāyaṇa (1st) to Mahā Siṅgha (47th).

5. बूंदेली रौ बात, from p. 27b to p. 28a. The chapter consists of three parts: an account of the *gaḍhas* held by the Būdelās, compiled from informations supplied to the author by Cakra Sena, *cākara* of rājā Vara Siṅgha, in Saṃvat 1710, then the *vāta* proper compiled from Kesō Dāsa's *Kavipriyā*; and lastly a genealogy from rājā Virū (1st) to Vikramajita (18th), son of Jaga Rāja.

6. मड बन्धव रा धनियाँ रौ बात, from p. 28a to p. 28b.

7. सौरोही रा धनिया देवड़ी रौ ख्यात, from p. 28b to

p. 37b. Composed in Samvat 1717. It begins with the sacrifice on Mount Ābū, and closes with a long series of *chappaya kavittas*, by Āsiyò Mālò.

8. भायलौ रौ वात, from p. 38a to p. 38b.

9. सोनगरा चऊवाणाँ रौ वात, from p. 39a to p. 43a. It starts from rāva Lākhaṇa, who obtained the sovereignty of Nāḍūla through the favour of Āsāpūri devī, and ends with the death of Kānhaṇa De, Samvat 1368.

10. साचोर रा चऊवाणाँ रौ वात, from p. 43a to p. 45b.

11. बोड़ा चऊवाणाँ रौ वात, p. 46a.

12. काँपलिया चऊवाणाँ रौ वात, from p. 46a to p. 46b.

13. खीचिया चऊवाणाँ रौ वात, from p. 46b to p. 48a. In the beginning a short genealogy is given from rāva Lākhaṇa to Māṇaka Rāva, and then the *vāta* proper begins from the latter.

14. अणहलवाड़ा पाटण रौ वात, from p. 48a to p. 48b. From the foundation of Anahilavārā by Cāvarò Vana Rāja to the conquest of Gujarat by Akbar, Samvat 1629.

15. सोलङ्गिया पाटण आयाँ रौ वात, from p. 48b to p. 49a.

16. जाड़ेचा लाखा नूँ सोलङ्गी मूलराज मारियाँ रौ वात, from p. 49a to p. 50b.

17. रुदमालौ घासाद सौधराव [ जैसिह्वदे ] करावौ तिण रौ वात, from p. 50b to p. 52a.

18. सोलङ्गिया खेराड़ाँ रौ वात, from p. 52a to p. 52b.

19. सोलङ्गिया नाथवत रौ वात, from p. 52b to p. 53a.

20. कक्वाह्राँ रौ ख्यात, from p. 53a to p. 61a. The work starts with a *vāta rājā Prihī Rāja ri*, giving an account of his pilgrimage to Dvārikā and his marriage with the daughter of rāṇò Sāgò. Then a long *vamśāvalī* is exhibited, in which, on the authority of Bhāta Rāja Pāṇa, the origin of the Kaucha-vāhas is traced to Ādi Nārāyaṇa. This *vamśāvalī* ends with Kīrata Siṅgha (180th), and then another *vamśāvalī* is given from Nārāyaṇa (1st) to rājā Puñjana (68th), after which the *khyāta* begins with an account of the foundation of Rohatāsa gaḍha by Rohitāsa, of Lāhōra by Lava, and of Gvālēra by Dholò, the son of Naja and husband of Māravanī.



21. खेड़ रा घणिया गोहिलाँ रौ बात, from p. 61a to p. 61b. It starts from the siege of Kheṛa by the Muhammadan invaders from Khurasan.

22. पँवाराँ रौ उतपत, from p. 61b to p. 62a.

23. साँखला पँवाराँ रौ बात, from p. 62a to p. 65a.

24. सोटा पँवाराँ रौ बात, from p. 65a to p. 66b.

25. भाटियाँ रौ ख्यात, from p. 66b to p. 112b. The chapter includes also separate histories of the different branches, such as: Urajanōta, Jesā, Rūpasī, Saravahīyā, Jārēcā.

26. भालाँ रौ ख्यात, from p. 112b to p. 113b.

27. राव सौहा रौ बात, from p. 114a to p. 116a.

28. कानड़दे रौ बात, from p. 116a to p. 119a.

The extraneous matter that has been incorporated in the MS. is the following:—

(b) तुँवर रामदेजौ रौ बात, p. 1a. The subject of the *vāta* is the well-known Rāma Sā Pīra, son of Aja Mala and founder of Rāmadevarō, three *kosa* to the north of Pohakarāṇa. The date given for him is Samvat 1600. The *vāta* begins:

दीली उपर तुँवराँ रो राज रयो हो सो तुँवर अनंगपाल रे  
बेटो ऊवो नह्यौ जीण सं अजमेर रो राजा चवांग पौरथीराज दोइतो  
हो जीकण ने सं० ॥ ११३८ रा मीगसर सुद५ दीली रो राज दीयो...

(c) गोगाजी रा जनम रौ विगत, p. 1a. A very short account of the birth of Gogō, son of Cahavāṇa Jēvara, and of how he caught a serpent, when a baby in his cradle, and put the serpent's head in his mouth to suck it. Said to have lived in Samvat 1300. It begins:—

चवांग जेवर तीण रो रांणा खेताब थो मठ ददरेवे राजधानी थौ  
जीण रौ रांणी रो नांव वङ्गल थो ...

(d) इलकाबर्नावी राजावाँ रै आपस मै खलिता लिखे लिग रौ, from p. 138a to p. 138b. Similar contents to MS. 5, (i). A small collection of forms of official letters as used by the Jodhpur Darbar in their correspondence with the rulers of Udēpura, Jēpura, Vikāṇēra, Kisanagaḍha, Siroht, and the Dakhina.

(e) उदैपुर रै राज रौ वंसावली, from p. 139a to p. 140a. A genealogy of the rulers of Mevāra, from Grahāditya (1st), the father of rāvaḷa Bāpō, to Simbhu Singhā (83rd).

(f) उदैपुर रा ऊमराव सोले सिरा रा बैठक रौ विगत, p. 140a. Sixteen items showing the rank and order according to which the sixteen chief *emīrs* of Udēpura sit in the presence of the Rānā.

(g) दीवान राणाजी पीतिचै बैसै तरै डावौ जौवखी मिसल रौ विगत, p. 140. A similar note regarding the rank and order of the said sixteen *emīrs* at the Rānā's table. At the end, the following *dūhō* is given, in which the different clans of the sixteen *emīrs* are specified :—

चग भाना चग पुरया चूडावत भिड़ चार ।

दोय सगता दोय राठवड़ सारंगदे र पंवार ॥ १ ॥

(h) उदैपुर रा जागीरदारों रौ विगत खांपवार आसामीवार, from p. 140b to 142b. A list of the *jāgīrdārs* of the Mevāra State, grouped under their different *khāpas*. At the end, a table is also given of the horses and foot-soldiers each of them is bound to supply to the State.

(i) जिसलमेर रा भाटौ महारावल रौ वंसावली, from p. 143a to p. 143b. A genealogy of the Bhātī mahārāvaḷas of Jesalamera, from Ādi Nārāyaṇa (1st) to Verisāla Kesarī Singhōta (155th).

(j) वीकानेर रा राजावाँ रौ पीडियाँ, from p. 144a to p. 144b. A genealogy of the Rāṭhōra rulers of Vikānera from rāva Vikō (1st) to mahārājā Dūgara Singhā (17th).

(k) किसनगढ़ रा राजावाँ रौ पीडियाँ, from p. 145a to p. 146b. A genealogy of the Rāṭhōra rulers of Kisanagaḍha from Udē Singhā to Prithī Singhā. It is something more than a mere genealogy as it also contains some further information, derived apparently from at least two different *khyātas*. At the end the *pādhīs* of Fatehgaḍha and Rājīyāvatō are also added.

(l) इंदर रा धखी राटौड़ाँ रौ पीडियाँ, p. 147a. From the



settlement of Sonaga, son of Sihò, to Bhavānti Sīngha. At the end *pidhis* of Sītāmaū, Rataḷāma and Āmajharò are also given.

(m) दिहौ रौ पातसाही रा सोवा २२ सिरकारौ १७८८ नै परगना २७६४ रौ पेदास रौ विगत, p. 148a. Tables exhibiting the figures, in *dāma* and rupees, of the income of each of the 22 provinces of the Dillī Empire. They bear no date.

(n) अविर तथा जेपुर रै राज रौ पौडियाँ नै राज कियौ तिग रौ विगत, from p. 150a to p. 150b. Tables exhibiting the names of the rulers of Dhūdhāra from Sodhadeva (1st) to Savāi Rāma Sīngha (38th), together with the years, months and days of the reign of each.

(o) जोधपुर रा राजावाँ रा परवानाँ रौ नकल, from p. 152b to p. 154a. Six *paravāṇās*, three of mahārājā Ajita Sīngha, two of Abhè Sīngha, one of Vijè Sīngha, and one of kāvāra Bhīva Sīngha, addressed to the *Imdā kiledārs* of Jodhpur. The dates are Samvat 1760, 1765, 1770, 1781, 1781, 1811, 1849, respectively. The fourth *paravāṇò* was issued by Abhè Sīngha at Jahānūbād, on the occasion of Ajita Sīngha's death.

The MS. belongs to the Kavirājā Cāraṇa Āsiyò Gaṇesa Dāna of Jodhpur.

## MS. 7:—मूहणौत नैणसौ रौ ख्यात नै फुटकर बातौ.

A MS. in the form of a *pothī*, cloth-bound, numbering 176 leaves, 13½" to 8½" in size. Current Marwari script. Each page contains about 25 lines of 18 to 23 *akṣaras*.

The contents are identical with those in the foregoing MS., of which this MS. appears to be a copy—made in Samvat 1941—except for some extraneous information on *śāsanās* granted to Cāraṇas, which is inserted pp. 3a—10a. Another difference from the before-mentioned MS. is that the order of the different parts is inverted, the *khyāta* of Mūhapōta NēṇaSi coming last. The new information contained in the present MS. is the following:—

(a) चारणाँ रा सासणाँ रौ विगत, from p. 3a to p. 10a. Consisting of seven separate notes as below:—

1. A note recording that the village Jodharāvasa was given in *śāsana* to Khiriyō Cira, at the time of rāja Prithi Rāja of Vikānera and Sagara of Mevāra, in the year Samvat 1872 (p. 3a). After three introductory lines the text begins:—

खिड़ीया चांनखजी रा बेटा तो लूणकरगजी तिगां रा बेटा  
रायमलजी तिगां रै चिरजी तिके गांव गोघेलावस रहता पकै उठा  
सूं जाय बीकानेर रा न्हा राज श्रीप्रथोराजजी किलांसिंघोत रो  
चाकरी लागी ....

On the margin there is the remark that the *tāmrapatra* recording the grant of the *śāsana* is still extant.

2. A note on three other villages given by the same Sagara to the Cāraṇas: Āsiyō Guṇesa, Miṣaṇa Duragō, and Siṇḍhāyaca Khūḍō.

3. A *kavitta* and a few lines of prose, recording that rāva Rīṇamala, who was killed at Citorā, was burned by Khiriyō Cānana, who, in consequence, was deprived of his *śāsana* by rāṇō Kūbhō, and emigrated to Marwar, where rāva Jodhō gave him the village of Godhelāva, Samvat 1518 (p. 4a). The *kavitta* begins:—

चूक ऊवो चौतोड़ राव रिणमल माराग्यो ।

4. A short note giving the names of the descendants of Cira (p. 5a).

5. A note on the Debhalā Cāraṇas of Curali (pp. 6a–6b).

6. A note on the Āsiyā Cāraṇas of Khūḍālō and Khātāvasa (pp. 7a–8b). The history of the Āsiyās is traced back to the time of Nāhara, the Paṇihāra ruler of Maṇḍora, whose son Dhōma is said to have been killed by one of them. In consequence the Āsiyās were obliged to leave the Paṇihāras, and to go to the Sīdhalas. The fact is recorded in a *kavitta* beginning:—

धोम कंवर मारियो राव नाहड़ रौसांग्यो ।

गौ आसल सौधला साम सूं दोह कहांग्यो । १ ।... etc.

Afterwards rāva Jodhō gave the village of Khūḍālō to Āsiyō Pūnaga. The descendants of the latter are traced as far as Khātō Lābāvata, who lived under Udē Singha, and got from him a newly founded village, which was called Khātāvasa, after him.

7. A note on the Khiriyā Cāraṇas of Jagatesapurō (p. 10a).

The MS. belongs to Vapaśūra Mahā Dāna of Jodhpur.



MS. 8:—राठौड़ाँ रौ फुटकर कविता तथा  
ख्यात नै पौढियाँ .

A MS. in the form of a *vahī*, leather-bound, consisting of 133 leaves, 32½ to 11 inches in size. Accurate and beautiful handwriting. Each page generally comprises 26 lines, and each line consists of from 30 to 35 *akṣaras*. The MS. contains:—

(a) ख्यात रौ फुटकर कविता, from p. 7b to 9b. A collection of miscellaneous songs commemorating some historical persons or facts. The first one is a somewhat disconnected series of verses referring to Prithī Rāja Cāhāvāṇa and Jē Canda of Kanōja. It begins:—

ग्यारै सै अकावनै चैत तीज रविवार ।  
कनवज देखण कारगै चलयौ तु संभरवार ॥ १ ॥

Next follow miscellaneous commemorative songs of the Rā-  
thōras of Marwar, from Cūḍō to Rāghō Dāsa Dvārakādāsōta.  
The first one is by Bārathā Dūdō, and begins:—

अमुराँ सूँ कौध कर्मध असंकित ।

The songs are not given in due order. After a series of 27 *dūhās* on mahārāja Gaja Siṅgha, by Khiriyō Narbada (p. 9a), the songs come of Karaṇa Rāmōta, Jāhāṇa Si, Dvārakā Dāsa Khaṅga-  
rōta, and Rāghō Dāsa Dvārakādāsōta.

(b) राठौड़ाँ रौ वंसावली तथा ख्यात ब्रह्मा सूँ महाराजा जस-  
वन्तसिङ्गजी तौरै, from p. 13a to p. 45b. In the beginning it is a mere list of names, but from rāva Sihō the *vaṁsāvalī* is enlarged into a real *khyāta*, illustrated by frequent quotations of *phuṭa-  
kara kavītā*. It begins:—

ब्रह्मा १ मरौच २ कश्यप ३ सूर्य ४ मनु ५ इक्ष्वाकु ६ विकुक्ष ७  
दुरंजय ८ प्रथुराज ९ समुद्र १० ..... etc.

The *khyāta* ends abruptly p. 45b with Jasavanta Siṅgha's marriage at Sirohi, Samvat 1715:—

पक्षै महाराज जोधपुर सूँ सं० १७१५ चैत सुद ५ असवार ऊध्या  
दसराहौ सयलांगै कियो पक्षै वैर मै सौरोही परगिया ॥

Possibly, the *khyāta* was composed at about that time or shortly afterwards.

Between this part of the MS. and the next (c), some disconnected information is inserted, namely:—

1. An account of how the Bhāṭi Māṅgò married the daughter of the Cāraṇa Varasaṛò Māvāla, her name Jhīmā, and had a son, by name Canda, from her. And:

2. An account of the feud between the Bhāṭi Goyanda Dāsa, a subject of mahārāja Sūra Siṅha of Jodhpur, and Kisana Siṅha, and of the revenge Sūra Siṅha took on Kisana Siṅha (Samvat 1671).

(c) राठौड़ाँ रौ खाँपाँ रौ पौडियाँ, from p. 46a to p. 123b. Genealogies of the Rāṭhōras, according to their different *khāpas*, from rāva Rīnamalā to about the end of the Samvat-century 1600. Cfr. MS. 18, below. Beginning:—

राव रिणमल वडौ रजपूत अक्खसिध राहवेधौ असंख प्रवाडै  
जैतवादी मंडोवर राज कियौ सता कान्हा खँ मंडोवर लियौ। राव चुंडा  
रै पाट अक वार केहिक वरस कान्हौ बैठौ पकै कान्हा कना राव  
रिणमल नूँ मंडोवर लैख रौ खंस धौ ... etc.

(d) फुटकर ख्यात रौ वाताँ, p. 128b. A few short notes on different historical subjects, i.e. the sons of Tīḍò and Salakhò, the date of Sihò's killing Lākhò Phūlāṇī (Samvat 1209), of Cūḍò's taking Maṇḍora (Samvat 1438) and Nāgòra (S. 1456), the Paṃvāra and Paṛihāra rule on *Navakoṣī Māravāra*, the founding of Maṇḍora by Paṛihāra Nāhara, the descendants of Nāhara, etc.

The MS. belongs to the Kavirājā Cāraṇa Āsiyò Gapesa Dāna of Jodhpur.

## MS. 9:—राठौड़ाँ रौ ख्यात नै फुटकर वाताँ.

A MS. in the form of a *vahī*, numbering 192 leaves, of which about 70, partly at the end and partly in the course of the volume between one section and another, are blank. Size of each leaf 26" to 10½", number of lines and *akṣaras* in each page very irregular. Pages 148b—171a are written in big calligraphical letters, very carefully. The MS. contains:—

(a) फुटकर कविता तथा ख्यात, from p. 1b to p. 2a, which includes:—



1. गीत वीकानेर रा राजा रायसिङ्गजी रौ, a song celebrating rājā Rāya Siṅgha's marriage with Jasamā De, a daughter to rājā Udō Siṅgha, and his fulfilling of Padamanī's vow by sleeping in the palace of Citōṛa after making a gift of 52 elephants. It begins :—

रहसौ जग बोल घण दिन रासा ।

The song is followed by a short commentary in prose.

2. गुणजोभायण माँथला कवित्त दूहा, 3 *chappaya kavittas* and 4 *dūhās* from the *Guṇa Jodhāyana* by Gādaṇa Paśāyata.

3. सेनावा रा धरौ रावत लूँगा रौ वात, incomplete. Rāvata Lūṅō was contemporary with rāva Jodhō, the founder of Jodhpur. The *vāta* begins :—

तदि घोड़ा रावजी कनें थोड़ा अर सेना रा धरौ रावत लूँगा  
कनें घोड़ा घणा हता सो रावजी सेनावै घोड़ा जैंग सारू लूँगा कनें  
गया .....

(b) राठौड़ी रौ ख्यात राव जोधा खँ राव गौंगा तौँ, from p. 9b to p. 17b. A history of the Rāthōṛas of Jodhpur from rāva Jodhō to rāva Gāgō. Pages 12b—14a contain a list of the *śāsanas* granted by Jodhō to Purohitas, Brāhmaṇas, Bhopās and Cāraṇas. The *khyāta* begins :—

राव जोधौ वडौ आखाड़सिद्ध रजपूत गदे भोम रौ वाहरू ह्यौ  
असंख्य प्रवाड़ा किया वैर वाहरू ह्यौ जैतवादी ह्यौ । राव राखंगदे  
रौ दोहीत रौ कोड़मदे भटियांगी रा पेट रौ ...,

and ends with the accession to the throne of rāva Māla De (Samvat 1589).

(c) राठौड़ी रौ वंसावली तथा ख्यात श्रीआदिनारायण खँ राव गौंगा तौँ, from p. 18a to p. 47b. The same subject as above except that the history of the Rāthōṛas is here traced back to the creation and corroborated by frequent quotations of commemorative songs. Amongst these there is a *Vela Vikānera rā rājā Sūra Siṅghajī rī*, in 15 verses, by Gādaṇa Colō (pp. 41 a—b). The list of the *śāsanas*, etc., granted by Gāgō is found pp. 46b—47b. After a *vanśāvalī*, in which rāva Sihō is placed as the 144th, the *khyāta* proper begins with him as follows :—

राव सोहौ वडौ ठाकुर ऊँचौ वडा साथ रौ धखी हखी मास ई  
सिकार रमतौ नै भाई अल्ल कनौज रहतौ .....

(d) राठौड़ा रौ ख्यात महाराजा गजसिङ्गजी छँ इन्द्रसिङ्गजी ताँई,  
from p. 54b to p. 67a. After a line giving the date of the birth  
of *rāva* Amara Siṅgha, the text begins with a list of the wives  
and concubines of Gaja Siṅgha, including those who became  
*satīs* as well as those who did not. The first one is a Vāgheli  
and the account given of her runs as follows:—

१ वल्ल वाघेली कसूँभदे सांगा रौ बेटौ डोलौ जोधपुर लाया या  
संवत १६०२ सोभा सिकदार रै घरे परखिया सु रहौ तनाव कागड़ी  
नवौ बंधायौ सं० १७१५.

Next comes a list of the *sāsanas* granted by Gaja Siṅgha. The  
*khyāta* of Jasavanta Siṅgha begins p. 55a. The events in  
his reign are narrated very summarily till Samvat 1714, when  
the battle of Ujain is related with some particulars, and a list  
is given of the Rajputs who were killed or escaped (pp. 56a—  
58b). The names of the *rānis* and concubines are given pp. 60b  
—61b, and after these follows the list of *sāsanas* (p. 61b).  
Pp. 62b—63b contain an *Amara Siṅghajī rī vāta*, and pp. 63b  
—64b a list of the Rajputs who were killed in the fight between  
Bhāṭī Sabaḷa Siṅgha and Jodhō Indra Bhāṇa (Samvat 1709).  
Next comes a *Rāya Siṅghajī rī vāta* (pp. 65a—66b), and after  
this, a biographical account of Rāya Siṅgha's son Indra Siṅgha  
(pp. 66b—67a) and brother Isari Siṅgha.

(e) राठौड़ा रौ ख्यात राव मालदेजी छँ महाराजा गजसिङ्गजी  
ताँई, from p. 83a to p. 105b. The text begins with a list of  
names of *rāva* Gāgō's *parivāra*, after which comes the *khyāta*  
of Māla De and goes from p. 84b to p. 88a, where it ends with  
the list of *sāsanas*. Next comes the *khyāta* of Candra Sepa  
(pp. 88b—91a, pp. 90a—90b being left blank), and after this  
an account of the contest between Ugra Sepa and Āsakarāṇa,  
which goes as far as p. 92a where the *khyāta* of Udē Siṅgha  
begins. This also ends with the list of *sāsanas*, p. 97b. Next  
comes the *khyāta* of Sūra Siṅgha, also ending in the same  
manner p. 102b, and finally that of Gaja Siṅgha, ending  
abruptly p. 106a with the list of *satīs*.

The *khyāta* of Māla De begins:—

राव मालदे वडौ प्रतापीक ऊँचौ हिंदुसधान रौ पातसाह  
कहाँचौ कहै कै पांडव सहदेव रौ अवतार जिय संसार ऊपर जगहय



बाधौ इग रा प्रवाड़ा रौ लेखौ न्हीं दिहाड़ा जिता हौ प्रवाड़ा किया  
केई गठ कराया केई गठ लिया केई गठ पाड़िया ... etc.

(f) बौका जोधावत रा परवार रौ विगत, from p. 123b to p. 125a. A genealogical and biographical account of the descendants of Vikò, son of Jodhò and founder of Vikānera. It begins:—

राव बौकौ जोधावत सांखला मांडा रा दोहोतौ गौरंगदे सांखलौ  
खणोचौ रौ बेटौ सं० १४८७ रौ जन्म ... etc.

(g) ऊदावत खाँप रौ विगत, from p. 130b to p. 133b. It begins from Māla De with the words:—

२ मालदे ऊदावत अक बार ऊदा सूबां पछै जैतारण गादी  
बेटौ ...

and ends with the name of Prithi Rāja Jētasthòta.

(h) राव मालदे रा बेटाँ पोनाँ रौ विगत, from p. 142b to p. 170b. A genealogical account, with some historical particulars and dates, of the descendants of rāva Māla De, from the "motò rājā" Udè Siṅgha down to Mana Rūpa Kalyāṇadāsòta. It begins:—

१८ मोटौ राजा उदैसिंघ मालदे रौ ।

१६ जैतसिंघ उदैसिंघोत कछवाहौ रौ रावसै पहिला भेटनहा  
रौ पटौ घौ पछै जैतारण ऊई तरै रावडोयाख दीयौ घौ बसौ भेटनहा  
घौ रावडोयाख गरं स पछै सं १६७५ कांडि राणाजी रै गया ... etc.

(i) चाँपावताँ ऊदावताँ मेड़तिराँ रौ पौडियाँ, pp. 176b, 178b, 180b respectively.

(j) ऊमरावाँ रौ ख्यात, from p. 181a to p. 183a. Apparently incomplete. It gives a genealogical list, with occasional historical and biographical notes, of the Čāpāvata chiefs from rāva Rīnamala (1st) to Simbhu Siṅgha of Āūvò (18th) and Maṅgala Siṅgha of Pohakaraṇa (17th), who is still living. This part of the MS. is quite modern. It closes with the remark that the Čāpāvatas are the first in rank and dignity amongst all the *khāpas* of the Rāthòras.

The MS. belongs to the Kavirājā Cāraṇa Āsiyō Gaṇeśa Dāna of Jodhpur.

### MS. 10:—जोधपुर रा महाराजा मानसिङ्गजी री तथा तखतसिङ्गजी री ख्यात .

A MS. in the form of a *vahī*, originally consisting of 28 + 176 leaves,  $26\frac{1}{2}$ " to 10" in size, and afterwards enlarged by the addition of some other 40 pages. Each page contains from 30 to 45 lines of writing, and each line from 15 to 25 *akṣaras*. The original 204 leaves (28 + 176) seem to have been written by one and the same hand, though at different periods.

The MS. contains:—

(a) महाराजा मानसिङ्गजी री ख्यात संवत् १८६५ सँ संवत् १९००

मै धाम पधारिया जटा तई री, from p. 1a to p. 28b. A chronicle of the last five years in the reign of Māna Siṅgha of Jodhpur (Samvat 1895-1900). The work is introduced by a description of the internal troubles and difficulties caused by the autocracy of Bhīva Nātha:—

ओर भौवनाथजी उदेमंदरवालां री राज रै काम मे आग्या हालै  
सो सरब ओधा खिजमतां त्या जवती बाह्यलौ त्या केद कर विगाड़्या  
भौवनाथजी री दुवायती सँ ऊवै : ओर भौवनाथजी रा बेटा लिखमौ-  
नाथजी माहामंदर रा जिगां रै बाप बैटां रै आपस मै मेल नह्यो : ...,  
and ends p. 28b with the date of the demise of Māna Siṅgha.

(b) महाराजा तखतसिङ्गजी री ख्यात संवत् १९०० सँ संवत् १९२१ तई, from p. 1a (the numeration is started afresh after the completion of the *khyāta* of Māna Siṅgha) to p. 176b. A continuation of the above chronicle, referring to the reign of Māna Siṅgha's successor, Takhat Siṅgha. It begins with a description of the funeral ceremonies of Māna Siṅgha. After the list of the *satīs* (1 *rāṇī*, 1 maid, and 4 concubines), three *gītas* and eleven *dūhās* by Sevaga Magō are quoted, as having been composed on the occasion of the mahārājā's demise. The first *gīta* begins:—

समत रे वुरा सईका शाका दुसमग भादूड़ा दुखदां ।

सोभा सुख संपत रौ सागर सुरधर धखौ जियो ते मां । .



Next follows a राघौजी देवझी[जी] रौ मौन, possibly also composed by the same Magò, and after it two *kavittas* by Lālā Ānandī Bagasa, *vakil* of Kisanagadhā. These are in Braja. The first begins:—

धर हौ को मेरु आ कुवेरु दान कंचन को ।

The chronicle of Takhat Sīngha, which follows, has a particular interest of its own on account of the number of minute details it contains. It is in fact a kind of diary or register of daily events, put down by the compiler day by day, just as they happened, and he witnessed them or heard about them. The particulars are often trifling and unimportant from the historical point of view, but not the less interesting as a fresh picture of life in those, not distant, days. The few quotations below will suffice to give a fairly correct idea of the nature of the chronicle:—

१६०२ वैसाख सुद ३ आखातीज रौ उक्कव दस्तूर मुजब ऊवो ।

१६०२ जैठ सुद १३ औहजूर रौ वरसगाँठ रौ उक्कव सदामंद मुजब ऊवो ।

१६०२ खाँवण सुद १ अजंटरहा आवूजी सँ आया सुसायब दिवाँख बगसौ वगेरे साँमा दस्तूर मुजब गया । (Pp. 26b—27a).

१६१२ मिंगसर व ७ अंगरैजी नटां रौ तमासो औहजूर साहवा कायलाँखे कारायो ।

१६१२ फागुण व १२ मंगलवार ओर आज परमात रा नफ आधुख काँनौ धरधराट ऊय धरतो धूजी पुल २ ताँई घूजी । (P. 73a).

The chronicle continues in due order as far as the date Samvat 1921, Āsoja suda 10.

(c) फुटकर ग्यात. in the last 40 pages. This part was written at different periods and by different hands, and contains separate sections following each other without any chronological order. These are the following:—

1. A fragment chronicle, compiled on the same lines as the above (b), but written by another hand, going from Samvat 1924, Migasara vadi 2, to Samvat 1925, Vaisākha vadi 11.

2. Ditto, from Samvat 1928, Āsāḍha vadi 13, to Samvat 1929, Jēṭha vada...(?). In this section is comprised the account of the demise of Takhat Sīngha, which occurred Samvat 1929, Māgha sudi 15.

3. Ditto, from Samvat 1919, Āsoja sudi 11, to Samvat 1919, Posa vadi 1.

4. Ditto, from Samvat 1921 to Samvat 1924, Migasara vadi 12. This appears to be the continuation of the *khyāta* marked (b) and described above.

5. The text of the treaty (*chadanāmō*) concluded between the Jodhpur State and the English in Samvat 1874, at Dilli. See MS. 5, (d).

6. A copy of the correspondence passed between mahārājā Vijē Siṅgha and rūpā Arā Si, Samvat 1827, concerning the province of Goḍhavāra, which in that year was confided by the latter to the care of the former.

The MS. belongs to Cāraṇa Vaṇasūra Mahā Dāna of Jodhpur.

### MS. 11 :—फुटकर ख्यात .

A MS. in the form of a *vahī*, consisting of 244 leaves of writing, wrongly numbered 242. Size of the leaves 24½" to 6". The number of the lines of writing in each page varies from 32 to 58, and that of the *aksaras* in each line from 12 to 20. Marwari script. A very important MS. containing a considerably rich mine of valuable information, mostly referable to, and compiled at the time of, mahārājā Jasavanta Siṅgha of Jodhpur (beginning of Samvat century 1700). The following is a complete list of the works contained in the MS :—

(a) खावड़िया राठौड़ों की ख्यात, from p. 1b to p. 3b. An historical sketch of the Khābariyā Rāthōṛas, who, with the title of *rāvatas*, ruled in Khābara, having first Nilamō and afterwards Girāba for their capital. The work starts from the conquest of Khābara by Rīṇamala Jagamālōta and the founding of Nilamō. One of Rīṇamala's descendants was Gāgō, whose sister was married at Jesalmer, after which Gāgō himself went and settled at Jesalmer, where his house is said to be still in existence. Under Tāmala the Khābariyās lost much of their territory to the Sodhās, inclusive of their capital Nilamō, and in consequence founded another capital, which was Girāba. Their territory was at last incorporated into the Jodhpur State, at the time of rāvata Dhana Rāja and mahārājā Vijē Siṅgha. The work begins :—

रिडमल जगमालौत खावड़ लौवी नें खावड़ मै नीलमौ सहर  
रिडमल वसाय आप की रजधानी नीलमै बांधी । पछै रिडमल रा वंस  
मै गांगौ खावड़ियौ छुछौ ..... etc.



P. 1b it is recorded that the village of Bālevò was given as a *śāsana* to Rohariyò Bāratha Acalò by rāvata Bhāra Māla in Samvat 1707, and the *kavittā* composed by Acalò on the occasion is also quoted. Next follows a list of other *śāsanas* granted to other Cāraṇas. Pp. 2b ff. an account is given of the descendants of three other sons of Jaga Māla, namely Bhāra Māla, Maṇḍalaka and Lākò. Bhāra Māla's descendants are called Posamiyā, and they are found in the Dedariyāra talò, half *kosa* from Bālevò, and in two villages in Dhāta. Maṇḍalaka and Lākò took Bāharamera and Jūnò from Mūdhò Cāhavaṇa. Subsequently, Jaga Māla went to Bāharamera and took Maṇḍalaka to Jasola, whilst Lākò remained in Jūnò and founded an independent kingdom. His *piḍhis* are: (1) Lākò, (2) Sekhò, (3) Jètò, (4) Ratò, (5) Bhīmò (who transferred the capital from Jūnò to Bāharamera), (6) Kalyāna Māla, (7) Rāma Siṅgha, (8) Rāja Si, (9) Bhāra Māla, (10) Lāla Canda, (11) Māna Siṅgha, (12) Padama Siṅgha, (Māna Siṅgha's brother), (13) Bhabhūta Siṅgha, (14) Panajl. From this point to the end, we have the genealogy of the sons of Bhāra Māla.

(b) बीकानेर रा राठौड़ राजावाँ री वंसावली, from p. 4a to p. 4b.

A genealogical list of the Rāthōra rulers of Bikaner from Ādi Nārāyaṇa (1st) to mahārājā Ratana Siṅgha (162th). It contains only bare names. The list was evidently compiled under Ratana Siṅgha. At the end, the name of Ratana Siṅgha's successor Sirdār Siṅgha has been added by a later hand.

(c) राठौड़ाँ री ख्यात सुरू सँ महाराजा अजितसिङ्गजी तर्दि,

from p. 5a to p. 99b. On the margin of the leaves, the work is called a *vaṃśāvalī*, and in fact it starts as such from Ādi Nārāyaṇa. After Sihò's demise, the continuity is broken by the insertion of another *vaṃśāvalī*, also from Ādi Nārāyaṇa to Sihò, after which the *khyāta* proper continues with the sons of the latter. After the reign of each *rāva* and *mahārājā*, lists of *rāṇis* and their sons and also of *śāsanas* are given with many details. In the beginning especially, less afterwards, additions are inserted between the lines of the writing by a later hand. Some of these additions are stated to have been taken from *khyātas* in possession of Moti Canda, a *yati* who lived under mahārājā Māna Siṅgha. The work is much richer in names and dates than in particulars referring to historical facts, though from *rāva* Māla De particulars become also abundant. The account of *rāva* Māla De starts p. 22a as follows:—

संवत १५८८ राव गगै रै मरण राव मालदे टीका धड़ि (?)

सौधल बीरम नू मार भादजल लौ रायपुर रा सौधल मार रायपुर रौ

जायगा मालगुठ करावौ। सं० १५६२ भाद्रवा वद ६ राव मालदे नागौर लीयौ वीरम मांगलीयौ हाकम राखीयौ [ नागौर में। कुंपौ मेहराजौत पौज में मुसायब थी नागौर लियौ तद गुरां री ख्यात में सं० १५६६ भाद्रवा वद ६ नागौर लियौ लिखीयौ हे ]<sup>1</sup>

After the account of the murder of Ajita Singha (p. 94b), a life of Amara Singha is added, beginning as follows:—

कंवर अमरसिंघजी सं० १६७० रा पोस वद १० रवि रात घड़ी २ पल २ जातां जनम राजा श्रीगजसिंघजी रै वडौ बेटौ टीका-वत। कुंवर श्रीजसवंतसिंघजी रै भाग कर राजा श्रीगजसिंघजी रै मन में आई टीका थी दूर कौजै तरे राजा श्रीगजसिंघजी कंवर अमरसिंघ ने लाहोर थी लिख मेलीयौ जोधपुर थी ये मेड़ते जाजौ ....

(d) वीकानेर रा राठौड़ राजावां री पौडियां राव वीका सैं महराजा अनूपसिंहजी तई, pp. 100a-b. At the end there is an appendix containing also *pīdhīs* of the Rāṭhōṛa rulers of Idara, from Sonaga to Bhagavāna Dāsa.

(e) खौचीवाड़ा रा राठौड़ां री पौडियां, p. 101a. A genealogical list of the descendants of Hara Rāja, son of Deī Dāsa, son of Sūjō, who settled in Maū, in Khicivārō. The list bears the date Samvat 1693.

(f) राठौड़ अखैराजौतां री पौडियां, from p. 101a to p. 102b. Genealogical tables of the descendants of Rāṭhōṛa Akhē Rāja Ripamalōta, i.e. Kūpāvatas, Pañcalōtas, etc.

(g) ख्यात री फुटकर वातां, from p. 103a to p. 108a. Miscellaneous historical information, beginning with some old traditions of the Rāṭhōṛas, headed as *Rāṭhōṛā ri jāni vātā* and containing particulars referring to Karama Si Jodhāvata, Pābū Dhāḍhalōta, Nibō Jodhāvata, rāva Ripamala, rājā Rāya Singha of Bikaner, etc., and indulging especially on the war between rāva Māla De of Jodhpur and Jēta Si of Bikaner, and on some events happened during the Samvat-century 1600, as well as on Akbar, the series of the rulers of Dillī from Tāvra

<sup>1</sup> The part in brackets is an addition by the later hand mentioned above.



Dasaratha to Orangzeb with the years of their respective reigns, etc.

(h) सौसोदियाँ रौ वंसावली तथा पौडियाँ, from p. 108a to p.

112a. After a *siranāṛō* (= maṅgalācaraṇa), the work is introduced as *Rāṇā rī vamsāvalī*. The descent of the Sisodiyās is traced back to Vijāpāna, son of Vrahmā, and hence, through 56 names ending in °armā, 55 in °āditya, 29 rāvalas and 35 rānās, the genealogy is brought down as far as rāṇā Sarūpa Siṅgha, who is stated to have been ruling when the list was composed. After the above *vamsāvalī*, another genealogy of the Rāṇās is given from Guhāditya, and this includes also *pidhīs* of the various branches and miscellaneous information going as far as Saṃvat 1771.

(i) कक्वाहॉ रौ वंसावली तथा पौडियाँ, from p. 113a to p.

116b. A genealogical list of the Kachavāhās from Kuntala to Jē Siṅgha Mahāsiṅhōta.

(j) देवड़ाँ सौरोही रा धनियाँ रौ वंसावली तथा पौडियाँ, from

p. 116b to p. 117a. A genealogical list of the Devarās of Sirohi from rāva Lākhaṇa to rāva Akhē Rāja.

(k) राठौड़ाँ इंदर रा धनियाँ रौ वंसावली तथा पौडियाँ, from p.

117a to p. 118b. A genealogical list of the Rāthōra rulers of Idara from Sonaga Sihāvata to Jaga Nātha Kalyāṇamalōta. It gives also the names of the rānīs.

(l) सौसोदियाँ रौ वंसावली तथा पौडियाँ नै जामौरदाराँ रौ

फेरिस्त, from p. 119a to p. 126b. A genealogical sketch of the Sisodiyās from rāṇā Gīra Likhama Si to Jagata Siṅgha, who died in Saṃvat 1709, giving besides the names of the rānās, also those of their wives and sons. The wife of Likhama Si was Likhama De, a daughter to Rāthōra rāva Tīdō, son of Chādō. After the mention of the demise of Jagata Siṅgha, which obviously took place shortly before the composition of the *vamsāvalī*, the *pidhīs* are added of the *Sakatāvata* and *Devalīyā rā* Sisodiyās. P. 123b we come again to the death of Jagata Siṅgha and a list of his *saṭīs*. Last comes a catalogue of the various *jāgīrs*, introduced by a note stating that it was compiled by Mū. Pīthō Nārāyanōta and brought to Meratō in the year Saṃvat 1691, where it was copied by the author of the present work. This catalogue gives first the figures of the income of the *khālasō* of Jagata Siṅgha, and then the figures

of the income of the different *jāgīrs*, with the names of their holders.

(m) जेसलमेर रा भाटियाँ री वंसावली, from p. 127a to p. 129b. The work includes three different genealogies of the Bhātīs: the first from Nārāyaṇa to rāvaḷa Jasavanta, the second from Daśaratha to Jēta Sī and hence to Sabaḷa Sīṅha Dayāladāsōta (Samvat 1707), and the third from Jesaḷa to rāvaḷa Bhīva, born Samvat 1618. The part of the second *vaṃśāvalī* going from Jēta Sī to Sabaḷa Sīṅha, contains also names of *rāṇīs* and sons. It is interesting to note that in both the second and third *vaṃśāvalī*, the Bhātīs are represented as *Sūryavamāns*.

(n) बूंदेली री विगत, p. 130a-b. A genealogical note on the Būdelās, in which they are represented as Gēravāra Rajputs and said to have migrated from the neighbourhood of Benares to Dūriyākhērō under Gēravāra Rāya Candā. At Dūriyākhērō they joined Hāla, a *sirdār* of the Bēsas, with whom they proceeded to Gūḍavāṇō, and hence to Kuḍāra, near Orachō, where they settled. The *pīḍhīs* go as far as the sons of Jhūjhāra Sīṅha, whose names, however, are not given. The note begins:—

बूंदेला पड़िली गैरवार रजपूत सु बाराखसौ री तरफ नु रहता  
तठै क्यौं उवाकौ जवौ तिण या गैरवार राइचंद उठा या भाज नै  
इंडीयाखेड़ै आया ...

(o) हाडाँ री वंसावली, from p. 131a to p. 133a. A genealogical list of the Hādās, in which their origin is traced to Prithī Rāja son of Somesura (1st), and hence, through Jodhō (2nd), Hādō (3rd), etc., brought down to Bhāva Sīṅha Chatra Sālōta (26th).

(p) जालोर रा घखौ चौहाण कानड़दे री बात, p. 133a-b. A rather trustworthy account of the invasion of Jālora first by Alu Khā and afterwards by Alāva Dī, ending with Kānhara De's death in the fight with the latter (Samvat 1368), and the capture of the place. The year of Alāva Dī's death is given as Samvat 1371. At the end, lists are given of the Rajputs who were killed in battle with Kānhara De, as well as those who three days after, were killed together with Kānhara De's son Virama De. The account begins:—

जालोर गठ चौहाण कानड़दे मांडीयौ सं॥ १३०० सोनगिर



भाखर रो नांव तिण भाखर ऊपर मांडीयौ चोडांणां थौ सोनगरा  
कहाणां पहलौ भौंगमाल राजधानी थौ .....

(g) गठ कोटां रौ विगत, from p. 134a to p. 136b. A note on the foundation of Jodhapura, Maṇḍovara, Ajamera, Citrora, Jesalamera, Jālorā, Sivāṇō, Vikāṇēra, Sojhata, Meratō, Jētāraṇa, Phaḷōdhī, Sāgāṇēra, Pohakarāṇa, Āgarō, Ahmaḍāvād, Mālapura, Ahamaḍnagara, Burānapura, Sikarī-Phatēpura, Sivāṇō, Kumbhalamera, Udēpura and Nāgōra. The accounts of the last four places contain many more details than those of the others. The account of Sivāṇō (p. 135b) begins:—

सिवांणां गठ रौ विगत ॥ राजा विकरमादीत रो बेटो वीर-  
नारायण पंवार रो मांडीयो गठ इंग भाखर रो नांव पहलौ कुंभटौ  
कहीनतौ वीरनारायण आय नै पहलौ तो गठ रा भाखर ऊपरै गठ  
मांडीयौ पकै पौपलोद रा भाखर ऊपरै गठ मांडणों मांडीयो .....

(r) जोधपुर रा देवस्थानां रौ विगत, p. 137a-b. A list of the old temples in Jodhpur, with particulars concerning their foundation, etc.

(s) जोधपुर रा निवाणां रौ विगत, from p. 137b to p. 141b. A similar list of the *talāvas*, *kūās*, *vāvaṛis*, *jharaṇās*, *kuṇḍas*, *jhālarās*, etc., in Jodhpur city and surroundings.

(t) जोधपुर वागायत रौ जायगा, p. 141b. A description of the principal gardens in Jodhpur, their situation, trees, wells, etc.

(u) जोधपुर गठ थौ जिके जितरे कोसे कै थां रौ विगत, p. 142a. A table giving the distances, in *kosas*, between Jodhpur and the small places in the neighbourhood as well as the *parganas*.

(v) गडां सका ऊवा थां रौ विगत, *ibid.* A short note giving the dates of the big fights resulting in the capture of Rīṇa-thambhōra (Samvat 1352), Citrora (Samvat 1355), Jālorā (Samvat 1358), and a few other places.

(w) कागदों रा इलकाव, from p. 142b to p. 143b. A small collection of forms of letters as used by mahārājā Gaja Siṅgha

and mahārājā Jasavanta Siṅgha of Jodhpur in writing to mahārājā Jē Siṅgha of Jēpura, Satra Sāla of Bādi, Karaṇa Siṅgha of Bikaner, etc., as well as to the chief *jāgirdārs* of Marwar such as Prithi Rāja Baluvōta, Bhīva Kilyānadāsōta, Mahesa Dāsa Dalapatōta, and others. A specimen of a *sanad* by mahārājā Ajita Siṅgha is also included.

(x) बदरीनाथ रा राजावाँ रौ वंसावली तथा मारम रौ वर्णन,

pp. 144a-b. This little work contains two parts: a genealogical sketch of the Gadhavālas, and a description of the road to the pilgrimage of Badarinātha. In the former the origin of the Gadhavālas is traced to Kali Sāhi; a Pāvāra who migrated from Dhāra to Kamāū and was first employed in the service of the king of Kamāū, Likhāmī Canda, who invested him with the *jāgir* of Lohibō. But afterwards Kali Sāhi rebelled and set up himself as an independent sovereign in Gadhavāla. His successors are: Ajāna Sāhi (2), Bahādara Sāhi (3), Sahaja Sāhi (4, the founder of Śrinagara), Māna Sāhi (5), Bhāna Sāhi (6), Dāna Sāhi (7, Bhāna Sāhi's brother), Rāma Sāhi (8, Ditto), Syāma Sāhi (9, Ditto), Mahapata Sāhi (10, Rāma Sāhi's son), Prithi Sāhi (11); the last-mentioned one being the king who was ruling at Śrinagara at the time when the work was composed. The genealogical sketch was written in the year Samvat 1703, on the occasion of a Gōra vrāhmaṇa, named Bhagavāna, having come to Jodhpur from Badarinātha. The second part gives an interesting description of the road to the pilgrimage of Badarinātha, with many names of small localities. The work begins:—

परवतराज बदीजी रौ घरती रा राजा रौ वंसावली । जात  
पंवार धारनगरौ थौ राजा कलिसाह चायो कमाऊ रा राजा  
लिखमौचंद रौ कलिसाह चाकर रबौ लोहिबौ गड जागीरौ थौ स  
गड ले नै कमाऊ रा राजा थौ फिरिबौ गड लीयौ तिग थौ गडवाल  
कहीजै कै ....

(y) पातसाह साहजिह्वाँ रौ बेटाँ उमगावाँ नै सनसप रौ विगत.

from p. 145a to p. 146b. A table giving the figures of the *mansabs* of the sons and *amirs* of Śāh Jahān, compiled by the Pañcoli Manohara Dāsa, the Jodhpur *vakil* at the imperial capital, from documents in the imperial *daftar*, in the year Samvat 1696. It begins from the *sāhijādō* Dārā Sikō, whose figures are: *jāti* 20,000 and *asavāra* 10,000, and ends with the Kachavāhō Bhoja Rāja Manoharadāsa Khāngārōta rō, whose figures are: *jāti* 700 and *asavāra* 300.



(2) पातसाह साहजिह्वाँ है सुबाँ रौ विगत, from p. 146b to p. 147b. A similar table giving the names of the 21 provinces of Śāh Jahā, with the number of the *sirkārs* and *parganas*, and the figures of their income. Apparently, this table too was compiled by the same Manohara Dāsa.

(A) पातसाहौ मुनसप रौ विगत, from p. 147b to p. 148a. A table of the different classes of *mansabdārs*, with the figures of their stipends.

(B) जोधपुर रा टौकायताँ है मुनसप रौ नाँवौ, from p. 148b to p. 149b. A table giving the figures of the income of all the different *parganas* in the Jodhpur State, under mahārājā Udē Śiṅha, Sūra Śiṅha, Gaja Śiṅha, and Jasavanta Śiṅha.

(C) राठौड़ाँ रौ खाँपाँ रौ विगत नैँ पौडियाँ, from p. 151a to p. 152b. A list of the different *khāpas* of the Rāthōras, compiled at about the time of Jasavanta Śiṅha. Each item gives first the origin of the *khāpa* in question, and then the *pādhīs* or genealogies.

(D) खचीवंस रौ साखाँ रौ विगत, pp. 153a-b. A list of the *sākhās*, or branches, of the Pāvāras, Gēhalōtas, Cōhāṇas, Bhāṭīs, Solāṅkis, Paṛihāras, Joiyās, and Rāthōras.

(E) राठौड़ाँ है गनायताँ रौ खाँपवार पौडियाँ, from p. 154a to p. 155a. A list of the non-Rāthōra *sirdārs* in the service of mahārājā Jasavanta Śiṅha of Jodhpur, with a short genealogical account of each of them.

(F) श्रीजौ रा डेरौ रौ मिसल, p. 155b. A description of the places and ranks occupied by the persons in the retinue of the Jodhpur Darbār, when in camp.

(G) जजदाराँ है गाँव रोकड़ रौ विगत, pp. 155<sup>(1)</sup> a-b. A list of the villages and stipends of some Śiṅhavi, Pañcoli, Bhaṇḍāri, and Mūhanōta State officers of Jodhpur, from Samvat 1697 to Samvat 1705, when the list was compiled.

(H) परधानौ रौ तथा डमरावाँ रौ पटौ, from p. 155<sup>(1)</sup> b to p. 156b. A description of the *jāgīr* of Rāthōra Rāja Śiṅha Khivā-

vata, *pradhāna* of mahārājā Jasavanta Siṅha, and of the *umarāva* Rāthōra Mahesa Dāsa Sūrajamalōta.

(I) राजसिङ्गजी रौ बेटियाँ रा बनोला मैँ दरबार सँ मेलियौ  
तिथ रौ विगत, p. 156*b*. A description of the presents sent by mahārājā Jasavanta Siṅha from Lāhōra to Āsopa, on the occasion of the marriage of the seven daughters of Rāja Siṅha, in the year Saṃvat 1696.

(J) अबिर जैसिङ्गजी रा मरणा पर टौकौ मेलियौ तिथ रौ  
विगत, from p. 156*b* to p. 157*a*. A similar description of the *ṭikō* (2 horses, 1 elephant, and several robes) sent by the Jodhpur Darbār to Āmbera, on the occasion of the succession of Rāma Siṅha to the throne, Saṃvat 1724.

(K) तिङ्गवाराँ मैँ मोताद पावै त्वाँ रौ विगत, p. 157*b*. A description of the tips the Darbār used to give to his *paṛadār*, *nāṭ*, *nāyaka*, *vēda*, *naṅārācī*, *doḷhīdār* and *sāhaṇī* on festive occasions.

(L) जैसलमेर रावल अमरसिङ्गजी रा मरणा पर टौकौ मेलियौ  
तिथ रौ विगत, p. 157*b*. A description of the *ṭikō* (horses and robes) sent by mahārājā Ajita Siṅha of Jodhpur on the occasion of the succession of rāvaḷa Jasavanta Siṅha to the throne of Jesalmer, Saṃvat 1760.

(M) कँवरजी तथा बायाँ रा जनम रौ कर तथा नेग, from p. 158*a* to p. 159*b*. A description of the ceremonies observed, as well as of the gifts made to the gods and the servants, on the occasion of the birth of a son or daughter to the Darbār.

(N) वङ्गजी सेखावतजी अन्तरङ्गदेजी रौ अघरणी रौ विगत, pp. 160*a-b*. A description of the presents given on the occasion of the *āgharanī*—a ceremony observed by women during pregnancy—of the Sekhāvata-jī, one of the *rāṇīs* of mahārājā Jasavanta Siṅha, Saṃvat 1708.

(O) कँवरजी रौ जनमउक्व रा खरच तथा पटाँ रौ विगत, from p. 160*b* to p. 166*b*. An account of the gifts bestowed and the expenses met on the occasion of the birth of Prithi Siṅha and Jagata Siṅha, sons of mahārājā Jasavanta Siṅha, and also of



the *jāgīrs* assigned to them. Prithī Sīngha was born Samvat 1709, Ratana kamvara—a girl—Samvat 1712, and Jagata Sīngha, Samvat 1723.

(P) राखीपदा रौ नेग तथा पटौ, from p. 166b to p. 169b. A description of the *negas* and *jāgīrs* of Sobhaga De, a *rānī* of Sūrāja Sīngha, Pratāpa De, a *rānī* of Gaja Sīngha, and Jasavanta De, a *rānī* of Jasavanta Sīngha.

(Q) पौराणिक अर जैनों फुटकर वार्ता, from p. 170a to p. 173a. A collection of miscellaneous information, in the form of bare lists, on the subjects following: partitions of an army, five Prayāgas, five rivers, five cities in which worldly emancipation is attained, etc., according to Paurāṇika sources; and also: riches of a *cakravartin*, sixty-three *śalākāpuruṣas*, fourteen dreams seen by the mother of a *tirthaṅkara*, prescriptions regarding the fast of the eleventh *tithi*, seventy-two *kalās*, eighteen *lipis*, etc., according to Jaina sources.

(R) जातों रौ खाँची रौ विगत, from p. 174a to p. 177b (Nos. 174 and 175 are marked twice). A collection of information, in the form of bare lists, on the *khāpas*, i.e. subdivisions, of the following septs and castes: Vaiṣṇavas, Pirohitas, Vrahmanas, Patēlas, Cāraṇas, Jijīpanthis, Jātas, Kalājas, Rebāris, Kāyasthas, Jaina Gacchas, Sunāras, Dhādhīs, Dūmas, Mūhanōtas and Bāniyās. On p. 177a there is a separate note on how the Rāthōra rāva Rinamala, with the help of rānō Lākhō, wrested Nāgōra from the Muhammadans in Samvat 1444, and how Khīva Śī persuaded the Muhammadans, who had come to reconquer the place, to turn back.

(S) फुटकर वार्ता, from p. 178a to p. 181b. Miscellaneous information on different subjects, such as *vāhanas* of the gods, seventy-two *kalās*, thirty-two good qualities and thirty-two bad qualities of man, conventional system of numeration, etc.

(T) पातसाहो डाकचौकी आसग यौ अहमदाबाद ताँदे, p. 182a. A table giving the names of the imperial post-stations between Agra and Ahmedabad and the figures of the distances, in *kosas*, between each of them, compiled Samvat 1704.

(U) पैडाँ रौ विगत, from p. 182a to p. 186a. A similar table giving the figures of the distances, in *kosas*, between Jodhpur and the different towns in Marwar, as well as some other towns in Hindustan.

(V) खलीवों री बकल, from p. 187a to p. 188b. A copy of five letters interchanged between the Mahārājā of Jodhpur and the Rānā of Udēpur, namely : one by mahārājā Ajita Siṅha to rānā Saṅgrāma Siṅha (Samvat 1775), one by kāvara Vijē Siṅha to rānā Jagata Siṅha (undated), one by mahārājā Vijē Siṅha to rānā Āra Si (Samvat 1821), one by rānā Āra Si to mahārājā Vijē Siṅha (Samvat 1824), and one by rānā Saṅgrāma Siṅha to mahārājā Ajita Siṅha (undated).

(W) चारणाँ रा नाम, from p. 190a to p. 192b. Two bare lists of names of Cāraṇas, the former containing 111 and the latter 77 items.

(X) जोधपुर रा राठौड़ राजावाँ री ख्यात महाराजा अभैसिङ्गजी सँ महाराजा विजैसिङ्गजी तँई, from p. 193a to p. 228a. A chronicle of the reign of mahārājā Abhē Siṅha of Jodhpur, beginning from the flight of Anara Siṅha, Rāya Siṅha, and Kisora Siṅha after the murder of mahārājā Ajita Siṅha, and ending with a list of the wives and children of mahārājā Vijē Siṅha. The account of the demise of mahārājā Abhē Siṅha (Samvat 1805) is given p. 218a. Page 229 contains two disconnected notes referring to the Samvat years 1809 and 1810. The work begins :—

‘औजौ<sup>1</sup> नै मंडोर पधराया नै खाणदुआई महाराज औबखत-  
सिंघजी री फेरौ नै बडा महाराज देवलोक ऊँचाँ री हकौकत महा-  
राज नै लिखौ नै मंडोवर सँ बनाड़ाँ री जोधौ मौहकमसिंघ जोध-  
सिंघोत अणदसिंघजी रायसिंघजी किसोरसिंघजी नै सतियाँ राँ घोड़ाँ  
चटाय नै ले निसरियो ... etc.

(Y) फुटकर बातें, pp. 230a-b. A few miscellaneous notes on different subjects, chiefly : *sākhās* of the Guhilōtas and Solāṅkīs, *khāpas* of the Vāghelās, *sākhās* of the Paṛihāras and Joiyās, and lastly a biographical note on Jasa Nātha, a Jāta of Bikaner, who in the year Samvat 1545 became a follower of Gorakha-Nātha, and on his successor Toḍara, who was installed at Pācalō, in the year Samvat 1598.

(Z) भुज० नै बवानगर रा जाड़ेजाँ री विगत, from p. 230b to p. 231b. A note on the history of the Jāṛejās of Bhujanagara,

<sup>1</sup> Mahārājā Ajita Siṅha.



in Kaccha, and Navò Nagara in Kāthiyāvāra. It starts with a legend connected with the founding of Bhujanagara by rāva Bhārò, in Samvat 1644. At page 231b there is a mention of a daughter of *jāma* Jasò, her name Premā, being married to mahārājā Gaja Siṅgha of Jodhpur, Samvat 1680. The date of the succession of Lākhò, son of Ajò, is given as Samvat 1680, that of Rina Mala, son of Lākhò, as Samvat 1702, and that of Rina Mala's brother, Rāya Siṅgha, as Samvat 1718. The note ends with an account of the battle of Sakhapārò (Samvat 1719), in which Rāya Siṅgha was killed together with his son Bāmā-niyò and six hundred Rajputs, after which event Satò, Rina Mala's son, was installed by Kutub-ud-Din and seven months afterwards deposed, and his brother Tamāyaci put in his place (Samvat 1720). The work begins:—

गौड़ियौ मंभवादी तिण समुद्र रै तट अक वडौ सर्प मंभ रै बल  
काटियौ आखौ संह मारै आगै साप पाकै गौड़ियौ ह्म्यौ ... etc.

After the legend explaining the founding of Bhujanagara, the historical part begins as follows:—

राव भारै मुज वसायौ तौण रै बेटा १ खंगार १ लखधौर १  
तमायचौ १ अजो १ रामसिंह १ ऊंनड़ १ अमेराज १ सुजो १ कूँभो १  
नव तौ अ नै दसमौ भारा रौ वडो बेटो मेघ यौ सो भारै जौवतां  
हौज सुवौ ... etc.

(a) हिंदूस्तान रा सहराँ रौ क्कटौ तथा विगत, from p. 231b to p. 232b. A note containing brief and summary descriptions of some towns and places in India, mostly on the sea-side, e.g. Khambhāyaca, Surata, Kali koṭa, Kāci koṭa, etc.

(β) वाँधवगढ़ रा धगौ वाघेली रौ वंसावली, from p. 232b to p. 233a. A brief genealogical note on the Vāghelās of Bādhava-gaḍha, in Baghelkhand, in which their origin is traced to Gujarat, from whence they are said to have migrated to Baghelkhand under Vara Siṅgha, who went to Prayāga on pilgrimage, and to have conquered the country by killing the Lodhā Rajputs, who were occupying it. In still earlier times, one of the rulers of the country was Karṇa Dehiriyā rò, concerning whose birth a legend is reported, and next the information is given that he caused eighty-four tanks to be dug. The descendants of Vara Siṅgha Vāghelò are: (1) Vira Bhāṇa, (2) Rāma Candra (Vira Bhāṇa's son?), (3) Vira Bhadra, (4) Vikrama Jita. The last-mentioned one lost his kingdom under

Akbar, but was re-installed on his throne by Jahāngir. Vikrama Jita was succeeded by (5) Amara Singhā. The work begins:—

पहली वाघेला गुजरात रै मुलक मै भोमिया था सु वाघेला  
वरसिंहदेव प्रयागजी जाना गयो तरै मुलक खाली देख लीधां नूं मार  
लियो ... etc.

At the end a *kavitta* is quoted, recording the years of the reigns of the Vāghelās of Anāhalanagara, from Lūṇa Sāha (= Lavana Prasāda) to Karṇa Gaharō (= Ghelō). It begins:—

लूणासाह पंचवीस ।

(7) अगहलपाटण रा क्वावड़ा भाग नै सोलङ्की राज बीज तथा  
मूलराज रौ विगत, p. 233a. An account of how the Solāṅki  
brothers Rāja and Bīja gained the favour of Bhāṇa, the last  
Chāvarō ruler of Anāhalapāṭaṇa, who gave his sister Ruka-  
maṇī in marriage to Rāja, and how Rāja's son Mūla Rāja  
killed him and took possession of his kingdom. It begins:—

पाटण भाग क्वावड़ी राज करतौ तरै सोलंकी राज में बीज बेह  
मारवाड़ खं द्वारका जाता था सो पाटण उतरिया.....

(8) राव रियमल रौ नाहुल रा सोनगरां नै मार घरती लेगी,  
pp. 233a-b. A description of the snare laid by the Sonigarās  
to the Rāthōra rāva Rīṇa Mala at Nāḍūla and his taking  
revenge on them and conquering the place. Beginning:—

राव रौड़मल सोनगरां रै परखीया था तह सोनगरां रौ राजदानो  
नाडोल थी नै वांव धगलो सोभत रो सोनगरां आप रौ बाई नै  
दोनो थो .....

सोनगरौ जसवन्त काम आवण रौ विगत तथा उग रौ गौत,  
from p. 233b to p. 234a. A very short note on how the Son-  
garō Jasavanta died at Bhaṭanera fighting against odds of  
Muhammadans, after cutting off his wife's head and tying it  
to his neck, and his commemorative *gīta* beginning:—

जुग पर पखे गा मूक्त जोवतां ।

(9) जोधपुर महाराजा अजितसिंहजी रौ ख्यात संवत १७६४,  
१७६५, १७६६, १७६७ रौ, from p. 234a to p. 242b. A fragment



of a chronicle of the time of mahārājā Ajita Siṅha of Jodhpur, from the beginning of the negotiations with the Emperor through the Rāthōra Mukunda Dāsa, in Saṃvat 1764, to the execution of the Bhāṇḍāris Viṭhala Dāsa and Giridhara Dāsa in Saṃvat 1767. The chronicle begins:—

राठौड़ मुकुन्ददास मुजांमसिंह आइदांगौत चांपावत पालो रौ धकौ  
परधान नै सिंगवौ तखतमल विजैमलौत दीवांण और भइयौ उदैराज  
नै ओक मुनसौ आगरा रौ घौ सो यां सारां हौ नै सिरपाव दे बपिया  
दे महाराज ओअजौतसिंघनौ पातसाह बहादरसाह रै सांमा मेलिया  
औ जाय बवाब खानखाना रौ मारफत पातसाह रै पावां लागा... etc.

The *vahī* belongs to the Kaviṛājā Cāraṇa Āsiyō Gaṇesa Dāsa of Jodhpur.

### MS. 12:—जोधपुर रा परगनाँ रा गाँवाँ रौ विगत .

A MS. in the form of a *pothī* made up of xii + 459 leaves measuring 13½" to 10", and containing from 20 to 26 lines of writing of 20 to 30 *aṣṭaras*. Marwari script. The MS. was written some time after the year Saṃvat 1937, reference to which is found p. xa, but the original from which it was copied, was composed about Saṃvat 1721, under the reign of mahārājā Jasavanta Siṅha and the ministership of Mūhapōta Nēṇa Si. The MS. contains:—

(a) अकबर रै समै रौ मुनसप रौ विगत, from p. ia to p. iia.

A table giving the figures of the stipends, horses, etc., of the different ranks of *munsabḍārs*, from commanders of 10,000 to commanders of 20, under Akbar. Stated to have been taken from the *Āini-Akbarī*.

(b) पातसाही हिन्दु उमरावाँ रौ विगत, from p. ivā to p. ixa.

Three tables giving the names and ranks of the Hindū *munsabḍārs* under Akbar, Jahāngir and Orangzeb.

(c) नागौर रौ हगौगन, from p. xa to p. xiiḃ. An historical

and geographical sketch of Nāgōra, compiled not long after the Census of Saṃvat 1937. It starts with the founding of Nāgōra at the time of Cōhāṇa Prithī Rāja in Saṃvat 1115, and comes

down to the annexation of Nāgōra to the Jodhpur State in Samvat 1808. The date of the Khānjādās taking Nāgōra from Ratana Siṅgha, the son of Prithi Rāja, is given as Samvat 1173, and they are said to have retained it till Samvat 1431, when the Emperor annexed it, but Samas Khān got it again in Samvat 1435. In the year Samvat 1456 Rāva Cīdō conquered Nāgōra and retained it for three years, till Salem Khān recovered it from him, by defeating and killing him at Tukalō. Rāva Māla De conquered it again in Samvat 1592, but lost it in Samvat 1600.

(d) जोधपुर महाराजा जसवन्तसिङ्गजी रै मनसप रौ नाँवौ नै घोड़ौ वृत्तान्त, from p. 1a to p. 7b. A prospectus giving the figures of the *munsab* of Marwar under Jasavanta Siṅgha, and a summary mention of the principal events in his reign from Samvat 1723 to 1730.

(e) जैपुर महाराजा जैसिङ्गजी रै मनसप रौ नाँवौ नै घोड़ौ वृत्तान्त, from p. 8a to p. 13a. A similar account of the *munsab* and achievements of mahārājā Jē Siṅgha of Jēपुरa, with special reference to the campaigns against Sujō and Sivājī.

(f) जोधपुर रा परगनाँ रौ विगत तथा राजावाँ रौ ख्यात, from p. 14a to p. 453a. A survey of the different *parganas* of the Jodhpur State and the villages in them, containing rich information both historical and geographical and ethnological, compiled under the reign of mahārājā Jasavanta Siṅgha. The survey was probably made by Mūhaṇōta Nēna Sī with the help of some Pañcolis, about Samvat 1721—1723. The list of the shops in the Jodhpur city and the measurement of the distances of the different places in the environs are stated to have been made by Pañcoli Hara Kisana, in Samvat 1721, and, though we find no more names nor dates in the rest of the work, yet it seems reasonable to infer that the survey was started in the afore-mentioned Samvat-year, and carried on contemporaneously in all the different *parganas* by different officers, and the information thus collected was embodied into one work either in the very year, Samvat 1721, or within the next one or two years.

The work has an historical introduction, in the form of a history of the Jodhpur State, from the ancient traditions referring to the Paṇihāra rulers of Maṇḍora to the reign of mahārājā Jasavanta Siṅgha, as far as Samvat 1722, which is the latest date mentioned. In the body of the history special attention is paid to the state and conditions of the *parganas*



and villages of the State, and figures referring to income, etc., are abundantly quoted. The introductory historical account begins:—

आदि सैद्धर मंडौवर चौ सु सासत्र माहै पदमपुरांग माहै  
भोगसौल परवत सुमैर रौ बैटौ कहौ के तीख रौ भोगसौल माहातम  
घणौ कहौ के मांडलैसर माहादेव नागद्रहौ बंदौ सुरजकुंड रौ घणौ  
माहातम बखाखौधौ के ... ..,

and ends p. 141b with a list of the Rajputs who were killed on the battle-field of Ujain, in Samvat 1714.

The work proper begins from p. 141b, with the above-mentioned list of the shops in Jodhpur:—

सं० १७२१ रा पौस माहै कसबै जौधपुर हाट के सु प० हर-  
कौसन कने कहे नै मंडाया । बीगत हाटां रौ ।

२१ नागौरी दरवाजे बारै हाटां ... etc.

The first *pargana* described is naturally that of Jodhpur, which falls into the 19 *tapās* following: Haveli (i.e. Jodhpur), Pipāra, Bilārò, Vāhālò, Khērāvò, Rohiṭha, Gūdivaca, Pālī, Dunārò, Bhādrājāna, Kodhanò, Vahajavò, Setrāvò, Ketu, Dechu, Osiyā, Khīvasara, Laverò, Āsopa, comprehending altogether 1039 villages, and includes also the *tapò* of Mahevò, which comprehends 128 villages. All the 1167 (1039 + 128) villages are first classified from the ethnological point of view, i.e. according to the prevailing race and caste of their inhabitants (pp. 144a-150a), and next revised systematically, *tapò* for *tapò*, and of each the figures are given of the average income and also of the actual income in the years 1715, 1716, 1717, 1718, 1719, and remarks are added concerning the predominant race of inhabitants, ponds and wells, harvest, etc. To give an illustration I may quote the following account of two villages in the Jodhpur or Haveli *tapò*:—

१ भादावसौधौ

सं० २००

रजपुत बसै वज्जौ रे तलाव पौवै

सं० १५    सं० १६    सं० १७    सं० १८    सं० १९

१०        ४२        ५८        १२०        १२६ (p. 151b).

१ बालरवौ

[सं०] १५००

कुंभार बोहरा बांणीयां रजपुत बसै अरट ६ कौसीटा ६ चांच १०  
जगै दुसाखौ

स० १५    स० १६    स० १७    स० १८    स० १९  
 २६८    १३८६    १२७०    १२२२    १०२० (p. 153b).

The *śāsana*-villages are classed separately and in the case of all of them information is given as to the sovereign who granted them and the persons to whom they were granted.

The description of the other *parganas* of the State is conducted on about the same lines. Of the chief city in each *pargana* a more or less ample historical sketch is given, and then, after a general classification of the villages according to inhabitants, produce, fertility, etc., each village is described in particular in about the same way as shown above, only here details are more ample. The *parganas* described are:—

- (2) Sojhata (pp. 218a—268b).
- (3) Jētārāṇa (pp. 269a—300a).
- (4) Meratō (pp. 300b—373a).
- (5) Sivāṇō (pp. 373b—404a).
- (6) Phalodhi (pp. 404b—419b) [pp. 419b—421a contain a list of the villages where salt is produced].
- (7) Pohakarāṇa (pp. 421b—453a).

(g) जोधपुर सम्बन्धी फुटकर बातें, from p. 453b to p. 459b. A few disconnected notes on the following subjects: a numeration of the villages in the Jodhpur *pargana*, made by Kānūgō Mahesa Dāsa in Samvat 1719 (1460 villages), and also tables and figures of a different numeration by Mūhaṇōta Nēṇa Sī and Pañcolī Narasiṅgha Dāsa (1296 villages), as well as of a third numeration (1440 villages); a short account of the contest between rāva Rāma Siṅgha and Candra Sena (Samvat 1620—22); tables exhibiting the figures of the *tanakkuhā* of the different *tapās* in the Jodhpur *pargana* under Udē Siṅgha, Sūrāja Siṅgha, Gaja Siṅgha and Jasavanta Siṅgha, compiled by the afore-mentioned Kānūgō Mahesa Dāsa; a very brief note on Udē Siṅgha, referring to events occurred in the years Samvat 1641, 1643, 1644; a note referring to Samvat 1614; a record of a *lāhina* (public elargition) given by Mūhaṇōta Nēṇa Sī in Samvat 1720; and lastly a note on a certain tax (*karamulō*), which bears no date.

The MS. belongs to Cārāṇa Vāṇasūra Mahā Dāna of Jodhpur.

MS. 13:—मूहणैत नैणसौ रौ ख्यात .

A MS. in the form of a *pothī*, consisting of 130 leaves covered with writing, of the size of 13½" to 10½", except the



last 20 leaves, which are only 12" to 8½" in size. Each page contains from 20 to 33 lines of writing, and each line from 30 to 40 *akṣaras*. The first 62 leaves are written in a better hand than the rest.

The MS. contains the first part of the *Khyāta* by Mūhaṇōta Nēna Si (see MSS. 6, 7), but the chapters are not given in the same order in which they are found in other manuscripts. In the present MS., we have first the *khyāta* of the Bhātis, then those of the Jārecās, Jhūlās, Kachavāhās, and Pāvāras, and lastly that of the Siṇḍiyās followed by the *khyātas* of the Cāhavāpas and Soḷaṅkīs.

The MS. belongs to Cāraṇa Vapaśūra Mahā Dāna of Jodhpur.

### MS. 14:—राठौड़ाँ रौ वंसावली तथा पौढियाँ .

A MS. originally consisting of at least 188 leaves, out of which a great many, especially at the end, have crumbled to dust and are nowadays missing, whereas others have been reduced to a heap of broken fragments by the work of white ants. The size of the leaves is 12½" high by 9" broad, and the first pages contain about 32 lines of writing of about 27-30 *akṣaras* each. Beautiful handwriting. The MS. was written about the middle of Samvat-century 1700.

Though the work contained in the MS. is styled in the beginning (p. 1a) as : *Rāthōṛāi ri vamsāvalī*, yet it may be said to be such only as far as the end of p. 15a. From p. 16a to the end, it is a mere list of *pīḍhīs*, or genealogies. The *vamsāvalī*, i.e. the former part of the work, begins with a comparatively lengthy mythological introduction, which takes its starting from the very creation of the world. After a description of the multiform progenies born of the thirteen wives of Kāśyapa (p. 2a), we have a short digression giving the names of the thirty-six royal tribes and of their capitals and other connected information; after which the *paurāṇika* narrative proceeds, divided into four parts, corresponding to the four *yugas*, with frequent quotations of verses both in Sanskrit and Bhāṣā. It is only p. 8b we come upon Jē Canda and Prithī Rāja, the date of the marriage of the daughter of the former being given as Samvat 1151, the 8th day of the bright fortnight of Caitra. The narrative continues rather lengthy as far as Sihō is concerned (pp. 9a—12a), but becomes shorter and shorter under his successors, of many of whom only names and occasionally commemorative verses are given. The *vamsāvalī* ends with

Jasavanta Siṅha, p. 15a, the last event mentioned being the battle of Ujain, Samvat 1715.

The *vaṃśāvalī* begins:—

श्रीपरमप्रखपरमात्मने नमः ॥ श्रीगुरुभ्यो नमः ॥ श्रीगणेशाय नमः ॥ अविर्लमदजलनिवहं । अमरकलानेकसेवति (sic) कपोल । अभिमतपन्नदातारं । कामेशं गणपति वंदे । ..... । श्रीनाग-  
गेचौगोत्रदेव्या प्रसादात् ॥ श्रीराठौड़ा रौ वंसावली लिख्यते ॥ तत्रादौ भगवानस्तुतिः ॥ .....

The *piḍhis*, or the latter part of the work, begin from p. 16a, and consist almost exclusively of bare names, only exceptionally illustrated by quotations of commemorative songs. The genealogies given cover the space of time intervening between Udē Siṅha and Jasavanta Siṅha, and they are given in a somewhat desultory order. This part contains no dates.

The MS. belongs to Mathena Jiva Rāja of Phalodhī.

MS. 15:—राठौड़ा रौ वंसावली तथा पौढियां नै  
फुटकर स्यात रौ वातां .

A MS. of much the same form and appearance as the preceding one, only in a slightly better condition. As it stands nowadays, it numbers 167 leaves, mostly loose and crumbled away at the margins, and many out of place. Each leaf measures 12" high by 8½" broad. The number of the lines in each page is very inconstant, and goes from 25 to 40 and 45. The writing is by different hands, and the MS. may be divided into two parts, of which the latter one was completed in the year Samvat 1774 by Mathena Jivana Dāsa (see last page), from MSS. in possession of *pūjya śrī Ja [ga . . . ]* — the name has been scratched—and Rāṭhōra Kirata Siṅha Sūrajamalōta. The former part is apparently older. The MS. originally included many blank pages, which were subsequently filled with miscellaneous information. As these pages contain the most disconnected subjects and bear no number, it is impossible nowadays to replace them in due order, and therefore I have had to abandon the task of numbering all the leaves as hopeless.

A summary index of the contents of the latter part of the MS. is found in the last page, and this helps one to a certain



degree to reordinate the subjects according to the original order of succession. Omitting the later disconnected additions, which are unclassifiable, the contents of the MS. are the following:—

(a) राठौड़ा री वंसावली, 12 leaves left. Written on much the same lines as the *vaṃsāvalī* in MS. 14, and similarly going from the creation of the world to the reign of mahārājā Jasa-vanta Siūgha. The first pages almost exactly coincide with the corresponding ones in MS. 14, but the following ones show more sensible differences. The last year, to which reference is made, is Samvat 1735.

(b) राठौड़ा री साखा री पौदियाँ, 21 leaves left. A fragmentary and disconnected work, distributed partly before and partly after (c). It gives the genealogical lists of the Cāpāvatas, Karanōtas, Maṇḍalāvatas, and Jētamalōtas, from rāva Ripa Mala. Dates are only exceptionally quoted. The genealogies of the Cāpāvatas begin:—

राव रिगमलजी पु. चांपौजी सोनिगरां रा भाखेज तिग री  
परवार है। चांपौजी वडौ ठाकुर जइयो राव रिगमलजी चांपाजी लुं  
गांव कापरैडौ दीयो धौ पके सौधलां सुं वेडि जइ तठै चांपौजी काम  
आया। etc.

(c) राठौड़ा री पद्यमय वंसावली, 11 leaves in all. A poetical history of the Rāthōras from rāva Sihō, unfortunately incomplete, as it ends abruptly with the sons of Āsathāna. The work begins with a list of Sihō's predecessors, from Sihō (133th) upwards to Vrahmā or Ādi Nārāyaṇa (1st); after which there is an introduction, in which the poet particularly insists on one's duty to keep family records and the merits achieved by those who read such records. Then the origin of the Rāthōras is again traced to Vrahmā, from whom Sihō is the 182th in descent. At this point begins the work proper, with Sihō's arrival in Pālī:—

कवित्तः॥ दोय सौ पचवीस अश्व । सात हथखी पंच सिधुर ।  
भलसत गाडे भार । खजांन पंच तीसौ खचर । रुड़ा रथ ईकवीस ।  
असौ लदीयां वलि ओटी । पांणी पनर पखाल । पांच सै संवल पोटी ।  
सात सयज सबदेवेधी सुभट । दोइ सहस्र धानुखधर । कनवज यकी  
सौहो कमध । आयो पालौ ओणि परि । १ । अथ सौदाजी नै कन-

वज्रदेश थी जती सिद्धि श्रीसिद्धिसुरिजी आंग्या कै । अने पालीनगर  
पालीवाल ब्राह्मण जेसौ राज करै कै । तिग आंग्याया (sic) कै तिका  
वान जथाविधि वातकथा लिखी[जै] कै ।

The poet was evidently a Jain, and it is interesting to see the Jain version he gives of Sihō's settlement in Marwar, in which a Jain monk, Jīṇadatta Sūri, plays a very prominent part. The episode of Lākhō Phūlānī is related in full length, with many new particulars. The work abruptly ends with the following words in the *Soniga-jī rī vāta* :—

ओक दिन सोनिगजी पासि घणा चारण भाट डूब आया पिणि  
घर मै घलां घण (?) पड़ै कै । खांग नूं इतरौ नहौ जितरौ बिड़  
दांतां बौचि दौजै । ति .....

The metres most frequently used are *dūhās* and *chappaya kavittas*. Prose-passages are also largely interspersed.

(d) चारण खिड़ियाँ रौ वंसावली, 4 leaves. A genealogical sketch of the Khiriyā Cāraṇas, in which the Cāraṇas are represented as having originally been brāhmaṇas, living at Coravārō, whence the epithet of Corārās. Amongst them two brothers were born: their names Cōmuba and Kolha. From the former sprang the Khiriyās and from the latter the Kaviyās.

The work begins, after three introductory verses, as follows :—

मूल आदू ब्राह्मण ऊता । आदू चोरवाड़ै गांर समंद कनारै  
रहता । तिग चोराड़ा कहौजै । चौमुह १ कोह २ दोह भाई  
ऊता ..... etc.

The text has some gaps, due to the margins of the leaves having broken away. At the end it is stated that the *vamsāvalī* was copied from a MS. in the possession of Nēṇa Sī Mūṇōta.

Here ends the former or older part of the MS. Next come the works, of which a list is given in the last page of the MS. These are as follows :—

(e) भोगलपुराण, 4 leaves. A short treatise on cosmography and geography, in Hindī, beginning :—

..... आकास ते वायुत्यन्नाः वायु ते तेज उत्पन्नाः तेज ते ब्रह्मांड  
उत्पन्नाः ब्रह्मांड ते पाणौ उत्पन्नाः पाणौ ते अंड उत्पन्नाः अंड पट कुटका  
(sic) भयेः ते जल मध्ये विष्णु रहै है ... etc.



(f) साखोतर or, more properly, ग्राहिहोत्र, 7 leaves. An abridgment of the well-known veterinary treatise. In a mixture of Mārwarī and Hindi. It begins:—

प्रथम घोड़ा संपन्न ऊताः व्याकास दिसा गमन करताः पक्षे  
सालिहोत्र रिख प्रबोध्याः अखां कौ पाख काटी ज्युं बाहन जोगि  
होई ... etc.

(g) वातां मारवाड़ि रौ मारवाड़ि रां राठौड़ां रौ, 37 leaves.

The above is the title given in the MS., but the work might more accurately be designated as a chronicle of the most noteworthy personages and events of the time of rāva Māla De of Jodhpur. It is not a continuous narrative, but rather a collection of different chapters, a good many of which are in the form of biographies of distinguished chiefs, like: Jē Māla Meratiyō, Prithī Rāja Jētāvata, Khivō Udāvata, Jēta Si Udāvata, Teja Si Dūgarasihōta, Jasavanta Dūgarasihōta, Acalō Pañcāpōta, Teja Si Kūpāvata, Mādana Kūpāvata, Deī Dāsa Jētāvata, Jēta Si Vāghāvata, Acalō Sivarājōta. The great bulk is formed by the exploits of Māla De, but there is also a chapter on Rīṇa Māla and Jodhō, one on Udē Siṅgha, Māla De's successor, and one on rāṇō Sāgō. Apparently, the chronicle was compiled not long after the death of Māla De, possibly under Udē Siṅgha. The last date mentioned in the chronicle seems to be Samvat 1637. The work begins rather abruptly as follows:—

वात मेड़ता रौ जैमल रौ । जैमल मेड़तौ उभौ मेळि नै शौसरि  
गयो । राव मालदे मेड़तौ लौयौ । जैमल रा घरां रौ जायगा कोटड़ी  
पाड़ि । मूला वहाड़ीया । संवत १६१३ पागुण सुद १२ मेड़तौ  
लौयौ .....

(h) मारवाड़ि माहे राठौड़ि रजपूत रावतां रा उतन, 5 leaves.

A note giving the names of the different fief towns and villages of Marwar, and the families of Rāthōras ruling over or established in the same, with occasional mention of events and dates. Compiled in the last years of the reign of Ajita Siṅgha. It begins:—

मंडोवर जोधपुर पायतखत । राव चंद्रसेन तांइ रावाइ थौ ।  
मोटै राजा उदैसिंघ राजा रौ किताव पायौ । मेड़तौयां रौ वडेरौ होय  
सो राज्य (sic) कहावै .....

(i) घोड़ां रा चौखध, 5 leaves. A short treatise on horse-veterinary. Beginning:—

पग सु धरती खीगै दांत सु खिगै कान सु न रहै (?) तिग सु  
खखद । पीत पापड़ो .....

(j) रजपूत रौ वंसावली तथा साखां, 4 leaves. Lists of bare names.

(k) दिहौ रौ पट्टावली, 3 leaves. Tables of the rulers of Dilli, from *rājā Vasu Deva Tāvara* (1st) to *suritāga Pharak Śāha* (103rd), giving the years, months, days and hours of the reign of each.

(l) जोधपुर मेड़ना पोहकरण फलोधी नै पाली रा घरां रौ विगत, 2 leaves. Tables giving the number of houses in the five above-mentioned towns, according to the different castes and professions.

(m) दिहौ रौ पातिसाह रै धरती कै तिग रै सोबां रौ सरकार रौ परगनां रौ दामां रौ विगत, 14 leaves. Tables giving the figures of the income of the different subdivisions of the Dilli empire.

The MS. belongs to Mathena Jiva Rāja of Phalodhl.

### MS. 16:—जोधपुर रा राठौड़ां रौ ख्यात .

The same work as that contained in MSS. 3 and 4, described above, complete in three volumes of the size of about 15½" for 13½". The first volume numbers 256 leaves, the second 216, and the third 358. The number of the lines in each page varies from 12 to 22, and that of the *akṣaras* in each line ranges from about 20 to 30. The MS. is a modern copy, made in Marwari running script, apparently from MS. 3, or some copy thereof. The last page in the third volume of the MS. records that the copy was made at Jodhpur, by Josi Āi Dāna.

The contents are distributed into the three volumes according to the same order of partition as observed in MS. 4. In the beginning we find the same genealogy in corrupt Hindi



as contained in the (c) portion of the last-mentioned MS., but amalgamated with the genealogy, with which the work properly opens immediately afterwards (d). Differences from MSS. 3 and 4 seem to be only verbal, and these due to the different taste of writing of the copyist.

The MS. belongs to Cāraṇa Sādhū Bhoma Dāna of Miragesara (Vālī).

### MS. 17:—वौकानेर रौ ख्यात सिद्धायच दयालदास रौ वणायोड़ौ .

A MS. in two volumes, cloth-bound, the one consisting of 155 leaves, and the other of 152 leaves. Size 12" × 9½". From 15 to 21 lines of writing for page, and from 20 to 30 *akṣaras* for line. All written by one hand in current Marwari script. Recent and inaccurate copy. The MS. contains the main body of the *Khyōta of Bikaner*, compiled by Cāraṇa Siṃdhāyaca Dayāla Dāsa at Bikaner itself, during the reign of mahārājā Sirdār Siṃgha, about Samvat 1925. As other MSS. of this work will be described in *Descriptive Catalogue*, Section i, Part ii, I give below only a summary description of the contents of the two volumes.

(a) Volume i (pp. 1a-155b). Contains a Chronicle of Bikaner, from rāva Jodhō's conquest of Chāpara and Droṇapura from the Mohilas, down to the death of mahārājā Sarūpa Siṃgha, in Samvat 1757.<sup>(1)</sup> Beginning :—

मोयल सजगोत जात चङ्गवाण क्षाप[र] दोणपुर धणौ हुवो तिख  
रौ इकौगत [॥] चङ्गवाणौ नै मोयलां वौचे इतरौ पौछो हे [:] चङ्गवाण  
१ चाह २ घणसूर ३ रांगै चाह रो बेटौ गंग[प]ण कहांगो रागौ  
इंद्रवीर ३ व्यरजन ५ सूरजन ६ मोयल ७ इण मोयल रे पेटराचेल  
मोयल केहांगा..... etc.

(b) Volume ii (pp. 1a-152b). Contains a continuation of the above Chronicle, from the accession of mahārājā Sujāna Siṃgha, in Samvat 1757, down to the demise of mahārājā Ratana Siṃgha, in Samvat 1908. The Chronicle ends with a series of *marasyā* and *bārē dinā rā kavitta* by Vīthū Bhoma, the last of which runs as follows :—

ईधक सूरान्ह अवकाय । सूपे उक्कव पूनेश्वर । अथंड धर  
 आसीस । वना नित वधो वीकपुर । वधो संपत सत वार । वधो नित  
 पुच वधाई । वधो रौद विसतार । वधो सुष सिध सदाई । वसमाद  
 जौतो आदुस वदो । चड (sic) प्रीयाग जौम वीसतरो । सामद सूधोल  
 (sic) सिरदार सा । कोड़ जुगौ रोजस (sic) करो ॥

The MS. belongs to Cāraṇa Vapaśūra Mahā Dāna of Jodhpur.

### MS. 18:—राठौड़ाँ रौ ख्यात तथा पौढियाँ .

A huge MS. originally consisting of at least 980 leaves, but now fragmentary, many of the leaves having crumbled into dust and gone lost. Size 12" × 8½". The number of the lines of writing in each page is very variable, and goes from a minimum of 12 to a maximum of 25 or more. The average number of *akṣaras* in each line is about 17 or 18. The MS. is all written in Devanāgarī script by more than one hand, and dates from the beginning of the Samvat-Century 1700.

The MS. was discovered a few years ago at Jodhpur, enclosed in a wall compartment, where it had probably been concealed at the time of the Muhammadan invasion consequent upon the death of mahārājā Jasavanta Siṅgha. It was probably brought to light intact, but the great friability of the paper has caused many of the leaves to crumble into fragments, with the result that the MS. is now incomplete. When it was brought to me, all the entire leaves and the small fragments were mixed up in the greatest confusion, and it was only at the cost of much time and patience that I was able to put the remains in order.

The MS. contains a chronicle of the Rāthōras of Jodhpur from the origin of the world down to the time of mahārājā Jasavanta Siṅgha. The work falls into two parts: the former containing the historical account proper, and the latter genealogies. The arrangement of the two parts is much the same as in MS. 14 above. The historical account, or (a) राठौड़ाँ रौ ख्यात, goes from p. 1 (which is lost) down to p. 155b, where it ends with a list of the *satīs* of rāva Amara Siṅgha. Leaves 1-4 are lost. The work begins with one of the customary lists of *paurāṇika* names, some of which are illustrated by occasional quotations of *kavittas* in Dīggaḷa. With p. 10b begins the account of rājā JēCanda and Prithī Rāja,



which is a rather lengthy one and almost all in verses, and continues as far as p. 15*b*, where the history of the Rāthōras proper begins with Seta Rāma and Sihò. After a list of the wives and sons of Sihò, the narrative proceeds with an account of Lākhò Phulānī, beginning as follows:—

॥ वाकौ ॥ दोइ घड़ौ दिन ऊँवै तरै लाधौ फूलांगौ धाह मेल्है  
तरै राधइत भांगेज लाधा नूं पुकौयौ घणौ हठ कौयौ लाधा रै  
बैरां २० तिगां माहे एक अपकरा तरै लाधै कछौ तो नूं अपकरा  
कहसौ . . . . etc.

The narrative continues with the descendants of Sihò, the text being abundantly interspersed, and in places quite overcrowded, with commemorative songs. With Udè Siṅgha, particulars become more ample, songs less frequent, and the narrative more accurate. The historical account ends with a biography of Amara Siṅgha, the elder brother of Jasavanta Siṅgha, beginning:—

राज श्रीगजसिंघजी सं १६६४ जेठ सुदि ३ आगरै राम कछौ  
तरै साहिजड़ा पतिसाह रावाई रौ किताब अमरसिंघजी नूं दे ने  
नागौर दोयौ...अमर सिंघजी रै साथ नागौर नै वीकानेर राजा  
करण रै साथ गांव जाधगौयौ वीकानेर नै नागौर रै कांकड़ि के तिस  
ऊपरा बेडि ऊई . . . . . (p. 150*a*).

The second part of the work, or (*b*) रावोर्द्धा रौ पौढियां extends from p. 156*a* to the end (p. 974*b*), and contains genealogies of all the Rāthōras from the time of rāva Jodhò (end of the Samvat-Century 1400), to the time of mahārājā Jasavanta Siṅgha (beginning of the Samvat-Century 1700). The text is in the form of a register of names, each marked by a number indicating the generation, and in many cases also illustrated by a short biographical account, containing particulars like mention of the village over which the individual in question ruled, the battles in which he took part, the year of his birth and death, etc. The generations are reckoned from rāva Sihò, who is marked 1. The genealogies are given in an ascending order, i.e. the first to be described are the descendants from the brothers of Sūra Siṅgha, then those from the brothers of Sūra Siṅgha's father Udè Siṅgha (pp. 182*a*-214*b*), then those from the brothers of Udè Siṅgha's father Māla De (pp. 214*b*-220*a*), and so on. The order is exactly the reverse of that followed in the first part of the work—the historical account,—where the pedigree of the ruling line is

given in a descending or chronological order. I give below the names and page references of the different lateral lines described in the work:—

<i>Udēsīnghōta</i>	..	....	pp. 156a-199a;
<i>Māladeōta</i>	..	....	pp. 199a-214b;
<i>Gāgānta</i>	..	....	pp. 214b-220a;
<i>Vāghānta</i>	..	....	pp. 220a-222b;
<i>Sūjāvata</i>	<i>Udāvata</i>	..	pp. 223a-253a,
	<i>Narāvata</i>	..	pp. 253a-273a,
	<i>Sekhāvata</i>	..	pp. 273a-274a,
	<i>Deidāsōta</i>	..	pp. 274a-278a,
	<i>Pirāgōta</i>	..	pp. 278a-280b,
	<i>Sāgāvata</i>	..	pp. 280b-282a;
	<i>Dūdāvata</i>	..	pp. 309a-3
	<i>Varasīnghōta</i>	..	pp. 381-400a,
	<i>Karamasōta</i>	..	pp. 400a-430a,
	<i>Rāipālōta</i>	..	pp. 431a-433a,
<i>Jodhāvata</i>	<i>Bharamalōta</i>	..	pp. 434a-440b,
	<i>Sīvarājōta</i>	..	pp. 441a-443b,
	<i>Jogāvata</i>	or	
	<i>Khaṅgārōta</i>	..	pp. 444b-451b,
	<i>Vikāvata</i>	..	pp. 452a-466a,
	<i>Vidāvata</i>	..	pp. 466a-470b;
	<i>Kandhalōta</i>	..	pp. 479a-491b,
	<i>Akherājōta</i>	..	pp. 492a-605b,
	<i>Cāpāvata</i>	..	pp. 606a-645a,
	<i>Bhākharōta</i>	or	
<i>Rināmalōta</i>	<i>Bālāvata</i>	..	pp. 645b-661b,
	<i>Maṇḍalōta</i>	..	pp. 662a-685b,
	<i>Dūgarōta</i>	..	pp. 686a-703b,
	<i>Pātāvata</i>	..	pp. 705a-724b,
	<i>Rūpāvata</i>	..	pp. 725a-739b,
	<i>Karaṇōta</i>	..	pp. 744a-750b,
	<i>Lakhāvata</i>	..	pp. 751a-753a,
	<i>Māḍaṇḍōta</i>	..	pp. 753b-763a,
	<i>Sādōta</i>	..	pp. 763b-766a,
	<i>Vērānta</i>	..	pp. 766b-768a,
<i>Chūdāvata</i>	<i>Jaḡamālōta</i>	or	
	<i>Khetasāḍōta</i>	..	pp. 768b-775b,
	<i>Aṇabālōta</i>	..	pp. 776a-781b,
	<i>Nāthūōta</i>	..	pp. 782a-b,
	<i>Jētāmālōta</i>	..	pp. 783a-784b;
	<i>Bhīvōta</i>	..	pp. 790b-797b,
	<i>Aṇakamalōta</i>	..	pp. 798a-802b,
	<i>Raṇadhīrōta</i>	..	pp. 803a-812,
	<i>Kānhōta</i>	..	pp. 813b-819b,
	<i>Pūnapālōta</i>	..	pp. 820a-821b,
	<i>Satāvata</i>	..	pp. 830a-831(†);



<i>Vīramōta</i> ..	{	<i>Devarājōta</i> ..	....	pp. 831(?) - 841a,
		<i>Gogādeōta</i> ..	....	pp. 841b - 843a,
		<i>Jēsiṅghōta</i> ..	....	pp. 843a-b,
		<i>Vijōta</i> ..	..	pp. 843b;
<i>Salakhāvata</i> {	{	<i>Mūlāvata</i> ..	....	pp. 856a - 888b,
		<i>Jētāmālōta</i> ..	....	pp. 889a - 910b,
		<i>Sobhitōta</i> or		
		<i>Suharōta</i> ..	....	pp. 911a - 919b;
<i>Kānharadeōta</i> ..			....	pp. 920a - 930b;
<i>Rāipālōta</i> ..	{	<i>Kelhanōta</i> ..	....	pp. 931a - 933a,
		<i>Sudōta</i> ..	....	pp. 933a - 935b;
<i>Dhūharōta</i> ..			....	pp. 936a - 937b,
<i>Āsathānōta</i> ..	{	<i>Jopasōta</i> ..	{	<i>Ūhara</i> ..
				<i>Sīdhala</i> ..
				<i>Jolū</i> ..
				<i>Sivālōta</i> ..
		<i>Dhādhala</i> ..	....	pp. 938a - 955a,
		<i>Cācigōta</i> ..	....	pp. 955b - 961b,
		<i>Sonigōta</i> ..	....	pp. 961b - 963b,
<i>Sihāuta</i> ..	{	<i>Ajōta</i> ..	....	pp. 964a - 965a;
				pp. 965a - 966b,
				pp. 967a - 968a;
				pp. 968b - 970b,
				pp. 974a-b.

The following quotation from pp. 274a-b will give a fairly correct idea of the nature of the work:—

१५ देहदास सूजाखत चौहाणां रौ मांजेन सेखाजी रौ भाइ  
सेखोजी मारोया तरे देहदासजी नुं रजपूते काठीया कहौ सेखोजी  
नौकलीया थे कांड मरौ तठा पकौ देहदासजी चौतोड़ वियह ऊवौ  
बहादर पातिसाह गुजराति रौ आथौ विक्रमाजीत सौसोदीया कंठा  
चौतोड़ ली तठै देहदासजी जाइ गडि चडि नै कामि आया

१६ कान्ह देहदासौत कान्हजी वागड़ि कामि आथौ

१७ अचलदास कान्हौत अचलदासजी नूं मोटे राजाजी वागड़ि  
था आंखि रोहौठ रौ पटौ दोयौ

१८ बलिभद्र अचलदासौत रोहौठ रौ पटौ वरकरार पकौ सं°  
१६७७ पटौ ऊतारौयौ पकौ राम कह्यौ

१९ कल्याणदास [ बलिभद्र रौ ]

२० ईसरदास [ कल्याणदास रौ ]

२१ सुजांणस्यंघ [ बलिभद्र रौ ]

२२ केशोदास [ अचलदासौत ] सं° १६६५ जाल्हाकौ पीपाड़ रौ  
गांव ४ सं संवत १६७४ काढीयौ बलिभद्रजी साथे पकौ सं° १६७७

मोतीसरौ सौवांखा रौ गांव ३ सं [ दीयौ ] सु सं १६७७ बलिभद्रजौ  
साथे वले क्वाडोयौ

१६ सुंदरदास [ केसोदासौत ]

Intermixed with the genealogies, there are a few commemorative songs, amongst which two deserve particular mention. These are the following:—

(1) राव गोयन्द रौ कन्द, pp. 254a-256b. A small poem in *chandas* in honour of *rāva Goyanda* of *Pohakarapa*. By an author unknown. Beginning:—

माहेसुर त्रिपुर ऊऊय मोहः (*sic*)

आधौ जुग वीतौ भारथ अहः

अमोक्षां कौरव नै अरजनः

जुजितिल राम दुरजोधनः . . . . etc.

(2) रावल माला सलखावत रौ गुण बारठ चासा रौ कहियौ, pp. 844a-850a. A small poem in honour of *rāvala Malinātha*, the son of *Salakhō*, by *Bārāṭha Āsō*. Beginning:—

मुरधर माहि महेवौ मंडण

वड़ग भयंकर यल धर बंडण

सिखबड तणँ महोपति मालै

सुइ बंड घाघा ऊमै भालै , . . . etc.

This MS. seems to be the original from which MS. 8(c), q.v. *supra*, was copied, or rather compiled, as in the latter the order is altered and several parts are omitted.

The MS. is in the possession of *Kavirājā Āsiyō Gapeśa Dāna* of Jodhpur.

MS. 19:—राठौड़ां रौ पौढियां .

A MS. originally consisting of at least 440 leaves, but now reduced to 389 leaves only, the remaining leaves being lost.



Size  $12\frac{1}{4}'' \times 8\frac{3}{4}''$ . The MS. was originally bound, but now is loose and uncovered. When the MS. was brought to me all the leaves were mixed up, and as most of them were also unnumbered, I had great difficulty in replacing them in order. To prevent a similar confusion of the leaves in future, I have numbered them all from 1 to 389.<sup>1</sup> The number of lines in each page varies from 20 to 6. The average number of the *akṣaras* in each line is about 18. The MS. is all written by one and the same hand, in Marwari script, and dates, apparently, from the earlier half of the Samvat-Century 1700. The MS. has undergone some corrections by a later hand, but they are easily distinguishable from the original text.

The MS. contains genealogies of the Rāthōras—*राठौरों के वंशियाँ*--from the middle of the Samvat-Century 1400, to the beginning of the Samvat-Century 1700. The work is composed on much the same lines as the preceding MS., except that the genealogies are given in a descending or chronological order, and the generations are not counted from *rāva Sihō*, but from *rāva Cūḍō*, who is marked 1. All the genealogies are traced back to the sons of Cūḍō and the sons of Riṇa Māla, wherefrom the different *khāpas* have originated, but the genealogies of the descendants of Riṇa Māla's son and successor Jodhō, are omitted in the work. The general arrangement of the book, and the origin of the different *khāpas*, is clear from the prospectus given below:—

	Rāva Cūḍō Viramōta	.....	pp. 1a-5b;
Cūḍāvatas.	Bhivō, whence the	<i>Bhivōta</i> Rāthōras,	pp. 7a-23a,
	Sahasā Māla, ..	<i>Sahasāmālōta</i> ..	pp. 24a-28b,
	Kānhō, ..	<i>Kānhāvata</i> ..	pp. 29a-39b,
	Riṇa Dhira, ..	<i>Riṇadhīrōta</i> ..	pp. 40a-51b,
	Pūnō, ..	<i>Pūnāvata</i> ..	pp. 53a-57a,
	Satō, ..	<i>Satāvata</i> ..	pp. 59a-82a,
	Aṛaka Māla, ..	<i>Aṛakāmālōta</i> ..	pp. 85a-96b,
	rāva Riṇa Māla		
	Cūḍāvata	.....	pp. 97a-103b;
Riṇāmālōtas.	Mādaṇa, whence the	<i>Mādaṇōta</i> ..	pp. 104a-114b,
	Sāḍō, ..	<i>Sāḍāvata</i> ..	pp. 115a-116b,
	Cāpō, ..	<i>Cāpāvata</i> ..	pp. 117a-159b,
	Nāthū, ..	<i>Nāthūōta</i> ..	pp. 160a-162a,
	Bhākhara Si, ..	<i>Bhākharasiōta</i> or	
		<i>Bālāvata</i> ..	pp. 163a-184b,
	Kādhala, ..	<i>Kādhālōta</i> ..	pp. 185a-200b,
	Jaga Māla, ..	<i>Jagamālōta</i> or	
		<i>Khetasiōta</i> ..	pp. 204a-214b,

<sup>1</sup> After I had numbered all the leaves, I found a fragment of the 1st leaf, containing the beginning of the work. This fragmentary leaf has therefore remained unnumbered.

Rīṇamalōtas.	Karāṇa, whence the	Karāṇōta Rāṭhōras.	pp 215a-224b,
	Lakhō, „ „	Lakhāvata „	pp. 226a-233b,
	Maṇḍala, „ „	Maṇḍalā „	pp. 234a-256a,
	Patō, „ „	Pātāvata „	pp. 258a-282b,
	Rūpō, „ „	Rūpāvata „	pp. 283a-290a,
	Vērō, „ „	Vērāvata „	pp. 292a-299a,
	Jēta Māla, „ „	Jētāmālōta or	
		Bhojarājōta „	pp 300a-307b,
	Dūgara, „ „	Dūgarōta „	pp. 309a-324a,
	Āṛaka Māla, „ „	Āṛakamalōta „	pp. 326a-329a,
	Sakatō, „ „	Sakatāvata „	pp. 330a-b,
		Jētavata „	pp. 332a-350a,
		Kūpāvata „	pp. 351a-360a,
		Rāmōta „	pp. 361a-362a,
		Sāṇḍāsōta „	pp. 363a-364a,
		Rāṇāvata „	pp. 366a-371a,
	Akhē Rāja, „ „	Sīnghaṇōta „	pp. 372a-b,
		Mālāvata „	p. 374a,
		Rāvaḷōta „	pp. 376a-377a,
		Sūrōta „	pp. 377b-380a,
		Sīhāvata „	pp. 381a-383b,
		Nagarājōta „	pp. 384a-386b.

Much as in the case of the preceding MS., here too the genealogies are occasionally illustrated by biographical notes and quotations of bardic songs. Of the progenitor of each *khāṇpa* a short biographical account is given. In the case of rāva Cūḍō and rāva Rīṇa Māla, the biographical account is more diffuse than in the case of others. After the biography of rāva Cūḍō, the genealogical part proper begins from his son Bhīva, as follows:—

राठौड़ भौव चुडावत रौ परवार [1]

भौव चुडावत वडौ ठाकुर जवौ राव रिगमल नुं चौतोड़ चुक  
कोथौ मारांगा तिण दिन भौव दाख घणौ पो नै सुता या सु राव  
जोधौ रातै नौसरीयौ तरै घणु हौ भौव नुं नै वरजांग नुं जगायौ  
पिण जागै नहौ तरै वरजांग नुं राव जोधौ ले नौकलोया नै रांगा रौ  
साथ हेरां उपर आयौ सु भौव नुं सूतां हाथ घालोया चटक माहै  
कोथा.....

रा । भौव चुडावत रा बेटा

३ राठौड़ वरजांग भौवौत वडौ रजपूत केक पाथर लाथ पाथर  
घणौ वेठ जीतौ राव रिगमल जोधा सता रौ बैर माहै घणौ कारण



ऊँसो असंघ प्रवाड़ो जैतवादी ऊँसो साङ्गावस नदवांगसर गुडो मोमडो  
भावी लाँवो जुडलोचे गाँव पटै वरजांग वैरवाराह परभोमपंचाइख  
ऊँसो . . . . (pp. 7a-b).

The MS. is in the possession of Kavirājā Āsiyō Gaṇesa Dāna of Jodhpur.

### MS. 20:—पौढियाँ फुटकर .

A fragmentary MS., at present consisting of 94 leaves, numbered from 91 to 184. The fragment originally formed part of a bound volume, and the leaves remaining are still sewn together, but the cover is lost. Size  $12\frac{1}{8}'' \times 8\frac{3}{4}''$ . The MS. contains an average of 15 lines of writing per page, and about 15 *akṣaras* per line. The script is Devanāgarī from leaf 91 to leaf 115, and current Marwari from leaf 116 to the end. A few leaves are blank. The MS. is undated, but its age can be approximately fixed towards the middle of the Saṃvat-Century 1700.

The MS. contains:—

(a) हमौरोत भाटियाँ रौ पौढियाँ, pp. 91a-103b. Genealogies of the Hamirōta Bhātis extending for a period of 11 generations, from Hamīra Devarājōta (9th generation) to the 19th generation. Beginning:—

॥ भाटो केल्हण रौ वंसावली तिय माहे

८ हमौर देवराज रौ

१० लूखकरन हमौरोत

११ सतौ लूखकरनोत राव रियमल सुं राखै कुंमै चौचोड़ चुक  
कर लठै काम आबौ रावजी सुं सता रौ बोल थौ ज रावजी  
वाँसै ऊँ नहौं जौऊं...

(b) सौसोदियाँ रौ पिरियावली, pp. 104b-115a. A genealogical account of the Sisodiyās from rāṇō Bhamuṇa Sī (1st) to the 18th generation. Beginning:—

॥ सौसोदीयां रौ पौरैयावली सौसोदीया गुहिलोतां रौ साध  
माहे है

१ रांगौ भसुणसौ जिण था रांगा ऊवा पैहली रावल कावता (sic)  
पकै भसुणिसौ था रांगा कहांगा

२ रांगौ भौवसौ . . . . . etc.

(c) आहाड़ा रौ पौडियाँ, pp. 116a-117b. Pedigrees of the Āhārā Sisodiyās of Dūgarapura and Vāsavāhālā, from rāvaḷa Kānhaḍa De (1st) to the 12th generation. Beginning:—

आहाड़ा डुंगरपुर वांसवाहाला रां धाणौयां रौ पौडी [1]  
आहाड़ा सोसोदीयां माहे घहादि रौ जोगादित नै जोगादित रौ बापे  
रावल आहाड़ वसौयो तठा था आहाड़ा कहांगा

१ रावल कान्हड़दे करमसौ रौ कान्हड़दे था औनाराइण था  
पौडी १२६ कै तिणां वीगत और ठोहड़ मंडी कै.

(d) चन्द्रावता रौ पौडियाँ, pp. 118a-119a. Pedigrees of the Candrāvata Sisodiyās of Rāmapurā, from rāvaḷa Pratāpa Si (4th generation) down to the 9th generation.

(e) जेसा भाटियाँ रौ पौडियाँ, pp. 121b-158b. Genealogies of the Jesā khāṇpa of the Bhāṭis from rāvaḷa Kehara (9th generation from rāvaḷa Jesāḷa) to the 17th generation. Beginning:—

॥ भाटौयां रौ आगलौ वात तो घणौ कै रावल जेसल दुसाऊ  
रो तीण सं ॥ [१२१२] जेसलमेर बंभण रसे दीषायो तीण ठोड़  
वासौयो तठा पकै इतरा पाट

१ रावल जेसल दुसाऊ रो जेसलमेर रो गड करायो

२ रावल सालवहण . . . . . etc.

(f) गुहिलौतां रौ पिरियावली, pp. 157a-159b. Pedigrees of the Guhilōtas, from Guhāditya (1st) to the 11th generation. Beginning:—

गुहिलौतां रौ पौरीयावली गुहिलौतां रौ चौबीस साय कै

१ गोहादित २ गोहिलौत ३ छोड़ ४ चोल ५ घुमाण

६ रावल बापौ घुमाण रौ रावल बापौ आहाड़ ठाकुर ऊवौ  
तठा था आहाड़ा कहांगा दलै पांगुला राजा जैचंद राठोड़ रे परणौयो  
थौ . . . . . etc.



(g) भायलां रौ पौडियां, pp. 162a-168b. Genealogies of the Bhāyalas, a subdivision of the Pāvāras, from Sajana Bhāyala (1st) to the 11th generation. Beginning:—

भायल पांव वलौ भायली पांवारां रौ ३५ पैतीस साध पांवारां  
मै जेक भायलां रौ साध जे मै (?) भायलां रौ साथासरौ वलौ भायली  
रोहोसा (?) मगरा (?) नौवौ (?) नै सौवाणचौ

१ महारिघरघेश्वर २ सायर महारिघ रौ

३ उत्तिमरौ ४ पदमसौ

५ सजन भायल

१ सजन भायल पदमसौ रौ सजन वडौ रजपुत ऊवो...

(h) ऊलां रौ पौडियां, pp. 170a-177b. Genealogies of the Hulas, a subdivision of the Guhilōtas, from Hula Sālha rô (2nd) to the 12th generation. Beginning:—

॥ ऊल गैहलौतां रौ चौवीस साध मै मोलै धेतौ ऊल सोजित  
वडौ रजपुत ऊवौ वडौ ठाकुराई ऊई पकौ कतरहेके दोने ऊलां कन्हा  
सोनगरै सोजित लो . . . etc.

(i) मांगलियां रौ पौडियां, pp. 178a-179b. Pedigrees of the Māṅgaliyās of Isarū, from Dulhō Kīlū rô of Khīvasara (1st) to the 10th generation. Beginning:—

॥ ईसर वेदु रा मांगलीयां रौ वीगत पैहलौ धौवसर रज्जता

२ मांगलीयां रौ

रांगौ धरपाल

मोटुं राव

उहड़ राव

धांधड़ै

कौलु

१ दुल्लौ कौलु रौ दुल्लौ धौवसर थकौ चारण हक सिधराव  
जेसिंधदे सु बहस करि आथौ धौ उण तुं आप रौ दिकरौ वैरौ दांन  
दीधौ पकै चारण जे जाय नै सिधराव तु दिथायौ तरै राजा सिधराव  
वैरा तु आपरौ बेटी परगाई . . . etc.

(j) श्रीमाल महाजनां रौ १२२ न्यातां रा नाम, pp. 181b-182a. A list giving the names of the 122 septs of the Śrīmāla Mahājanas.

(k) निरवाणा री पौडियाँ, pp. 183a-184a. Pedigrees of the Nirabāṇa Rajputs, an offshoot of the Devarās, preceded by the introductory account following:—

॥ नौरवाणा री साध निरवाण पैहली देवड़ा था देवड़ां था निरवाण कहंगा निरवाण सीरोही था चाय कवरसौ दाहलीया कन्हा घांहेलौ लौयो उदैपुर लौयो पक्के वसी गांव सोलहर घांहेला नजीक के तदै राधी पक्के कक्वाही राधसल मुजावत लघु भोजावत नै भौधा हेमा रा कन्हा घांहेलौ लौयो तदै निरवाणा था घांहेलौ कुटौ...etc.

(l) चौबी री पौडियाँ, pp. 184b—? A genealogical account of the Cibā Rajputs, a branch of the Cahuvāṇas, incomplete owing to the loss of the subsequent leaves in the MS.

The MS. is in the possession of Kavirājā Āsiyō Gaṇesa Dāna of Jodhpur.





BIBLIOTHECA INDICA:  
<sup>A</sup>  
COLLECTION OF <sup>O</sup>RIENTAL WORKS

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BARDIC AND HISTORICAL SURVEY OF RAJPUTANA.  
<sup>A</sup>  
DESCRIPTIVE CATALOGUE  
<sup>OF</sup>  
BARDIC AND HISTORICAL MANUSCRIPTS.

SECTION I:  
*Prose Chronicles.*

PART II:  
*Bikaner State.*



BY  
DR. L. P. TESSITORI.  
FASCICULUS I.

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The ii Part of the i Section of the *Descriptive Catalogue of Bardic and Historical Manuscripts*,—describing the manuscripts of Prose Chronicles found in the Bikaner State,—of which the present is the first fasciculus, is compiled on the same lines and principle as the i Part, which was initiated at Jodhpur over a year ago. The object kept in view in preparing this *Catalogue*, has been not only to give an adequate idea of the extent and importance of the literature with which it deals, but also to collect and classify all the manuscript materials available for a *History of Bikaner*, which I am compiling under the ægis of H. H. the Maharaja. The present fasciculus describes all the manuscripts of Prose Chronicles found in the Darbar Library in the Fort, and will shortly be followed by another fasciculus describing manuscripts in private collections, at Bikaner and in the district.

L. P. T.

*Bikaner, the 30th March, 1916.*





## A DESCRIPTIVE CATALOGUE OF BARDIC AND HISTORICAL MSS.

MS. 1:—**बौकानेर रै राठौड़ाँ रौ ख्यात सिंहायच  
दयालदास कृत .**

A huge volume, leather-bound, consisting of 394 leaves, 16" x 11" in size. The number of the lines of writing in each page is not uniform, the pages in the beginning comprising only 16-20 lines of writing of about 20 *akṣaras*, the pages at the end about 35 lines of about 35 *akṣaras*. The manuscript was apparently all written by one and the same hand. It contains a *khyāta* or chronicle of Bikaner from the origin of the world and of the Rāthōras to the death of mahārājā Ratana Siṅgha (Samvat 1908). The chronicle was compiled by Cāraṇa Siṅdhāyaca Dayāla Dāsa in obedience to an order by mahārājā Sirdār Siṅgha of Bikaner, and was written by Cāraṇa Viṭhū Cāvado. The work is styled in the preface "Khyāta Rāthōrā ri." It begins:—

श्रीगणेशाय नमः श्रीकरनौजी सहाय श्रीसरसव्यै नमः ॥  
अथ ख्यात राठौड़ाँ रौ मुलासा बाददासि श्रीश्री १०८ श्रीश्रीश्रीहजूर  
रा ऊकम सूं सिंघायच दयालदास लिषाई बौठू चांवडे लिषी (१)  
तम्बेरममुखविदितजस करैहि सिंघ जगकाज (१) वंदुं तिह परदेवता  
जिंह अघार दुजराज (१) १...

After the above stanza and other 5 stanzas in honour of Gaṇapati, mahārājā Sirdār Siṅgha, and the five gods, the work proper begins with a chapter on the *Sūryavamśa ri pīdhiyā*, starting from Nārāyaṇa. In the genealogical series, Rāma Candra is the 64th, and Jē Canda the 254th. The life and exploits of Jē Canda of Kanōja are described at great length, partly in verses, and partly in rhymed prose (*vacanikā*) in Hindī, and the authority of two works is quoted, which are stated to have been composed during Jē Canda's life-time, namely: the *Jē mayāṅka jāsa candrikā* by kavi Madhukara, and the *Jē canda prakāśa* by Bhaṭ[t]a Kedāra. The date of the birth of Siṅhō is given as Samvat 1175 (p. 42b), and from this event the chronicle proper immediately begins as follows:—



राव सौहा ने विधा करवाया। बांवन वेठ कर मुगलों से पते पाया। देस कनवज रा वसण दीना नहीं। पीछे पातसाह राव सौहे कुं दिली कदमा बुलाया। कनवज का मुनसब अनायत कौया। जिस वसत कनवज लारै थोड़ा सा मुलक है गया। पैदास लाख चौदश २४ री रह्यो। ...etc.

From the death of Sihò (S. 1243) to the end, the text is all in Marwari prose, except for commemorative verses occasionally quoted. After the life of Āsathāna, an account is inserted of the life of Pābū, in which the latter is represented as a son of Ūdala, son of Dhādhala (धाधलजी है वेडा दोय ज्वा। बडो छदल बोटो आसल। और छदल है वेडा दोय हुवा। बडो बूडो बीडा (sic) पाबूजी, p. 47b). Pp. 93a-98b contain an account of Karantī, the deified Cāraṇī who is regarded as the tutelar goddess of Bikaner, and she is described as having been born in Śamvat 1473 at Soyāpa, from Kinyò Mehò and Ādhī Devaḷa. The account of RĀVA Jomò begins p. 117b and continues at length till p. 131b, where the following list is given of his sons:—

ओवीकौजी १ सूजौजी २ दूदौजी ३ वीदौजी ४ कमांजी ५  
सातल ६ जोगायत ७ वरसौघ ८ नीबक्रन ९ सिवराज १० सांवतसी  
११ वणवीर १२ करन १३ रायमल १४ भोज १५ कुंपौ १६ रामा १७.

From this point, the chronicler leaves the Rāthōras of Jodhpur and takes to consider only Vikò, the founder of Bikaner. It is therefore from this point (p. 131b) that the chronicle of Bikaner practically begins.

After three introductory lines, giving the date of birth (S. 1495) and *janmapattrikā* of VIKÒ, the narrative begins p. 132a as follows:—

अकदा प्रस्ताव राव जोधौजी दरबार कौयां विराजै है। नै सारा भाई वां अमराव वां कंवर हाजर है। जिसै कंवर ओवी-कौजी भीतर सू आया। अर रावजी सुं मुजरौ कर काका कांधलजी है आगै विराजौया...

and continues relating how Jodhò, on seeing Vikò talk to Kādhala in the ear, asked them whether they were plotting to conquer some new land. Whereupon the two, not to allow themselves to be joked upon, resolved to go and conquer the country of Jāgaḷū, about which they had heard from Nāpò, a Sāikhālò who was in the service of Jodhò. Accordingly, Vikò

set out with the consent of Jodhō and accompanied by his uncles Kādhalā, Mādana, Maṇḍalō and Nāthū, and his brother Vidō, and Sākhālō Nāpō, Paṛihāra Veļō, Vēda Lalō and Lākhaṇa Sī, Kothāri Cōtha Mala, and Vachāvata Vara Sīgha, and this was in Samvat 1522 (p. 132b). The first night they halted at Maṇḍora, and from there took with them the image of Bhērū, called *Gorō*. With 100 horses and 500 infantrymen, Vikō then went straight to Desanoka, where he paid homage to Karantijī. From Desanoka he proceeded to Cādāsara, where he stopped 3 years, and thence to Kodamadesara, where he stopped also 3 years. In the last-mentioned place he installed the image of *Gorō*. Then he proceeded to Jāgaļū, where he stopped 10 years. During this period he married the daughter of Sekhō, the Bhātī rāva of Pūgaļā. In Samvat 1535, Vikō made an attempt to build a fort at Kodamadesara, but the Bhātīs of Sekhō did not allow him to remain there, and after a fight he had to go elsewhere. The new place he selected for the fort was the *Rāñ Ghāñ*, in the way from Multan to Nāgōra. Here he built a fort in Samvat 1542, and founded the city of Bikaner in Samvat 1545 (p. 136a).

The chronicle continues describing all the gradual conquests of Vikō, viz. how he subjugated the Jātas, the Joiyās, the Khēts of Deva Rāja Mānasinghōta, the Sākhālās of Jāgaļū, the Bhātīs of Sekhō, the chief of Pūgaļā; how he took Kharajā from Subha Rāma, Bhāraṅga from Sāraṇa Pūlō, Sidhamukha from Kasbō Kāvāra Pāļa, Balūdi from Pūniyō Kānō, Rāyasālānō from Vēnīvāļa Rāva Sālā, Sekhasara from Godō Pādū, Sūi from Sīhāga Čokhō, Dhānasiyō from Sohuvō Amarō; how he took Droṇapura from rāñō Vāra Sālā, a Mohila, and assigned it to his brother Vidō. Next comes an account of the expedition against Sāraṅga Khā of Hisāra, which cost Kādhalā his life (S. 1546, *sākhā rō gīta* : बानाणे पंडे पदुम बल पाधौ...), and the subsequent defeat Sāraṅga Khā sustained at the hands of Vikō (S. 1547). Pp. 146b ff. contain an account of the expedition Vikō made against Jodhpur at the death of Sātala, and the expedition is explained as undertaken only in order to get the old arms and trophies of the Rāthōra rāvas, which Jodhō had promised to Vikō, on the latter's ceding to him Lāraṇū and renouncing to his right of succession. The last pages describe how Vikō released Vāra Sīgha of Meratō (*sākhā rō gīta* by Cānaṇa), and defeated Nirabāṇa Riṇa Mala, a chief of Khandelō (*sākhā rō gīta*). The death of Vikō is mentioned p. 151b as having taken place in Samvat 1561.

Next follows the *khyāta* of Lūṇa Karaṇa, Narō, Vikō's eldest son, having ruled for only 4 months. It begins :—

पौके क्तिताइक दिनां सूं रावजो औवौकेजो जमो दावो हो ।  
जिके क्तितायेक भोमीया फिर गया हा । तिणां नूं पायनांमो कर्ण



साहू राव श्रीलूगकर्णजी फौज कर पधारौया । सामै इतरा सिरदार ।  
भाई षडसौजी... etc. (p. 152a).

The *khyāta* of Lūṇa Karaṇa especially describes the repressing of the rebellion of Cāhuvāṇa Māna Sīṅha Depālōta of Dadrevò, the expeditions against Kāmkhānī Dōlat Khā of Phatēpura and against Cāyalavārò, the marrying of the daughter of rūṇā Rāya Mala of Citorā, the expedition against Jesalmer and the capture of rāvaḷa Devī Dāsa, and lastly the expedition against Nāranōla, in which Lūṇa Karaṇa lost his life (S. 1583, p. 158b). The text is interspersed with commemorative songs by Vithū Sāvaḷa and Mēdū Lālò.

The *khyāta* of Jēta Sī, who succeeded, begins from an attempt of Udē Karaṇa Vidāvata, ṭhākura of Droṇapura, to fall on Bikaner and take it by surprise :—

पौछे राव लूगकर्णजी काम आया । तद उण दिन रौ चडौयो  
वौदावत उदैकर्ण द्रोणपुर रौ ठाकुर गांव डोसौ सूं वदै रघौ वौकानेर  
आयो । अर मन मै वौकानेर लैय रौ है..... etc. (p. 159a).

The first exploit of Jēta Sī was a punitive expedition against Droṇapura, whose Thākura sought refuge with the Khān of Nāgōra, after which Jēta Sī gave Droṇapura to Vidāvata Sāgò Samsāracandōta. Next we have the expedition against Sihānakota, and immediately after it, an account of how Jēta Sī helped his brother-in-law Sāgò—the future founder of Sāgānēra—to conquer Mōjābād and Amarasara in the territory of Āmbera, and Gāgò to fight Sekhò Sūjāvata (*sākha rò gīta* : मजे खर अखराण दल पूर आयौ सिपर...). At this point the main narrative is interrupted by the insertion of some particulars regarding Karanījī, the Cāraṇī saint, who was still living at Desanoka. It is stated that she in her old age went to Jesalmer to restore rāvaḷa Jēta Sī his health. From Jesalmer she went to Khārorò, and hence to Bēghati, where she met Harabū Sākhalò, and lastly proceeded to Ghariyālò where she consumed herself into the fire of *yoga* (*sākha rò gīta* : उठौ अर खं आग...). The year given for her death is Samvat 1595, as recorded in the *dūhò* following :—

पनरै मै पिच्छाणवै	चैत सुकल गुर नम्म ।
देवौ सागग देह सृ	पूगा जोत परम्म ॥ १ ॥

After the above interruption, the chronicle of Jēta Sī is resumed with the defeat inflicted on Sāh Kamarò, the son of

Bābar, who had taken Bharathanēra (Bhathanēra) and thence marched over Bikaner (*sākha rī kavītā*). Pp. 174a ff. describe how Māla De usurped the throne of Jodhpur by murdering his own father Gāgò, and in Samvat 1598 fell upon Bikaner. Jēta Si was killed in the attempt of opposing him (3 *sākha rā gīta*, the first by Sūjō Nagarājōta, pp. 177b-178a), and Māla De took Bikaner with half the territory, the other half remaining to Kalyāna Sīngha, a son of Jēta Si, who had taken refuge at Sarasò. The *khyāta* closes with the information that Bhlva Rāja, a brother of Kalyāna Sīngha, went to Dillī and propitiated the emperor Hamāyū (p. 178b).

The *khyāta* of KALYĀNA SINGHA (pp. 179a-200b) begins from the arrival of Virama De Dūdāvata in Sarasò :—

पौके रावजी औकल्याणसिंघजी सरसै विराजता बौरमदे दूदावत  
आयो तिका इग तरै । ...,

and continues with a very long description of the contest of Virama De with rāva Māla De of Jodhpur, the main thread of the narrative being resumed only p. 182a as follows :—

पौके बौरमदेजी कितेअक साथ संह गांव कोड नौसरीया स  
राव कल्याणसिंघजी घनै सरसै गया । नै रावजी बौरमदेजी रौ वडो  
घातरी कौवी अरु वडा जावता कोया पौके बौरमदेजी रावजी नै  
कयो कै° भौवराजजी दिली है स्र आप न्हारी घातरी रौ कामद  
लिख देवौ । तौ न्है पण पातसाहजी रै पावां लागं ।... etc.

Subsequently, Virama De went to join Bhlva Rāja at Dillī and things turned out very favourable to them, when in Samvat 1599 the emperor Hamāyū was dispossessed by Ser Sāh, a friend of theirs. When Ser Sāh invaded Marwar, Kalyāna Sīngha joined him with his forces. The defeat of Māla De culminating in the capture of Jodhpur, assured to Kalyāna Sīngha the possession of Bikaner, and to Virama De that of Meratò. The account of the above facts is very detailed, but inaccurate (*Gīta* on Kalyāna Sīngha, by Nagarājōta Hamira Sūjavata, pp. 187b-188a ; *dūhā* by Virama De : जननी धिन जौ जन्मोयां... pp. 189a-b ; *kavīta* on Māla De by Jhūthò Āsiyò : भागौ नौ बाराह...). In the war between Māla De of Jodhpur and Jē Māla Viramadevōta of Meratò, Kalyāna Sīngha sent a body of 1 000 horses to the help of the latter, and Māla De was defeated and put to flight and his royal insignia captured. Pp. 194a-197a describe how Thākura Si Jētasiōta retook Bharathanēra in S. 1606, but lost it again to the Muhammadans shortly afterwards and was himself killed in the battle.



Pp. 197b-198a give a genealogy of the descendants of Thākura Śi, who are called *Vāghāyata Vīkās*, and the descendants of Nārāṇa,—to whom Kalyāṇa Śiṅha gave Ēvārō in S. 1607,—who are called *Nārāṇōta Vīkās*, and next relate how Vāghō Thākuraśōta went to Dillī and with his feats of bravery ingratiated himself to Akbar, who restored him the fief of Bharathanēra. The last six pages contain a description of the coalition of Hājī Khā of Ajmer and rāṇā Udē Śiṅha of Mewar against Māla De of Jodhpur (pp. 198a-199a), the difference subsequently arisen between Hājī Khā and Udē Śiṅha over a dancing girl kept by the former, whom Udē Śiṅha longed to possess, the coalition of Hājī Khā and Māla De against the Rāṇā, and his defeat at Haramārō, the capture of Meratō, the loss of Ajmer, and the fief Māla De gave to Hājī Khā in Jētārāṇa (p. 200a). The *khyāta* closes with the list of the *satīs* of Kalyāṇa Śiṅha (S. 1628).

The *khyāta* of RĀYA ŚIṅHA begins p. 200b as follows :—

अर राव कल्याणसिंघजी री वधत दीवांगमी री काम सांगौजी करता । सूर जिगां दिनां मै सांगौजी वक्तावत गुजरा हा । पौकै वीकानेर आया तद रावजी औरावसिंघजी सांगौजी री हवेली पधारीया । नै गड दाखल हुवा । ता पौकै वक्तावत कर्मचंद दरबार मै हाजर ऊवौ । तद रावजी औरावसिंघजी इरा नूं दीवांगमी री घिलत अनायत करी ।... etc.

The events are not given in due chronological order. First we have an account of how Rāya Śiṅha was introduced to Akbar by kāvara Māna Śiṅha of Ābera, how Rāya Śiṅha and Māna Śiṅha defeated the Pathāṇas of Ataka (p. 205a) (*sākha rō gīta*, p. 205b), and how Akbar conferred on Rāya Śiṅha the title of *rājā* (p. 205b) and a *mansab* of 4 thousand with a jurisdiction over 52 *parganas* (S. 1634). Then the chronicler skips back to the expedition against Ahmadabad (4 *sāyada rā gīta*, the first of which begins: जेहमंदपुर जीप जोधपुर आबू, p. 206a), and particularly indulges in a description of the bravery of Rāma Śiṅha, Rāya Śiṅha's brother, who captured Ahmad after killing his elephant (*sākha ri nīsāṇī*: सोलै से लौधे समे... p. 207b). Next he gives a list of the Rajputs killed in the last-mentioned conflict, and after it skips back to Rāya Śiṅha's marriage with Jasamā De, the daughter of rāṇā Udē Śiṅha, and the gift of 50 elephants he bestowed on the Cāraṇas on that occasion. The names of 7 Cāraṇas and 1 Bhāṭa are given in this connection :—

हाथी १ दूदैं आसीयै नूं दीनां । हाथी १ देवराज रतनूं नै दीनै (sic) । हाथी १ दुरसै आडै नूं दीनां । हाथी १ बारट अखनौ नूं दीनां । हाथी १ बारट लखैजौ नै । हाथी १ गैपै तुंकारै सिंहायच नै दीनां । हाथी १ भुलै सांर्यै नै दीनां । हाथी १ भाट खेतसौ गांव दागडै रै नै दीनां (p. 208b). (*Sāyada rō gīta* : रइसौ जग बोल घणा दिन रासा...)

The next subject treated is the expedition against Sultān of Strohi, which Rāya Siṅgha undertook by order of Akbar, and carried out most successfully by capturing Sultān himself and taking him prisoner to Bikaner (3 commemorative songs, p. 210a). Pp. 210b-214b exhibit a copy—in *devanāgarī*—of the *firman* by Akbar, in which Rāya Siṅgha is recognized as a lord of 52 *parganas*. Then we have a description of how Rāya Siṅgha conquered Jodhpur from *rāva* Candra Sena and held it for 1 year (p. 214b), and during this period gave the village of Bhadorō, in the Nāgōra territory, to Sādū Mālō, and four other villages to Adhō Durasō, and *lākhapāsūvas* to Bārathā Lākhō, Bārathā Śaṅkara, etc. (*sākha rō kavitta*). Jodhpur is stated to have remained in the hands of Rāya Siṅgha till S. 1639, when he asked Akbar to give it to Udē Siṅgha (*sāyada rō gīta* by Ratanū Deva Rāja : कई भाग रासा खपत तप ईपना... p. 215b). In S. 1642 Akbar commanded Rāya Siṅgha to the Dekhan, and while there Rāya Siṅgha ordered his chief minister Vachāvata Karma Canda to build at Bikaner a new fort, *Navō Kota*, which is the one that is now extant. The foundations were laid in Samvat 1645, and it was completed in Samvat 1650 (p. 216a). Follows the description of Rāya Siṅgha's marriage at Jesalmer (S. 1649), and in this connection an anecdote is related concerning Siṅdhāyaca Gēpō, and his habit of addressing all people as "thou", which had won him the nickname of *Tūkārō*. On that occasion, Rāya Siṅgha bestowed some more gifts on the Cāraṇas, chiefly on : Mahadū Jādō, Ratanū Deva Rāja, and Sādū Mālō (commem. song by Siṅdhāyaca Gēpō : किसे राय रावल किसे राव राजा कौथौ, p. 216a). P. 216a mentions a work (*Bhāṣa*) in praise of Rāya Siṅgha, which was composed by Bārathā Śaṅkara and was rewarded by Rāya Siṅgha with one crore of rupees and a *jāgīr* in Nāgōra (*sāyada rō gīta* by Adhō Durasō : सबदौ लग कीड़ बजाद रायसिंह...). The last pages contain a description of Karma Canda's plot for murdering Rāya Siṅgha and placing Daḷapata on the throne, Karma Canda's taking refuge with Akbar, Akbar's reassuming from Rāya Siṅgha the *parganas* of Bhatanēra, Kasūra and others and assigning them to Daḷapata (S. 1656, p. 217b), Daḷapata's fighting against Rāya



Siṅgha and against Jāvadin and being captured by the latter; the rebellion and death of Amara Siṅgha and the songs sung by Cāraṇī Padamā—Sādū Mālō's sister—on the occasion (S. 1654, pp. 218a-219a); the death of Prithī Rāja (S. 1657); the death of Rāma Siṅgha at Kalyāṇapura (S. 1656, commem. song: सरणाई चरण वषाँई सबदौ, p. 220a); and lastly the death of Rāya Siṅgha, which took place at Burāṇapura, in Samvat 1668 (*marasyo* by Ādhō Durasō: बडौ खूर सुदतार रायसिंघ विसरांनौषां, p. 221a).

The *khyāta* of DAḶAPATA SIṅGHA begins p. 221a as follows:—

पौकै दलपतसिंघजौ गादौ विराजोया । दलपतसिंघजौ रौ जन्म  
सं० १६२१ । पागण बढ । ८ । इष्ट ॥ ४४ । ४५ ॥ दलपतसिंघजौ  
रौ जन्मपत्रौ । सं० १६६८ राजा हुवा ॥ तद दिलौ जाय पातसाह  
जिहानगौर रै कदमां लाग । खूँ वरस । १ । चाकरी करो... etc.

The *khyāta* is a very short one. It relates how Daḷapata incurred the displeasure of the Emperor by refusing to go to court, whereas Sūra Siṅgha, his brother, succeeded in gaining the favour of the Emperor, and obtained from him the necessary help for making himself lord of Bikaner. Daḷapata was defeated and captured and taken to Ajmer, where he broke off from the jail, after killing his wives, and sword in hand met a glorious death (*sāyada rō gīta*: कावां जद लौध किवन ची कामष... and *kavitta*: दुड पाष देवतां .. p. 225a).

The *khyāta* of SŪRA SIṅGHA properly begins p. 225b with the dates of his birth (S. 1651) and accession to the throne (S. 1670), and then a copy of three *firman*s giving a list of the *parganas* assigned to him by Jahāgīr:—

पौकै दिलौ गया तठै पातसाह जहानगौरजौ मुनसब इनायत  
कौयो । जिख मै पड़गना बगस्था तिख रौ सनंध रौ नकलां रौ याद ॥  
फरमाण फलोघो रौ ॥... etc.

Before the beginning proper, however, some miscellaneous information is anticipated, namely: the revenge Sūra Siṅgha took on the descendants of the traitor Vachāvata Karma Canda, the reassuming of some *jāgīrs* and privileges, and the gift of a *lākha pasāva* to Gāḍaṇa Colō, who had composed a *velī* in his honour. The gift is commemorated in the *dūkō* following:—

खोलै राघव व्याप रां	खोलै नै कर चाव ।
सूरजमाल समापीया	पण धर लाषपसाव ॥ १ ॥

(S. 1672, p. 225b). Almost the whole of the *khyāta* of Sūra Siṅgha consists of an account of the war consequent upon the rebellion of Khuram to his father Jahāgīr, and the part Sūra Siṅgha played in it (comm. song by Siṅdhāyaca Kisanò : गिरंद माचटण... p. 227b). The last three pages are devoted to Gōra Gopāla Dāsa, who distinguished himself in the suppression of the rebellion of the *navāb* of Thāṭhò (pp. 229a-b), and to thākura Udē Bhāpa of Mahājana, who defeated a revolt of the Joivās. The death of Sūra Siṅgha in the Dekhan is mentioned p. 230a, and the year is given as Samvat 1688.

The *khyāta* of KARANA SIṅGHA begins from a contest he had with *rāva* Amara Siṅgha,—the banished son of Gaja Siṅgha of Jodhpur,—to whom Śāh Jahā had assigned Nāgōra, which had been in the possession of the *rājās* of Bikaner (pp. 230b-231a). Then it describes Karana Siṅgha's campaign against the *rājā* of Jvāri, who had rebelled to Śāh Jahā and was eventually defeated and captured in Samvat 1704, and after it the campaign Karana Siṅgha made against the *rāva* of Pūgala and the division he made of the territory of Pūgala amongst the Sekhāvata Bhātis (*sākha rī nīsānī* by Sādū Mahesa Dāsa : सोले से तेहनरे... S. 1673, p. 232a). Next comes the description of Orangzeb's usurpation of the imperial throne (S. 1715, pp. 232b-233a), the death of Amara Siṅgha (p. 233b), and then again the usurpation of Orangzeb, related at more length. Pp. 236a-238a contain a series of *jhūlanā dūhās* in honour of Kesari Siṅgha—the second son of Karana Siṅgha—composed by Kaviyō Lāṇa Karana (करण प्रथम प्रेमस कुं... etc.). Follows a very interesting anecdote, illustrative of the attitude of the Rajputs towards the intolerant policy of Orangzeb. Orangzeb, it is stated, had devised a scheme for taking all the Rajput nobles beyond the Ataka, under the pretext of a military expedition, and there forcibly convert them to the Islam. But the Rajputs were informed of the plot and, when they reached the Indus, they contrived to make the Mugals cross first, and then, when the boats came back to fetch them, destroyed them all and returned to their lands. It is stated that the first to strike the axe on the boats was Karana Siṅgha, and in recognition of this fact he was given by the consent of all the Rajputs the title of "Emperor of Hindustan" (हिंदुस्थान के पतसाह). The fact is commemorated in the *gīta* following:—

करण प्रथो इकराह पतसाह आरंभ करे

कूच कर हले दरकूच काजा ।

बटक असुरांग रा कटक सब ऊतरे

रहे तट वार हिंदवांग राजा ॥ १ ॥



वंस घटतौस मिल वात यह विचारौ  
 जोर औरंग पड़े सोर जाडौ ।  
 सूर रौ सूर केवांग भुज साहीयां  
 आभ पड़तां ऊवौ भूप आडौ ॥ २ ॥  
 कुहाड़ां मार जिहाज बटका करे  
 धीर सांरां धरे मेट घोघो ।  
 करां घग तोल मुष बोल कहीयो करन  
 जितै ऊमौ इतै नहीं जोषो ॥ ३ ॥  
 करन वाषांग दुनीयांग धिन धिन कहै  
 धरम लहीयांग भुज अमर धारू ।  
 अटक सूं लीयां हिंदवांग आयो उरड़  
 मुरड़ पतसाह वीकांग मारू ॥ ४ ॥ (p. 239b).

After two other songs, one of which by Sindhāyaca Thākura Si, the chronicler proceeds to relate how Orangzeb called Karāṇa Sīṅha to Dilli to kill him, but afterwards thought it wiser to command him to Orangābād, and, whilst Karāṇa Sīṅha was there, resumed the *mansab* of Bikaner. In Samvat 1724, the *mansab* of Bikaner was given to Anopa Sīṅha. The last page mentions three villages in the territory of Orangābād, which Karāṇa Sīṅha granted to Cāranas, to wit: Vikāsara to Sādū Mahesa Dāsa, Dātālī to Ratanā Māna, and Revārō to Kaviyō Lūpā Karāṇa; and then the death of Karāṇa Sīṅha which took place at Orangābād in Samvat 1726 (commem. *gīta*: नरु नाह पतसाह जोडाइ सकौयो नही... p. 241b).

The *khyāla* of ANOPA SĪNGHA begins with a list of the *parganas* in the *mansab* of Bikaner, and then an account of Anopa Sīṅha's participation in the war against Siva Rāja in the Dekhan:—

पौडै अनोपसिंहजी नै पातसाहजी दबग रै बंदोबस्त सारू  
 मेलीया । जिणां दिनां सिवराज राजगड रौ घोड़ां हजार ३००००  
 दिबग मै सारौ आगा डंड ठहरावै वा० मुलक लूटै । तिण पर माराज  
 पातसाहजी रै हुकम सूं पौज लेर पधारीया । परै सूं सिवराज  
 आयौ... etc. (p. 242a).

After the end of the war, Anopa Sīṅha was conferred by Orangzeb the title of *mahārājā* (*sāyada rō gīta*: सिवौ नाहादर अन

सबल... etc.). Follow the expeditions against Sikandara of Vijāpura and Tānā Sāh of Golakunḍa (pp. 242b-243a; commem. song: रूप कौ अनूप रस...), a *kavita* on Orangzeb's religious intolerance (उदैपुर प्रसन्न कौसौ... p. 243a), and minor accounts of marriages and the internal disturbances caused by the Bhāṭis of Cūḍera (pp. 243b-ff.). P. 247a it is recorded that Anopa Sīngha was a great scholar, and composed works in Sanskrit, amongst which the *Anūparatnākara* and *Anūpameghamālā*. Then we have the story of the trouble caused by Vanamālī Dāsa, an illegitimate son of Karaṇa Sīngha, who enjoyed the favour of the Emperor, until Anopa Sīngha succeeded in getting rid of him (pp. 247b-248b). P. 249a records the death of Anopa Sīngha at Ādūnī, in Samvat 1755 (commem. song: दल्लं साह रं बाह दोष राह दावे दुनौ...)

The *khyāta* of SARŪPA SĪNGHA is a very short and unimportant one in itself, but is enlarged by the insertion of some extraneous matter relating to Jodhpur beginning:—

अरु सं० १७६२ चैत्र सुद १५ नै पातसाहजौ दुरगदास ऊपर  
वडा महवान ह्र अरु वीनती कर जोधपुर अजीतसिंघजौ ने  
बगसायौ... (p. 249a),

and by a biographical account of Padama Sīngha—the eldest son of Karaṇa Sīngha—from the quarrel over a deer which took place at Orangābād between Mohana Sīngha—another son of Karaṇa Sīngha—and the imperial *koṭavāḷa*, and in which Padama Sīngha killed the latter (pp. 249b-250b) (four commem. *gītas*, one of which by Dhadhavāriyò Dvārakā Dāsa, pp. 251a-b), to the glorious death he met in the Dekhan (p. 256b) (commem. songs: लामा पग सेस आभ सिस लामौ... etc., p. 257a-b). The chronicle of Sarūpa Sīngha proper begins only p. 258a:—

अरु जिगां दिनां मै सुषट्यारौ मूधड़ै रघनाथ रौ कै: वां इगां  
रै जिलै मै इतरी आसांमौ है: सौसवाल कोठारौ कूकड़चोपड़ी  
नैससौ जीवगदासौत... etc.

It consists only of a description of some intrigues which took place at Bikaner, while the young *mahārājā* was in the Dekhan, and terminated in the putting to death of Koṭhārī Nēna Si and three other officers who were suspected to be hostile to the Māji. Sarūpa Sīngha died in Samvat 1757, after a reign of only two years (p. 260b).

The *khyāta* of SUJĀNA SĪNGHA begins p. 260 with Orangzeb's transfer of his capital from Dillī to Orangābād:—



सू० पातसाहजौ इख तरै दिलौ कोडौ सं० १७५८ दिलौ मै  
प्रकोर सिरमद कुं मरवाया सू० सौ सिरमद वडौ अवलीयौ सिद्ध  
हौ... etc.

Commemorative *dūhō* (p. 261*b*) :—

केई सैसी गमह कदर      केई मनमौजौ पौर ।  
सब के कंध वटोल कर      ले गयौ बालमगौर ॥ १ ॥

The only important events in the reign of Sujāna Siṅgha are the repeated attacks he had to sustain from Ajita Siṅgha, Abhe Siṅgha, and Bakhat Siṅgha of Jodhpur, namely : the first invasion by the Jodhpur army at the command of Bhandāri Rughanātha (pp. 261*b*-262*b*), the plot of Ajita Siṅgha for capturing Sujāna Siṅgha through Vyāsa Dīpa Canda (p. 263*a*), the second invasion by Bakhat Siṅgha and Abhe Siṅgha of Jodhpur (S. 1790, commem. song : दुवौ ताव सज्जां रसौ राव बीकां हवे, p. 264*a*), and lastly the stratagem of Bakhat Siṅgha for entering the fort of Bikaner by surprise (S. 1791, p. 265*b*). P. 264*b* it is stated that Sujāna Siṅgha entrusted the administration of the State to his son *kāvara* Jorāvar Siṅgha. The demise of Sujāna Siṅgha, which took place in Samvat 1792, is recorded p. 266*a*.

The subject of the *khyāta* of JORĀVAR SINGHA, which begins p. 266*a* as follows :—

पौके देस रै दसवादै पसै राजा अभैसिंहजौ रौ तर्फ सूं थागा  
बैठा हा : तिख सूं फौज कर श्रीजौ थागां ऊपर चढीया : सू थागा  
सारा उठाय दीना : वा° परै सूं अभैसिंहजौ फौज कर वसतसिंहजौ  
रौ कांकड़ पर डेरा कौया...,

is likewise formed by the hostilities with Jodhpur, this time Bakhat Siṅgha siding with Jorāvar Siṅgha against Abhe Siṅgha. The account of Abhe Siṅgha's siege of Bikaner, which was relieved by Jē Siṅgha of Āmbera's assault on Jodhpur, is given at great length pp. 268*a*-274*b*. The *khyāta* ends p. 276*a* with the death of Jorāvar Siṅgha (S. 1802).

The *khyāta* of GAJA SINGHA begins :—

तथा जोरावरसिंहजौ रै लारै संतान नहौं तिख रौ वडौ चिंता  
हुई वा° ज्यां दिनां अमरसिंहजौ । तारासिंहजौ । गूढसिंहजौ ।  
नागोर सं षड़ लेख लाड़णं आया हा वोकांनर रौ विगाड़ कणं साहू ...

(p. 276a), and treats the subjects following: installation of Gaja Siṅgha, invasion of Bikaner by the Jodhpur army headed by Bhaṇḍārī Ratana Canda and its defeat (pp. 276b-278b), *sākha rō gīta*: कहे खेम जोधाण रौ प्रजा समराव कय...), coalition of Gaja Siṅgha and Bakhat Siṅgha against Abhē Siṅgha and Malāra Rāva (S. 1804, pp. 279a-b), coalition of Gaja Siṅgha and Bakhat Siṅgha against Rāma Siṅgha of Jodhpur, and account of the relations that existed between Ajita Siṅgha of Jodhpur and Jē Siṅgha of Āmbera on one side, and the Emperor on the other (pp. 279b-283b), defeat of Rāma Siṅgha and installation of Bakhat Siṅgha on the throne of Jodhpur (S. 1808, p. 284), Gaja Siṅgha's marriage at Jesalmer (S. 1808, pp. 284b-287a), copy of a *sanad* by Ahamad Sāh dated *san* 1166, in which Gaja Siṅgha is recognized as a *mansabdār* of 7 thousand (pp. 288b-289b), coalition of Gaja Siṅgha, Vijē Siṅgha, and Bahādar Siṅgha of Kisanagadha against Rāma Siṅgha of Jodhpur and the Marāṭhās (pp. 289b-295a, S. 1812). The remaining pages contain mostly local and unimportant information concerning minor events: such as Gaja Siṅgha's marriage with the daughter of *rājā* Jēta Si of Kāvā, which took place at Jaipur (S. 1812), and which is described very diffusely pp. 295b-298b, etc. Pp. 307b-309a describe the dispute between Vijē Siṅgha of Jodhpur and Āra Si of Udēpur over the province of Godhavāra, and Gaja Siṅgha's intermediation in the same (S. 1828). The *khyāta* ends p. 311b with the death of Gaja Siṅgha in Samvat 1844.

The *khyāta* of RĀJA SIṅGHA, which is a very brief one, begins p. 312a, after a list of the sons and wives of Gaja Siṅgha:—

हमै माराज राजसिंघजी राजा हुवा सूर सरौर मै भेद तो  
पैलड़ोज ऊतो पय राजतिलक विराजीयां पकै सरधा घणौ घट  
गई... etc.

Rāja Siṅgha had long been ill, and succumbed to his illness a few days after his accession. He left an infant son, Pratāpa Siṅgha, who according to the chronicle, died of small-pox in the same year as his father (p. 312b).

The *khyāta* of SŪRATA SIṅGHA goes from p. 312b to p. 339a. It begins:—

पौकै सं १८४७ पोष वद ६ मंगलवार नै माराजकवार रतन-  
सिंघजी रौ जन्म हुवौ अर इसइजी साल प्रोज कर पधारीया  
गांव कालू मांय कर डेरा चूरु हुवा ठाकर सिंघजीसिंघजी पावां  
लागा ... etc



The most important events related are: the capture of Bhatanēra (S. 1862, pp. 313a-314b)—it was after capturing it that Sūrata Siṅha changed its old name into that of Hanu-mānagadha—the Sindh expedition (S. 1858-9, pp. 314b-315b), the coalition of Sūrata Siṅha with Jagata Siṅha of Jaipur and Savāi Siṅha of Pohakarāṇa against Māna Siṅha of Jodhpur (S. 1863-5, pp. 316b-320a), the invasion of Bikaner by the Jodhpur army (pp. 320a-322a), the fight for Cūrū (pp. 324b-ff.), the treaty concluded with the East India Company in Samvat 1875, of which a copy is inserted pp. 330b-331b, the help received from the English (pp. 332a-ff.), etc. The *khyāta* ends p. 339a with the death of Sūrata Siṅha (S. 1885).

The *khyāta* of RATANA SIṅHA begins p. 339b as follows :—

सं० १८८५ वैसाख वद ५ श्रीमाराज रतनसिंहजी तषत  
विराजीयाः कर्णमौल मै स० पहला लौ गांव सेयसर रै मोदारै  
... तिलक कौयो श्रीहजूर रै वां पौछै भाजन रां ठाकरां वैरीसालजी  
सेरसिंहोत हजूर रै तिलक कौयो... etc.

It is the most diffuse of all the *khyātas* and numbers 55 leaves containing a very minute and particular account of all the events, most of them unimportant, in Ratana Siṅha's reign, which it would be difficult and superfluous to mention here in detail. The death of Ratana Siṅha (S. 1908) is told p. 393b, and after it a series of *marasyā kavittas* by Viṭhū Bhoma is quoted, and with it ends the work.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 2:—राठौड़ां रौ वंसावलौ नै पौढियां नै  
फुटकर वाताँ .

A MS. in the form of an ordinary book, cloth-bound, consisting of 82 leaves, wrongly numbered as 81, of which 6 loose, 3 at the beginning and 3 at the end. Size  $9\frac{1}{4}'' \times 6\frac{1}{4}''$ . Many pages are blank. The written pages contain from 12 to 15 lines of writing of 13 to 16 *akṣaras*. Old Marwari script, except pp. 25a-27a, which are in *devanāgarī*, and were apparently written long after the rest of the MS. Date: about the end of the Samvat-century 1600. In the script no difference is made between ड and ढ.

The MS. is a very important and valuable one, especially in view of its age. It contains the works following :—

(a) राठौड़ा रौ वंसावली राउ सोहेजी सुँ राउ कल्याणमलजी

वाँई, pp. 1a-24a. A genealogical sketch of the Rāthōras of Bikaner from *rāva* Sihò to *rāva* Kalyāṇa Mala, who died at Bikaner in Samvat 1630. It begins :—

राजि औसोहोजी कनवज ऊँतौ आ[य] घेड रहौयो पकै  
औदारकाजी रौ [जात] नु हालोयो सु विचालै पाटण मुल[रा]ज  
सोलंकी रौ रजवार सु : लाधौ फुलांखो उजाड घंखा कौया सु ते रे  
लौयै सोहेजे (*sic*) नु राधै पकै सोहेजी कहौ नु जात करि नै धिरतो  
आईस पकै धिरता आया ताहरा : लाधौ फुलांखो मारीयो पकै सोहेजी  
नु : मुलराज परनाथ नै घेड मेल्होया (p. 1a),

and continues with a list of the sons of Sihò who are here represented as four, to wit : Āsathāna, Sonaga, Ajò, and Reṇū, and with regard to the last one it is stated that his son was killed by some Cāraṇas, whom he used to feast at his table (p. 1b). Follow lists of the sons of Āsathāna, Dhādhala, Udala, Saḷakhò, and Virama, containing almost only bare names. With Virama (p. 3b), the genealogy enlarges into a compendious *khyāta* or historical sketch. This begins :—

तथा : वौरमजौ महेवै : मालेजी कंन्दे रहता नै जोइया मटनेर  
धारवारे रे (*sic*) रहै आपत माहे वुरो हालोयो पकै जोइयो:  
लुणे नु' चुवडराय मारीयो...

Follows the account of Cūḍò, Virama De's son, from the legend of his having been brought up by Cāraṇa Ālhò at Kalāū (p. 6a), to his death under the walls of Nāgòrā (p. 12a) :—

पकै मुलतान रौ फोजा नै दिलौ रा फोजा ले नै राउ चुडे  
उपर नागोर आधो राउ चुडो नागोर मारीया पकै केल्हण अपुठो  
गयो हंमै ।

Next comes a list of the sons of Cūḍò and after it the narrative is continued with Satò and Rīṇa Mala, the adventures of Narabada being kept in prominent view. P. 17a gives a list of the sons of Jodhò, in which Vikò is the first, and a preliminary account of him is given as follows :—

१ राजि औवौकोजी नु (?) जांगलु ... ..



ताहरा कितराहेक दिन उसीया रह्यीया पकै कोडमदेसर राउ  
मिगमल रौ बयर रांगमदे रौ दौकरौ तलाव कराडौयो तेथ रहा ।

With page 17b the account of Vikò is resumed, from the attempt he made to make himself lord of Jodhpur at the death of Jodhò :—

पकै जोधोजौ राम कहो सु टोकाइत नीबो ऊतो सु पेहलो  
राम कहो हुतो पकै राउ वीको कोडमदेसर ऊंतो सु रा' वेरसल  
भीमोत वीकेजो तु कछाडौयो जु राउ जोधै राम कहो कै जे विगर  
गड मै चढीया तु आयो तो टोको तो तु हुंसो पकै राउ वीको  
कोडमदेसर हुतो हालीयो सु पेडै माहै आवंत अंमल कर नै सुतो  
सु मोवहै रो आयो ने ता पेहलो ह्वाडौ जसमादे उतर नै वेरसल  
सु' ह्वाया गेहर नै ले चढी गड उपर पकै सातल सु' टोको दौन्ही  
वितरै राउ वीकोहो आयो पकै गड घेरीयो राउ वीके सुः (sic).

The *khyāta* of Vikò comes to an end p. 19b with the foundation of Bikaner. The following pages contain a very brief account of Lūṇa Karāṇa, and then only bare lists of names of the sons of Vikò (p. 20b), Lūṇa Karāṇa (p. 22b), Jēta Sī (p. 23a), and Kalyāṇa Mala (p. 23b-24a).

(b) दिहौ रै पातसाहॉ रौ याद, pp. 25a-27a. A list of the Emperors of Dillī from Sultān Samakā Gori (1st) to Jahāṅgir (73th). Apparently written at a later time than the rest of the MS.

(c) सांखलां दहियां सँ जांगलू लियौ तै रौ हाल, pp. 37a-b. A very interesting little note on Ajiyāpura (Jāgaḷū ?) and Prithi Rājā, and how the Sāikhālās conquered Jāgaḷū from the Dahiyās :—

दहौयाली अजीयादै (गांव) रिगौहरौ दहौयै रै बैटी राजा  
प्रिथौराज तु मांगी ऊतो सु डोलौ दहौया ले ने हालीया ऊंता पकै  
जांगलु आय रहा पकै अजीयादै कोट आय रे नाव अजीयापुर  
कराडौया आगै जंगल धरतो ऊंतो किउ न ऊंतो पकै राजा प्रिथी-  
राज सौकार रामल (sic) इये धरतो आयो ऊंतो ताहरा अजीयापुर  
आयो पकै बायर तु ले अजमेर गयो नै दहौया अजीयादे रे साथ

जंता सु रह्यीया पकै सांघलो ( रायसो : ) रुंख ( नागोर रे गांव ) जंतो  
आय नै रासौसर रह्यौ पकै उपाधीयो १ केसव सांघलां रे जंतो तिग  
कुड कर नै सांघलां सं वात कौवो नु थो नु जांगलु दोरा दु सांघलां  
नु मराड नै पकै दह्यीया नु सांघलां वेटी [दी]न्ही पकै जान आइं  
जंतो ताहार (sic) सगलां [द]ह्यीया नु चुक कर नै सांघला मारीया  
मार नै जाय जांगलु लौयो उव सांघला रहता पकै ।

(d) राठौड़ां री पीडियां राउ सौहेजी सँ वीकानेर रै राउ  
कल्याणमलजी तई, pp. 39b-43b. A series of genealogical lists  
containing only bare names and almost identical with the lists  
in (a).

(e) राठौड़ां री पट्टावली आसपाल सँ वीकानेर रै राजा सुरज-  
सिंहजी तई, p. 46b. A list of the Rāṭhōṛa rulers from Āsa  
Pāla to Sūraja Singha *rājā* of Bikaner. Containing only bare  
names.

(f) राउ जोधेजी री वेडां कियौ री बाद, pp. 47a-48b. A list  
of the battles fought by *rāva* Jodhō, beginning :—

कुवरपदे थंका (sic):

१ केरवो मारीयो

ताहरा बाहर चडीयो सु चुहलराई आपड्यो ओथ वेड  
जई... etc.

(g) वीदावतां री विगत, pp. 53b-56b. A note on the Vidā-  
vatas from *rāva* Jodhō, who conquered Lāraṇū, Chāpara and  
Dronapura from the Mohilas Ajita, Vachō, and Kānō, and gave  
the land to his son Vidō, down to Bhopata Rāmōta, whose  
domains were confiscated by *rājā* Rāya Singha in Samvat 1628.  
The note contains a list of the seven sons of Vidō and the  
villages they possessed, and then a short historical account of  
the Vidāvatas down to Bhopata, and their relations with the  
rulers of Bikaner and the Pathāṇas of Nāgōra. The note  
begins :—

मोहिल अजोत नै रांगौ वझौ दयां रो राजधान लाहंगु नै  
झापर जंतो नै झणपुर मोहिल कान्हो वस्तो पकै महाराई औजोधजी



(sic) सगलां नुं मारि नै मोहिले रे रौ (sic) धरिवौ ले नै राजि  
श्रीवोदेजौ नुं राधौयो... etc.

(h) कांधलौतां रौ पौडियां, pp. 58b-60b. A series of genealogical lists of the Kādhālōta Rāthōras, containing only bare names. It ends with the two sons of Jagō Sāidāsōta : Nārāiṇa and Rāgho Dāsa.

(i) जोधपुर रै धणियां रौ पौडियां, pp. 63a-65b. Genealogical lists of the successors of Jodhō, coming down as far as the sons of Udē Sīṅgha. The lists contain only bare names, except for a short narrative in prose, which is inserted pp. 64a ff., and the subject of which are Candra Sena and his sons Ugra Sena, Rāya Sīṅgha, and Āsakarāṇa, and his brother Udē Sīṅgha. This narrative begins as follows :—

जोधपुर तुरकाणो कै (i) चंदसेणजी राम कहो ताहरा टीको  
ब्यासकर (sic) नु दीन्हो पकै कितरेहेके दिहाडै उगरसेन कहो नु  
मो कान्हा चाकरी कराडौ को नहौ... etc.

(j) राखल मालै नै जगमाल मालाउत रै दोकरां रै नाम तथा  
पोहकरणां रौ पौडियां, pp. 74b-75a. Three genealogical lists giving only bare names, the third of which comes down as far as Sūjō Lūkāvata.

(k) भाटियां रौ पौडियां, pp. 78a-81b. Genealogical lists of the Bhāṭīs of Jesalmer, Derāvāra, Vikamapura, Pūgaḷa, and Hā-pāsara. The first list begins :—

भाटो ऊवा ताँह रौ विगत (i) १ भाटो १ मांजमराव १  
मंगलराव १ वीजल १ देदल १ केहर १ तंखु तणौट कराडौयो १  
विजैराव १ देवराव देरावर कराडौयो १ मुघ १ बाहु... etc.

The last name in the first list is *rāuḷa* Kalyāṇa Dāsa Hararājōta, who is here stated to have succeeded in Samvat 1670.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 3:—बौकानेर रै राठौड़ाँ री ख्यात देसदरपण  
तथा पट्टाँ र गाँवाँ री विगत.

A cloth-bound volume, consisting of 166 leaves, each measuring  $12\frac{1}{4}'' \times 14\frac{1}{4}''$ . Nearly 30 leaves blank. Each page contains about 25 lines of writing, and each line about 50 *akṣaras*. The MS. was all written by one and the same hand, apparently some 30–40 years ago. It is a copy from another MS., as clearly shown by the frequent empty spaces in the text. It contains two different works, to wit:—

(a) बौकानेर रै राठौड़ाँ री ख्यात देसदरपण सिखड़ायच दयालदास  
दत्त, pp. 1a—57b. A history of the Rāthōra rulers of Bikaner from the origins down to the reign of *mahārājā* Ratana Śiṅha (Samvat 1902). The date of the composition of the work and the name of its author are recorded in ten *dūhās* in Pīṅgala in the first page, which form a kind of introduction and explain that the *khyāta* called *Deśadarpana*, i.e. "the mirror of the country," was compiled by *kavi* [Śiṅdhāyaca] Dayāla Dāsa by order of *rāva* [Vēda Mahatā] Jasavanta Śiṅha, during the reign of *mahārājā* Sirdār Śiṅha of Bikaner, in Samvat 1927 (1871 A.D.). Dayāla Dāsa is the same Cāraṇa who compiled the *Khyāta* No. 1, described above. The present work, however, is not identical with the last-mentioned one, but differs from it to some degree, especially in the first part. The *Deśadarpana* is a much less finished and co-ordinate work than *Khyāta* No. 1. It is a very summary and defective chronicle from the beginning down to the accession of *mahārājā* Gaja Śiṅha (Samvat 1802), and a very minute and diffuse one from the accession of Gaja Śiṅha to the end.

The work begins with a list of the names of the Rāthōras of Bikaner, from Nārāyaṇa (1st) to *mahārājā* Dūgara Śiṅha (262nd), which contains only bare names, and then the narrative, in Marwari prose, begins from *rājā* Puñja (247th). P. 4a gives the following account of *rāva* Sibhō:—

२५५ मी घोडो सौयोजी सेतरामजी रा हुवा तिखा री जनम री  
याद सं ११८५ काती द ५ री जनम सं १२१२ वैसाख द १२ राजा  
हुवा : लाव २४०००० री पैदा सुं कौताइक परमनां सुं इनायत कनोज  
जई सु पातसाह री चाकरी मै रजु हुवा . . . etc.

The *khyāta*, of Bikaner proper begins from p. 7b with an account of how *rāva* Jodhō defeated *rānō* Ajita Mohila and



conquered from him Chāpara and Dronapura. P. 9a the reasons for Vikō's and Kādhala's emigration are given, much in the same way as in *MS. 1* :—

उगहोज दोनां कवर वीकैजी काकाजी कांधलजी सु इकलास  
पणौ जंतो सु कांधलजी सु कवर वीकोजी वतलाय रछा था राव  
जोधानी थां नुं देखीया इसो फुरमायो आज तो काका कांधलजी  
सु भतौज रै सला ह्वै सु जाणां ह्वां इसी दीसे कै काई नवी जमौ  
घाटसौ . . . etc.

The *khyāta* of Vikō continues in the next two pages, his conquests being simply mentioned one after another. About the expedition against Jodhpur, it is said that Vikō succeeded in looting the city (p. 9b). The *khyāta* of Lūna Karāṇa (pp. 10a-11b) contains exactly the same events as *MS. 1*, and they are also given in the same order. The *khyāta* of Jēta Sī begins p. 11b as follows :—

सं १५८३ सांवण सुद ५ नुं गांव नापासर रै डेरां सु वीदावत  
कौल्याणदास रौ तरफ रौ खोटी आयो तै रा समचार मातमपोसौ  
वासतै कौल्याणदास आवै कै इसा समाचार रावजी श्रीजैतसौ सु मालम  
हुवा : तै पर रावजी कहायो वात समझौ अटै आवण रौ कुंही काम  
नही . . . etc.,

and ends abruptly p. 13b with the mention of *rāva* Māla De's expedition against Bikaner. Follow the *khyātas* of Kalyāṇa Māla (p. 14a), Rāya Sīṅha (pp. 14a-15b), Dalapata Sīṅha (pp. 15b-16b), Sūra Sīṅha (pp. 17a-18a), Karāṇa Sīṅha (pp. 18a-18b), Anopa Sīṅha (pp. 18b-19a), Sarūpa-Sīṅha (p. 19a), Sujāṇa Sīṅha (pp. 19a-20b), and Jorāvar Sīṅha (pp. 20b-21a), all of which are very abridged and defective, some of them consisting only of a few lines and giving only the dates of the principal events. This part of the work contains no commemorative songs.

The latter part of the work, which describes the reigns of Gaja Sīṅha, Sūrata Sīṅha, and Ratana Sīṅha, is compiled on altogether different lines and contains much the same substance as the corresponding part in *MS. 1*. The *khyāta* of Gaja Sīṅha begins, p. 21a, as follows :—

श्रीजी जैपुर था सु रौखी पधराया तरै वीकानेर सु हंतो  
बघतावरसौधजी सांन्हा गया वीकानेर पधराया सं १८०२ असाह ब्द

१४ नुं खांय फीरो पक्षे मादी बीराजीया पक्षे सं १८०२ उगहो रात  
कवरजी अमरसौंघजी गांव गाठवालै सं परबारा जोधपुर राजा अमै-  
सौंघजी कन्है मदत लेवण सारु गवा . . . etc.,

and comes to an end p. 26b. Then follows the *khyāta* of Sūrata  
Singha (pp. 26b-32b), and lastly that of Ratana Singha (pp. 32b-  
57b). This begins:—

सं १८८५ वैसाख अ ५ गदीनसौन हुवा वैसाख अ ५ नु अजी  
पोसाख कर करणमोल मै पधारोया : तषत उपर बीराजीया पहला  
तो गांव सेबसर रै गोदारा अजी रै तोलक कोयो पक्षे महाजन रै  
ठाकर बीका रतनसौघोत वैरोसालजी सेरसौघोत तोलक कोयो . . .  
etc.

From a comparison of the few lines quoted above with the  
corresponding ones in *MS. I* (p. 339b), it will be seen how  
closely the two MSS. agree with one another. In fact, especi-  
ally as far as the *khyāta* of Ratana Singha is concerned, the  
text in the two works is identical, except for slight differences  
in the wording and the use of different synonyms: In the  
*Deśadarpaṇa*, the *khyāta* of Ratana Singha is not completed.  
It breaks off in Samvat 1902 with the mention of the contin-  
gent Ratana Singha sent to Maroṭha in help of the English  
(p. 57b, corresponding to p. 378b in *MS. I*).

(b) बीकानेर रै पट्टा रै गांवां री विगत, pp. 76a-154a. A

descriptive list of the villages in the Bikaner State, classified  
according to the names of their different tenants, with the  
figures of their respective income, population, etc., and also  
summary accounts of the principal events in the history of each  
fief, as well as genealogical lists of the ancestors of the present  
tenants, etc. Compiled under the reign of *mahārājā* Sirdār  
Singha, and probably intended to form a kind of supplement  
to the *khyāta* (a) described above. The work begins from the  
villages assigned to the temples for their maintenance:—

ओदेवस्थाना ताककै (sic) गांव मंडोया तै री तपसौल इण भात,

then follow the other fiefs. As a specimen of the nature of  
the work, we may take the account of the fief of Mahājana,  
which begins p. 98a as follows:—

रेष	गांव	पैदावारी
८६	८७	५१०००



ठीकाणो महाजन पटो गांव १३५ रो लीघौजे तें रो वीगत इण भांत कै (१) हमार ठां अमरसौघजी ठाकर रे घर पटै रा गांव १०८ ठाकर बंदगी में पोहता तें सुं वधारै रा गांव ११ परधान ठाकरां रे अमरावत कै त्यां रै पटै गांव १५ इण भांत पटो तो गांव अक सो पैतौस १३५ रो लीघौजे परंत हमार पटै वाः आवाद कमतो कै तै रो तपसौल इण भांत ठां डावो मौसल सौरै बैठै महाजन रो ठीकाणो रावजी अलखकरणजी रै राज मै वडा कवर रतनसौजी घा ज्यां नै अवल मै ठीकाणो बंधायो संवत १५६२...

Then follows a list of all the villages in the fief of Mahājana. The work describes first the fiefs of the Rāthōras (Vikā, Jodhā, Rūpāvata, Vidāvata, etc.), and then those of the chiefs belonging to other tribes of Rājputs (Bhāṭi, Tāvāra, Paribhāra, Kachavāha Pāvāra, Vāghora, etc.).

The MS. forms part of the Darbar Library in the Fort of Bikaner.

### MS. 4:—वौकानेर रै राठौड़ां री वात तथा वंसावली.

A MS. consisting of 54 leaves, of which about one half covered with writing, and the other half blank. Incomplete, apparently one or two leaves being missing at the end. Each leaf measures  $8\frac{1}{4}'' \times 6''$  and contains 23 lines of writing of about 18 *akṣaras* each. Written all by one hand, some 150-200 years ago. Cloth-bound, but with loose leaves. The script is very incorrect *devanāgarī* and makes no distinction between ड and ढ.

The MS. contains:—

(a) राठौड़ां री वात राव सौहेजी सुं राजा रायसिङ्गजी ताई,

pp. 1a-23b. A very summary historical sketch of the Rāthōras of Bikaner from *rāya Sihō* to *rājā* Rāya Siṅgha, apparently compiled during the reign of the latter. The first part of the work, from the beginning to the reign of Lūṇa Karaṇa (pp. 1a-15b) is written on the very same and identical lines as (a) in MS. 2, the only difference being in that the account here is much more ample than that in MS. 2, and commemorative

songs are abundantly interspersed. Many passages are practically identical in the two works, only the wording is slightly altered by the use of different synonyms and expressions. There is no doubt that of the two versions, that contained in *MS. 2* is the original. To give an idea of the close dependency of the two works on one another, I quote below the beginning of our *MS. 4 (a)*, which the reader may compare with the beginning of *MS. 2 (a)* quoted in the above pages :—

सौहोत्री घेड गांव आय नै रहौया पकै श्रीद्वारिकाजी रौ जात  
तु हाजीया वीच पाटण सोलंको मूलराज रौ रजवार उठै डेरा कौया  
सु मूलराज चावोडां रौ दोहौतो चावोडां रै भाटी लाधे फुलांणी सुं वैर  
सु लाधै घेठै करण मै निवला घात दीया तै सुं राज रौ धंणी मूलराज  
ऊवो सु मूलराज सौहोत्री सुं मिलीयो कहो मारे लाधै सुं वैर कै थे  
मारी मदाह (*sic*) करो . . . etc.

The narrative continues on the same lines as in *MS. 2 (a)*, only more diffuse, as far as the expedition of Lūṇa Karaṇa against Jesalmer, the account of which ends p. 15*b*, as follows :—

सु अठा सु लूणकरण भोज कर चटौयो सु जेसलमेर सु कोस हेक  
परीया बावलांणी सुधा फेरौया रावल गढ मां बैठै जोयो,

corresponding to the following passage in *MS. 2 (a)*, (p. 20*a*):—

ता पकै राख लूणकरण वले कटक करि नै जेसलमेर गया राखल गढ  
भालौयो पकै कोट दोल। फेर नै पाका आया.

The rest of the work finds no correspondence in *MS. 2 (a)*, which is interrupted after the list of the sons of Lūṇa Karaṇa, corresponding to p. 16*a* in the present MS. Pp. 16*a*-23*b* contain a continuation of the narrative, on quite the same lines, from the accession of Jēta Si to the reign of Rāya Siṅgha. I give below the last lines, from which it would appear that the work was composed under the last-mentioned *rājā* :—

अर रायसंघजी राज करें देस मां अमल दसतुर ऊवो पकै पात-  
साह अकवर गुजरात रयासा पर आवे स [हे]रा अजमेर ऊवा तद अठा  
सुं रायसंघजी रामसंघजी दुजा उमराव सारा साथ ले अजमेर पातसा  
रौ पावां लाग पण पातसा इहां सु राजी नही.....पकै इहां अरज  
कौबी जो गुजरात पर हरवल ने हुसां चाकरी मुजरो कर देघासां तद



पातसा कन्दे वीकानेर रो नवमोहरो लिषायो सजमेर रो सुवे  
तदेनाथ ईश भांत चाकर हुवा.

Here ends the work proper. After the end, 4 commemorative *dūhās* are added, which have nothing to do with Rāya Sīngha and whereof the text is very incorrect.

(b) जोधपुर रै राठौड़ राजावाँ रौ वंसावली, pp. 23b-26a. A genealogy of the Rāthōra rulers of Jodhpur from *rāva* Sīhō to *mahārājā* Abhē Sīngha. It contains only names and references to the principal events and dates. The latest date mentioned is Samvat 1781.

(c) वीकानेर रै राठौड़ राजावाँ रौ वंसावली, pp. 26a-27b. A similar genealogy of the Rāthōra rulers of Bikaner, from *rāva* Vikō to *mahārājā* Anopa Sīngha. The latest date mentioned is Samvat 1726, but the genealogy is incomplete, one or more leaves having gone lost at the end of the MS.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 5:—**वीकानेर रौ ख्यात महाराजा सुजाण-  
सिङ्गजी सँ महाराजा गजसिङ्गजी ताँई नै  
दूजी फुटकर वाताँ तथा प्रिथौराजरासौ.**

A huge volume, cloth-bound, numbering 374 leaves, 16½" × 11¼" in size. Each page contains from 36 to 42 lines of writing, and each line from 30 to 35 *aksaras*. Written by different hands, all in *devanāgarī* script. About 100 years old, at the most. A few pages blank. The volume contains:—

(a) महाराजा सुजाणसिङ्गजी रौ वात, pp. 2a-5a. An historical sketch of the reign of *mahārājā* Sujāṇa Sīngha of Bikaner. Beginning:—

सँ १७४७ सांवख सुद ३ रौ जन्म सँ १७५७ वैसाख सुद ७ पाट  
बैठा जेठ वद १२ औवीकानेर वघाइ आइ पातसाह औओरंगसाह रौ  
चाकरौ मै ओरंगवाव सोवै था सँ १७६३ मितौ फागुण—

ओरंगसाह मोत ऊवो अजीतसिंहजी पातसाह री सुग नै जालोर सं  
असवार हुय जोधपुर कायम कौयो . . . etc.

The work contains a description of the Jodhpur expedition against Bikaner, lead by Bhandāri Raghunātha, the conspiracy of Ajita Singhā to murder Sujāna Singhā through Vyāsa Dīpa Canda, the marriage of Sujāna Singhā at Dūgarapura (S. 1776), and the war with Jodhpur of Śaṃvat 1790-92.

(b) महाराजा जोरावरसिंहजी तथा गजसिंहजी री ख्यात नै  
जूनो ख्यात री वार्ता, pp. 6a-95b. A chronicle of the reigns of  
Jorāvar Singhā and Gaja Singhā of Bikaner, with special refer-  
ence to the wars with Jodhpur, and digressional dialogues on  
the earlier history of Bikaner, Jodhpur, and other Rajput States.  
The work begins :—

...नै देस मै राजा औअमैसिंहजी वधतसिंहजी रै थांठां उपर  
असवार हुवा बीदासर गोपालपुरै मुकाम हुवा परै सं राजा वधतसिंहजी  
प्रोहत जगनाथ जैदेवांणी पोहकरणी जमीयत जोधपुर नागोर वगेरै  
सेषावत सादूलसिंह जगरांमोत फोज भारी ले नै खीजी री फोज रै  
मुकालवै आय उतरीया...

and proceeds immediately to relate the attack on Bikaner by  
Abhē Singhā of Jodhpur, and the siege he laid to the fort. P. 7a  
the first digression begins with the account of the mission of  
Muhātō Ānanda Rūpa to Savāt Jē Singhā of Jaipur, to induce  
him to take the field against Jodhpur and thus relieve the  
siege of Bikaner. His dialogues with *mahārājā* Jē Singhā begin  
from p. 11b, where Jē Singhā questions him about the earlier  
history of Bikaner and its relations with Jodhpur :—

महाराज औसवाइजेसिंहजी फुरमाइ जो मुहंताजी जोधपुर रा  
सं थांहरै आगणी हकीकत किण तरै कै ।

The reply by Ānanda Rūpa is in the form of a summary  
historical sketch of Bikaner, from *rāva* Vtkō to *rājā* Dālapata  
Singhā (pp. 11b-18a). To corroborate and illustrate his recital,  
Ānanda Rūpa has a bard summoned, his name Jayā Rāma,  
a Bārāṭha originary from Bikaner, who recites all the commemo-  
rative songs referring to the events related. The narrative by  
Ānanda Rūpa begins :—

संहतैजी अरज किवी जो महाराज जांगलु सांभलां री राज थो  
स आपत री अदाव[त] वा कालदुकातो सु धरती वैराण ऊइ तिण



उपर सांघलो नापो मांणकराव रो राव जोधेजो कने जाय धरती रो  
वेनती किवौ...etc. (p. 11b),

and continues with the *khyāta* of Vikō, his conquests, his foundation of Bikaner, and his expedition against Jodhpur (pp. 11b-12b). Then follow the *khyātas* of Lūṇa Karaṇa (pp. 12b-13a), which contains only the account of the expedition against Jesalmer, and some commemorative songs, Jēta Si (pp. 13a-15b), Kalyāṇa Sīṅha (pp. 15b-16a), Rāya Sīṅha (pp. 16a-17a), and Daḷapata Sīṅha (pp. 17a-18a), all of which are more or less defective and incomplete. After Ananda Rūpa has completed the account of the reign of Daḷapata Sīṅha, *mahā-rājā* Jē Sīṅha interrupts his recital by questioning him about the origin of his family. The reply of Ananda Rūpa is contained in pp. 18a-19a, where he traces his pedigree to Osiyā, whence his ancestor Siva Rāja Salāvata emigrated to Bikaner, during the time of *rāva* Vikō :—

...ओसोयां मांहारो कदीम वास थो ने ओ सुलक सँ—

राव चवडे वीरमोत मंडोहर लौवौ तिण दिन सँ दरबार मै पग कै तठा  
पहै राव जोधेजो रो (sic) कवर वीकैजो साथ ओसोयां सु सिवराज  
सालावत भाषावसौ लोक सुधो आयो...etc. (p. 18a).

The dialogical digression ends p. 19b, with an account of the contest Bikaner had with *rāva* Amara Sīṅha, after the Emperor had assigned Nāgōra to the latter.

From p. 20a, the main narrative is resumed with a description of the council Jē Sīṅha held with his nobles, and how they all resolved to draw their swords against Jodhpur. Pp. 20b-21a describe the march of the Jaipur army, and the alarm of Abhē Sīṅha, who in great haste raised the siege of Bikaner and ran to the defence of his capital. *Sākha rō dūhō* :—

तीन<sup>१</sup> महौना पांच दिन      गढ सूँ<sup>२</sup> गोता घाय ।

अभमलहौ घर आवियौ<sup>३</sup>      पूँदे<sup>४</sup> आग लगाय ॥ १ ॥

P. 21b a new digression begins, also in the form of dialogues, the interlocutors this time being Jē Sīṅha of Jaipur, Bakhat Sīṅha of Nāgōra, Dalel Sīṅha of Būdi, and other chiefs assembled in the Jaipur camp. The first recital is by Bakhat Sīṅha, who in compliance with a request of Jē Sīṅha, relates the early history of Jodhpur from *rāva* Sthō to *rāva* Jodhō (pp. 22a-30b). This recital begins :—

आमलां बुजरकां कने इग तरे सुगौ कै परंपरा राठोड़ां रो कनवज

<sup>१</sup> MS. तन,    <sup>२</sup> MS. दुँ,    <sup>३</sup> MS. आवोयो,    <sup>४</sup> MS. उदे ।

रजधानी स महाराज औजैचंदजी दलेपौगुलो कहाणो तांहां री साहिबो  
रा कठा तांइ वषांण कह्यो ताहरै वरदाइसेन जवो ताहरै पाट सेतरांम  
नै सेतरांमजी रै सौहोजी जवा...etc.,

and ends with the foundation of Jodhpur by *rāva* Jodhō in Samvat 1515. The conversation is continued in pages 30b-32b with the early history of the Sisodiyās (pp. 30b-31b), the Bhātīs (pp. 31b-32a), the Devarās, the Hādās, and the Kachavāhās (pp. 32a-b), related partly by Jē Sīngha and partly by the other chiefs present. Then the thread of the narrative is resumed with the account of how Jē Sīngha and his allies levied a contribution from Jodhpur and returned to their country, after having attained their object, the relief of the siege of Bikaner. *Sākha rō dūhō* by Gāḍaṇa Khīva Rāja (p. 33a) :—

बौकानेर गयंद जिम गहे अमै रजग्राह ।

मुणे पुकार सिंहाय कौ हर चो पर जैसाह ॥ १ ॥

P. 33a describes a meeting of Jorāvar Sīngha and Jē Sīngha at Vanāra, after which the *khyāta* of Jorāvar Sīngha is continued with an account of internal disturbances and the coalition of Bakhat Sīngha and Abhē Sīngha against Jaipur, till the death of Jorāvar Sīngha in Samvat 1802 (p. 38a).

The *khyāta* of Gaja Sīngha begins in the same page 38a, as follows :—

औजी रै कवर तो कोइ जवो नही सारांइ अमरावां मुंतकदीयां  
हजरीयां नै फिकर उपनो जो कास कौजे तिण समै रा°(?) बलरामसिंघ  
केसोदासोत बाप किसनसिंघोत बौको अमरसिंघजी री जिलायत थो  
सो किणही मुतकदी नै पुकौयो नही नै रा°(?) कुसलसिंघ प्रथीराजोत  
री बौंटो री सैहगान ले नै चड गयो...etc.

Immediately after the installation of Gaja Sīngha, comes the war with Jodhpur, which is related at some length till the meeting of Gaja Sīngha and Bakhat Sīngha at Nāgōra in Samvat 1806 (p. 44a). P. 45a begins the third and last dialogical digression. This time the chief interlocutors are Gaja Sīngha, Bakhat Sīngha, Kachavāhō Dalel Sīngha, and Muhatō Mana Rūpa, and the place of their meeting is Kāliyāvāsa. The subjects treated in the conversation are the three following: how Savāi Jē Sīngha went for help to Ajita Sīngha of Jodhpur, when Amber was sequestrated (pp. 45a-46b), how Orangzeb punished Jodhpur after the death of Jasavanta Sīngha (pp. 46b-48a), and how Ajita Sīngha of Jodhpur was murdered by his son



Bakhat Singha (pp. 48a-49a). This is related by Bakhat Singha himself and it is interesting to see how cynically he confesses his horrible crime and throws the blame on his young age and the drink he had indulged in:—

मांहारौ डांडा रौ सु (sic) बुध थौ नै बालक था नै भांग अरोमता  
तै रौ तरंगों छठती क्यु सोच विचार कियो नहौ तीण सु सं १७८१  
मिति आसाठ सुद १३ रात रा सुतां नै किद पाय चूक कियो सु ज्यहार  
रा कारण एठै बडो केहरमाणो जवो.....मांहारौ नून बुध थौ  
तिण सु इसो काम हाथे बणायो... (p. 48b).

Pp. 49a-53b contain an account of the new coalition of Bakhat Singha, Gaja Singha, and Isari Singha of Jaipur, against Rāma Singha of Jodhpur, and of Bakhat Singha's installation on the throne of Jodhpur in Samvat 1807. The remaining pages (54a-95b) simply contain a continuation of the chronicle of Gaja Singha from his marriage at Jesalmer (S. 1808) to some unimportant events which happened in Samvat 1828.

(c) वीरमायण डाढी बहादर रौ कहौ, pp. 97a-104b. The *Vīramāyana*, a bardic poem on the exploits of Vīrama De Saḷakhāvata, by Dhādhi Bahādar. Beginning:—

अत मत कायब सुझ लहां उकती । सुप्रस होय दीने सरखती ।  
पोह राठोड़ अचल कृपती । कहां निम कमधां कौरती ॥ १ ॥

End:—

अमर जुग चार अरेहण । सब कुमंत रोर मेटण संगट । कारज  
मनं वांछत करण । सुज मात तात बंधव सयण । सध गोम धारै सरण ।  
क क क ।

(d) बीकानेर रौ हकीमत घणियाँ रौ, pp. 105a-107b. A very summary sketch of the history of Bikaner from *rāva Vikō* to *mahārājā* Anopa Singha (S. 1726, pp. 105a-107a), followed by genealogical accounts of the Rāthōras who immigrated with Vikō from Jodhpur, divided according to their *khāpas*: Kādhala, Ūdāvata, etc. Beginning:—

राव बीकौ जोधावत राखी नोरंगदै सांषली रा पेट रा बैटा २ हुवा  
बीकौ ने बीदौ दोनुंइ भाई जवा राव बीकौ जोधावत सं १४८५ रा  
आंवण सुदि १५ रौ जनम सं १५२७ वैसाख सुद ३ जोधपुर कुटौ नै  
गांव सुंहासर आय रया...etc.

(e) चहुवाण सौसोदिया वगैरे रजपूतों रौ पौडियां तथा साहूवों रौ जगावों, pp. 107b-111b. Genealogical accounts of the Caha-vāṇas (p. 107b), the Sīsodiyās and their branches (pp. 108a-110a), the Bhātīs (p. 110a), the Devarās (pp. 110a-b), the Mohilas (p. 110b), the Sindhalas (pp. 110b-111a), the Solāṅkīs (p. 111a), and the Pāvāras (pp. 111a-b)

(f) पातसाह औरङ्गजेब रौ हकीमत, pp. 111b-121a. An account of the reign of Orangzeb with special reference to his war with Jodhpur, from the Golakunḍa expedition and the founding of Orangābād, to the loss of Jodhpur in Samvat 1743. The two first pages contain a kind of introduction, in which the most salient events in the reigns of Akbar, Jahāṅgīr and Šāh Jahān are cursorily mentioned. The work begins:—

पातसा अकबर हमाऊ रौ दोली रौ घड़ी तिग रा परवाड़ा सं  
१६११ पातसा हमाऊ दोली लीवों स दोली रौ कोट जोवेतौ थो स  
कांगरा थो गौर पड़ोयो सं सुवो अकबर नानो थो टोके बैटौ...etc.

(g) राठौड़ा रौ वंसावली, pp. 122a-132b. An historical sketch of the Rāthōṛas of Jodhpur, from *rājā* Padārtha to the death of *kāvara* Jagata Sīṅha, son of *mahārājā* Jasavanta Sīṅha, in Samvat 1733 (p. 130b), followed by a few disconnected notes on very disparate subjects, mostly connected with the history of Marwar. Beginning:—

राजा पदारथ (सरथ) रौ बेटो सं ६११ पाठ बुँठो राजा ग्याँन  
पदारथ रौ सं ६१४ रा वे ॥ सुद ५ जन्म...etc.

(h) प्रिथीराज चौहान रौ रासौ कवि चन्दरदाई रौ कहियौ, pp. 134a-373b. A very incorrect copy of the *Prithī Rāja Rāsō* from the beginning to the end of the *Dhanakathā*.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 6 :—नागौर रै मामलै रौ बात नै कविता .

A little MS. in the form of a *gutakō*, cloth-bound, numbering 132 leaves, 5" × 5½" in size. Pp. 21b-26b, 45b-96b, and 121b-



132b are blank. The pages filled with writing contain from 7 to 16 lines, of 13 to 27 *aksaras*. Leaves 100-115 exhibit 16 puerile pictures in water-colours illustrating episodes of the *Rasālū rā dūhā* [see (d) below]. The MS. is about 250 years old. P. 7b gives a date : *Samvat* 1696, *Jeṣha suda* 13 *sanavāra*, and a name, *Rughanātha*, as the name of the writer. Marwari script. No distinction is made between ड and ढ.

The MS. contains :—

(a) परिचौ दूहा वगैरे फुटकर बातों, pp. 1a-11b.

(b) नागौर रै मामलै रौ कविता, pp. 12a-21a. Three commemorative songs, namely a *gīta*, a *ḥamāla*, and a *nīsānī*, on the contest between Karaṇa Siṅgha of Bikaner and Amara Siṅgha of Nāgōra described in the next paragraph below. The three songs especially celebrate the valour of Mūhatō Rāma Canda, one of the chiefs in the forces of Bikaner. The *gīta* is by Cāraṇa Jagō, and the *ḥamāla* by Cāraṇa Deva Rāja Vikū-puriyō. The name of the author of the *nīsānī* is not given. The three songs begin respectively :—

*gīta* : दलायंभ रुदसंभ...etc.,

*ḥamāla* : कौरव पांडव कलहौया...etc.,

*nīsānī* : अवरन दवो अघर सघर...etc.

(c) नागौर रै मामलै रौ वाव, pp. 27a-45a. A very minute and interesting account of the contest which took place in the years *Samvat* 1699-1700 between Nāgōra and Bikaner, over the village of Jākhāniyō. After Nāgōra had been assigned in fief to *rāva* Amara Siṅgha, the son of Gaja Siṅgha of Jodhpur, Jākhāniyō had continued to remain in the possession of the *Rājā* of Bikaner. But in *Samvat* 1699 the Nāgōris went and sowed the fields round Jākhāniyō, and this eventually gave rise to the contest, which ended in *Samvat* 1700 (?) with a battle in which the forces of Amara Siṅgha were routed and their commander, Siṅghavi Siha Mala, put to flight. The account of the sequels of the battle is continued till the death of Amara Siṅgha. The little work is very important, thanks to the minute particulars it contains, which throw an interesting light on some aspects of the feudal life of the period. It begins :—

वौकानेर माहाराजा (*sic*) श्रीकरंनसिंहजी रै राज ने नागौर राउ  
अंमरसिंह गजसंधोल रो राज सु नागौर वौकानेर रौ काकड गाँ(?) र  
जाधागौयो सु गांव वौकानेर रो ऊतो ने नागौर रा कहे जु गांव  
माहारो दीवहीन असरघो हुतो...etc., and terminates :—

इसडो काम मुहते रामचंद नु पवौयो वडो नाव ऊयो  
पातसाही माहे वदीतो ऊवो इसडो वीकानेर काही कामदार  
ऊयो नं को ऊसौ ।

(d) रसालू रा दूहा, pp. 99b-115b. Thirty-three *dūhās* beginning: उंच(?)इ महल्ल चवंदडौ ॥ २ ॥, namely from the fourth quarter in the second *dūhō*, and ending: राजा भोजु जुहारवै ॥ ३२ ॥

(e) किवलास रा दूहा, pp. 116a-117b. Thirty couplets beginning: किणही सावण संयोग.. etc.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

## MS. 7:—वीकानेर रै राठौड़ राजावाँ रौ नै बीजा लोकाँ रौ पौढियाँ.

A small *gutakō*, cloth-bound, numbering 66 leaves,  $5\frac{1}{2}'' \times 6\frac{1}{2}''$  in size. Each page contains 11-12 lines of writing of 15-22 *akṣaras*. Some pages have been left blank. The MS. was caused to be written by Gādāna Khūmaṣṭi for the use of *kāvara* Ratana Sīṅha, the son of *mahārājā* Sūrata Sīṅha of Bikaner, in Samvat 1867 (see p. 6b). It contains:—

(a) राठौड़ राजावाँ रै कँवरौ रै नाँवाँ रा दूहा, pp. 1a-3b. A series of 21 *dūhās* giving the names of the sons of the Rāthōra rulers following: Sthō, Saṣakhō, Virama, Cūḍō, Rina Māla, Jodhō, Vikō, Lūṇa Karaṇa, Jēta Si, Kalyāṇa Māla, Rāya Sīṅha, Sūra Sīṅha, Karaṇa Sīṅha, and Anopa Sīṅha.

(b) वीकानेर रै राठौड़ राजावाँ रौ वंसावली, pp. 4a-6b. A list of mere names of the Rāthōra rulers of Bikaner, from Ādi Nārāyaṇa (1st) to *mahārājā* Sūrata Sīṅha (159th).

(c) वीकानेर रै राठौड़ राजावाँ रै संवत नै धाम पधारण रौ जगवाँ, pp. 7a-10b. A prospectus giving the years of birth, accession, death, etc. of the rulers of Bikaner, and also the



names of the places where they died, from *rāva* Jodhò to *mahā-rājā* Sūrata Siṅgha.

(d) बौकानेर रै राठौड़ राजावां री मानौ साहिबां रा नै सतिबां रा नै कंबरी रा नाम, pp. 11a-22b. Names of the mothers, *satīs*, and sons of the rulers of Bikaner, from *rāva* Āsathāna to *mahā-rājā* Sūrata Siṅgha.

(e) बौकानेर रै पट्टेदारां री पौडियां, pp. 23a-33b. Genealogies of the chief *jagirdars* of Bikaner. The last pages contain also genealogies of the rulers of Jodhpur, Idara, Kisanagaḍha, Ratajāma, and Āmajharò.

(f) जैपुर बुँदो जेसलमेर वगैरां री वंसावली नै पौडियां, pp. 35a-41b. Genealogies of the rulers of Jaipur, Būdi, Koṭò, Jesalmer, Derāvara, and Udaipur.

(g) बौकानेर रै कामदारां वगैरां री पौडियां, pp. 42a-62b. Genealogies of the Mūhatās, Vēdas, Khajanaeīs and other Bania and Rajput tribes in Bikaner.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

## MS. 8 :—मूहणौत नैणसी री ख्यात .

A cloth-bound MS., consisting of 282 leaves covered with writing, besides a few blank leaves, some at the beginning and some at the end. Size of the leaves  $10\frac{1}{2}'' \times 11''$ . Each page contains from 22 to 25 lines of writing, and each line from 25 to 32 *akṣaras*. All written by one hand, in *devanāgarī*. Complete, but illegible in very many places, owing to the bad ink which has caused the pages to stick to one another. P. 280a records that the copy was made by Viṭhū Panò, at Bikaner, in Samvat 1899, by order of *mahārājā* Lakhamāna Siṅgha, the brother of *mahārājā* Ratana Siṅgha.

The MS. contains the "Khyāta" by Mūhaṇòta Nēṇa St, beginning from the Sisodiyās as follows :—

औ सोसोदीया आदि गैहिनौत कहौजे अक बात य सुखौ इशां री ठकुराई पैहलौ दिवण नु नासकजंबक हुतौ सु इशां रै पुर्वज जै स्वयं री उपासन हुतौ...etc.

As a list of the contents of the first part of the "Khyāta"—going from the *Sisodiyaṁ rī khyāta* (1) to the *Kānhaya De rī vāta* (28)—has been already given in "Descriptive Catalogue," Sect. i, Pt. i, MS. No. 6, it will be sufficient here to give an index of the contents of the second part, which is missing in the Jodhpur MSS. 6, 7, 13 :—

29. वीरमजी री वात, pp. 179a-180b.
30. राव चूँडैजी री वात, pp. 180b-183b.
31. गोमादेजी री वात, pp. 183b-184b.
32. चरङ्कमल चूँडावत री वात, pp. 184b-185b.
33. राव रिणमलजी री वात, pp. 185b-190a.
34. रावल जगमलजी री वात, pp. 190a-b.
35. राव जोधैजी री वात, pp. 190b-192a.
36. राव बोकैजी री वात, pp. 192a-193a.
37. भटनेर री वात, pp. 193a-194a.
38. राव बोकैजी री वात बौकानेर वसाथो तै समै री,  
pp. 194a-194b.
39. कांधलजी री वात, pp. 194b-195a.
40. राव तीडै री वात, pp. 195a-b.
41. पताई रावल री वात, pp. 195b-196a.
42. राव सलखैजी री वात, p. 196a.
43. गढ मखिवा तै री ख्यात, pp. 196a-b.
44. राव रिणमल महमद मारिघौ तै री वात, pp. 196b-197a.
45. गोमादे वीरमदेवौत री वात, pp. 197a-198a.
46. [राठौड़ राजावाँ रै अन्तेवराँ रा नाम\*], pp. 198a-199a.
47. जेसलमेर री वात, pp. 199a-200b.
48. टूदै जोधावत री वात, pp. 200b-201a.
49. छेतसौ रतनसिखौत री वात, pp. 201a-203a.
50. गुजरात देस(?) री(?) वात, pp. 203a-204b.
51. पावूजी री वात, pp. 205a-211b.



52. राव गाँगी वीरमदे रौ वात, pp. 211b-213b.
53. हरदास ऊहड़ रौ वात, pp. 213b-219a.
54. नरै सूजावत खौमै पोहकरखै रौ वात, pp. 219a-223a.
55. जैमल वीरमदेवौत राव मालदे रौ वात, pp. 223a-225b.
56. सौहै सौ धल रौ वात, pp. 225b-227b.
57. राव रिणमलजो रौ वात, pp. 227b-231b.
58. नरवद सतावत सुपियारदे लायौ तै समै रौ वात, pp. 231b-234b.
59. नरवद सतावत राखैजौ नूँ ब्याख दीधी तै समै रौ वात, pp. 234b-235a.
60. राव लूँकरख रौ वात, pp. 235a-b.
61. मोहिनी रौ वात, pp. 235b-241a.
62. कतौस राजकुली इतरे गढे राज करै [तै रौ विगत]\*, p. 241b.
63. पंवारों रौ वंसावली, pp. 241b-242a.
64. राठौड़ा रौ वंसावली, pp. 242a-244a.
65. [पातसाह्राँ गढ लिया तै रा संवत]\*, pp. 244a-b.
66. दिल्ली राजा बैठा तियाँ रौ विगत, pp. 244b-246b.
67. सेतराम वरदाईसेनौत रौ वात, pp. 247a-251a.
68. राठौड़ राजावाँ रै काँवरों नै सतियाँ रा नाम, pp. 251b-253a.
69. किसनगढ रौ विगत, pp. 253a-254a.
70. राठौड़ा रौ तेरै साखाँ रौ विगत, pp. 254a-b.
71. जेसलमेर रौ ख्यात, pp. 254b-255a.
72. सङ्गौत नारङ्गौत वगैरे वौकानेर रै सिरदारों रौ पौडियाँ, pp. 255b-259b.
73. पातसाह्राँ रा फुटकर संवत, p. 260a.
74. चन्द्रावतों रौ वात, pp. 260b-264a.
75. सिखरो वहेलवै गयो रहै तै रौ वात, pp. 264b-266b.
76. उदै उगवणावत रौ वात, pp. 266b-269b.

77. दूदैं भोज री बात, pp. 270a-272a.
78. खामखान्याँ री उतपत्त, pp. 272b-273a.
79. दौलताबाद रा उमरावाँ री बात, pp. 273a-b.
80. मलकम्बर नै आकूतखाँ री याददास्त, pp. 274a-b.
81. साँगमराव राठौड़ री बात, pp. 275a-280a.

The last four pages contain a very imperfect index of subjects.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

### MS. 9:—राजा करणसिंहजी रै कँवरों री बात नै नापै साँखलै री बात .

A cloth-bound MS., consisting of 124 leaves,  $8\frac{1}{2}'' \times 5\frac{1}{4}''$  in size. Pages 73a-124b are blank. The pages filled with writing contain 18 lines each, and each line numbers 15 to 16 *akṣaras*. Beautiful, but inaccurate *devanāgarī* script. ओँ is often written for medial ओँ. The MS. was copied in Samvat 1926 (see p. 72b).

The MS. contains two works, to wit:—

(a) राजा करणसिंहजी रै कँवरों री बात, pp. 1a-48b. A biography of the five sons of Karana Singh, *rājā* of Bikaner: Anopa Singh, Kesari Singh, Padama Singh, Mohana Singh, and Vanamālī Dāsa, the last one an illegitimate son. The work begins:—

महाराजा श्रीकरणसिंहजी बीकानेर बड़ो राज कीयो। बड़ो  
अड़पायत आंटीलो राजा हुवो। तुरक री परभात री सुह न देखता।  
दरबारी सईयद तुरक रहता थां तु मोती पेराय कानां मे आप  
घताया। सो पातसाह चाकरो बदले अहदी मेलीया। सो भली तरे  
जावतो करावता। बांख तु मोकलो देता। पाखी धारो पावता।...  
etc.

The biography contains much fiction and has little historical value. The exploits of the five princes are related in



turn. After a general praise of the reign of Karana Siṅha, comes a preliminary enumeration of his five sons and of the chiefs with whom they were connected by marriage, and then begins the biography of Anopa Siṅha, which continues till p. 36 (comm. songs : करे पांख असुराण...p. 2a, सुवे दधण सोहीयो... p. 2b-3a, कूवर वषाणु राजा करण रा...p. 3b). Next comes the biography of Kesari Siṅha, containing a description of his feats of arms from the battle of Ujain, in which he is stated to have fought at the side of Orangzeb (p. 4a). Third comes the biography of Padama Siṅha, which is the most diffuse of all, and begins from p. 9a with the well-known quarrel over the deer:—

सो येक दिन मोहणसिंघ रो हीरण थो सो कुटो । सो कोटवाल पकड़ियो । तद मोहणसिंघजो मोगस<sup>1</sup> मेल कहायो । हिरण मारो बांहरै कै । बायो कै सो दिरावो । कोटवाल नटौयो...etc.

(Comm. *nīsāṇī* by Gāḍaṇa Goradhana Lakhamīdāsōta : इन साका अवरंग तषत इम ऊवा उवारे...pp. 12a-13a). In the quarrel, Mohana Siṅha, the fourth son of Karana Siṅha, lost his life. The biographical account of Mohana Siṅha consists practically all in the description of the part he had in the quarrel mentioned above. The biography of Padama Siṅha continues at length till p. 38a, where his glorious death in battle is related, but his amorous adventures and other minor anecdotes are kept more in view than his military exploits. Pp. 39a-42a form a sequel to the life of Padama Siṅha, and contain the story of a *navāb*, his friend, who became a *fakir* after Padama Siṅha's death. The biography of Vanamālī Dāsa comes last (pp. 42a-48b), and terminates with the account of how he was murdered by order of Anopa Siṅha.

(b) नापै सांखलै रौ वात, pp. 49a-72b. A biography of Nāpō Sākhalō, the man who accompanied and helped *rāva* Vikō in his conquest of the new land. It begins from the murder of *rāva* Rīna Mala at Citorā:—

रावजो श्रीरिणमलजो खुं रांगे कुंमै चूक कयो (*sic*) मोपे पुवार रे कहै । सो आदमी अठारे लेख महिपो रिणमलजो रे हेरे गयो । सो दोलौयै उपर पोडोया था । सो पाघ रा बांटा देय मांचे उपर बाधः (*sic*) । पछे तरवार बाहो । सो रिणमलजो दोलौयो लौयो उठौयो

<sup>1</sup> For मोगस.

तिथ वधत महियो कुद आघो जाय षड़ो रहो: । बीजा अठारै मोलस  
या सो रिगमलजी मारीया । (*Sākha rō gōta*: मेह्नीयां रांख कुंभ रयख  
राव मारंख...)

Nāpō is represented as having rendered *rāva* Jodhō invaluable help during his war with Mewar, by staying always at the court of the *rānā* and secretly informing Jodhō of all that was going on there. The biography is as full of fiction as the foregoing one. To quote only one instance, about 20 pages (pp. 53a-62b) are devoted to a story, according to which the *rānā* was once supplanted by a mean *jogi*, who went into the body of the *rānā*, after making the soul of the *rānā* enter the body of a dead deer. It was only after six months the *rānā* was able to recover his own body, thanks to the help of Nāpō. Subsequently, Nāpō left the court of Citorā, and went to Jodhpur (p. 63a), where he became the best counselor of Jodhō. It was Nāpō, who made Jodhō assign to Vikō the territory of Sārūriyō, which became the origin of all the latter's conquests. From this point, the exploits of Nāpō are mixed up with those of Vikō, whose conquests are imperfectly related in the last pages of the work, special attention being paid to the war with the Mohilas.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

### MS. 10:—राजावाँ रौ जनमपत्त्रियाँ .

A small *guthkō*, 4½" × 5" in size, cloth-bound, consisting of 70 leaves. Incomplete, many leaves being lost both at the beginning and at the end. Each page contains from 2 to 4 lines of writing of about 25 *akṣaras*, followed by two *kundālīs*, or horoscopical diagrams, arranged on the same line. Pp. 33a-40b, which are inserted in the middle of the MS., are of different paper and in different writing. The MS. was apparently written about 200-250 years ago, probably in the second or third decade of the Śamvat-century 1700.

The MS. contains a collection of *janmapatṭris*, i.e. horoscopes of the birth of the rulers of Bikaner, Jodhpur, and other Rajput States, and also smaller chiefs, as well as imperial princes. Each page contains one horoscope, which consists of two parts, to wit: (a) two to four lines of text, giving the date, hour, and asterism of birth as well as the name of the father, etc., of the new-born one, and (b) two *kundālīs*, or zodiacal diagrams, the one being the *lagnakundālī*, with the names of the signs, and the other the *bhāvakundālī*, without these names.



I quote as a specimen of the collection the horoscope of *rājā* Rāya Siṅgha of Bikaner, which is found p. 33a:—

संवत् १५६८ वर्षे अके १४६३ प्रवर्त्तमाने श्रावण मासे कृष्णपक्षे  
द्वादश्यां १२ तिथौ बुधवासरे घं २४ आर्द्राक्षेत्रे चतुर्थपादे जन्म ॥  
श्री ५ माहाराजा रायसिंहजी जन्मः ॥

जन्मकुंडली				भाव			
१		११		१		११	
२		१२	१०	२		१२	१०
	३	२१			३		
	शु	श्री	८		श्री	८	
४	मं		८	४			८
५	बु	६	८	५	६		८
६	५	७	८	६	७		८

The horoscopes are given in a very irregular order. Most of them refer to the Samvat century 1600, but since the latest of all bears the date Samvat 1719 (p. 36a), it would appear that the collection was made shortly after this year.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

### MS. 11:—फुटकर बातें .

A cloth-bound MS., consisting of 90 leaves, 10½" × 5" in size. Pages 1a-26b and 63a-90b are blank. One leaf seems to be missing between leaf 26 and leaf 27. The pages covered with writing contain from 21-40 26 lines of 12 to 17 akṣaras. Age uncertain, possibly some 150-200 years.

The MS. contains different short works, mostly poetical and incomplete. Leaving aside unimportant fragments, the only contents of some interest in the MS. are the following:—

(a) लखे जाम रौ बात, pp. 28a-31a. A very brief history of Lākḥō, *jāma* of Bhadresara, and his sons Rāvāja and Hari-dhavaḥa. Beginning:—

राव हमौरौ (sic) भुजनगर राज्य करै लघो जाम भइसर राज्य करै अकै देस मै दोइ राजा अक राव कहाइे अक] जाम कहाइे हमौरौ रै घंघार १ साहिब [२] दोइ बेटा...etc.

(b) पञ्चसत्तेली रा दूहा कवि कौहल रा कहिआ, pp. 37a-41a.

Beginning: देखा नगर सुहाविआ...etc.

(c) कुंगरै बलोच रौ बात, pp. 44a-47a. The story of the Baloca Kūgarò. Beginning:—

कुंगरो बलोच अरोड़ भयर रहै तिलोकसौ जसहड़ जेसलमेर राज्य करै । कुंगरो क ताकड़ी रौ आहार करै ।...etc.

(d) बूंदो रौ बात, pp. 53a-b. Incomplete. An episode of the rivalry between Bhoja and Dūdò, two sons of *rāva* Sūra-jana of Būdī, at the court of Akbar. Beginning:—

बूंद (sic) राव सुरजन राज्य करै । सुरजन रै दोइ बेटा अक रौ गाम दूदो । जेसै भैरवदासोत चांपावत रौ दोहौतरौ ।...etc.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

## MS. 12 :—दिल्ली रै धनियाँ रौ याद नै बीजी फुटकर वार्ता .

A cloth-bound MS., consisting of 50 leaves, 8½" x 5" in size. Each page contains 18-20 lines of writing of 12-17 *akṣaras*. Leaves have gone lost both at the beginning and at the end. *Devanāgarī* script by different hands. The MS. was written between Samvat 1675 (see p. 22b) and Samvat 1715 (see p. 41b).

It contains :—

(a) प्रहङ्गाराद्यात्मकश्लोकसंग्रहः, pp. 1a-19b. A collection of miscellaneous Sanskrit verses, mostly of an erotic nature.

(b) दिल्ली कौ निगालि, pp. 20a-22b. A list of the names of the rulers of Dillī from Anahga Pāḷa Tāvāra (1st) to Nūr Dī Sāhi



Salem Adali (Jahāgīr, 53rd). The list was evidently compiled under the reign of the latter, in Samvat 1675, as recorded in the last lines, which run as follows :—

तिथनमो पातिसाह नूरदौ साहि सलेम अदली संवत १६६२ काती  
सुदि १३ वेठो के [१] संवत १६७५ वर्षे आसू सुदि १० दिने जिध्या के ।

(c) सुभाषितश्लोकसंग्रहः, pp. 26a-30a. A small collection of moral sentences in Sanskrit verses, amongst which a *Subhāṣita-samvādaḥ* intermixed with prose, beginning :—

धारनगर्वा भोजराजा सभायां पंचशतपंडितपूरितायां...etc.

(d) फुटकर कविता, pp. 30b-33b. A few stanzas, partly in Sanskrit and partly in Dīgālā, the latter only having some historical interest. These begin: संवत नवे शेकम्म..., पन्हर असी पांच संमत..., मंडोवरि सावंत ऊवो..., अभिपरा जेवंत..., कनवज्जा कमधज्ज...

(e) दिल्ली रै धनियाँ रौ याद, pp. 34a-41b. Two lists of the names of the rulers of Dillī with the years of their respective reigns, the one from Yudhiṣṭhira (1st) to Akbar (162nd), and the other from Visala De Tūvara (1st) to Jahāgīr (62nd). The last page (41b) ends with a mention of the accession of Orangzeb (Samvat 1715) and the defeat of Dārā.

(f) राठौड़ राजावाँ रै कँवरौ रा नाम, pp. 42b-44a. Tables giving the names of the sons of the Rāthōras of Jodhpur from Śalakhō to Sūjō, and of the Rāthōras of Bikaner from Vikō to Rāya Sīgha.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 13 :—**बीकानेर रै पट्टाँ रै गाँवाँ रौ विगत राजा  
करणसिङ्गजी रै समै रौ .**

A MS. consisting of 34 loose leaves, 11½" × 8" in size. Each page contains from 25 to 30 lines of about 25 akṣaras. The first leaf has the upper margin, with a few words of the text, broken away. Mixed Marwari and *devanāgarī* script.

Copied by Vithū Panā Śiṅha (cf. MS. 8) in the year Samvat 1905 (see p. 34a).

The work is a register of the fiefs in the Bikaner State, originally compiled under the reign of *rājā* Karaṇa Śiṅha, in the year Samvat 1714. It simply reflects the condition of the fiefs in the period above mentioned, and only exceptionally reference is made to earlier times. In the copy, the work is styled *Paṭṭavahā*. It consists of two parts, the one integrating the other, to wit :

(a) पट्टाँ रै गाँवाँ रा नाम, pp. 1a-21a. A list of the villages forming part of the different fiefs in the Bikaner State. It begins from the villages the income of which goes to the temples for their maintenance :—

औपरमेस्वरजी महाराजाधिराज महाराज ओकरगसिं(धजी रै  
रा)ज (?)<sup>1</sup> रौ पटावहो संमत १७१४

१ औगोविंददेवजी ४<sup>०</sup> ७०) वरघासग

१ ओनासिकजी माहे औरामचंदजी रै दुवारें ४<sup>०</sup>) १२५)  
वर[घासग]...etc.

The description of the fiefs proper begins from p. 2a with the fief of Mahājana owned by the Vikāvatas, after which follow the other fiefs in succession, arranged according to the clan of their tenants. The order is the following: fiefs of the Vidāvatas, Kāḍhalōtas, Vaṇavīrōtas, Bhātīs, Ūdāvatas, Rīṇadhirōtas, Maṇḍalāvatas, Rūpāvatas, Nāthōtas, Jētamālas, Sīso-diyās, Sonagarās, Sāḱhalās, Cahuvānas, Jētūngas, Nirabānas, Tūvaras, Devārās, Gogaḷīs, and miscellaneous.

(b) ठाकुराँ रा नाम, pp. 21b-34a. A list of all the *jāgīr*-holders in the Bikaner State, grouped under the denomination of their different clans in the same order as above (Vikāvatas, Vidāvatas, Kāḍhalōtas...etc.). Beginning :—

बीका ठाकुर	असवार	गाँव
१ रा <sup>०</sup> उदैभाण देवोदासोत	४७	७०
१ रा <sup>०</sup> करमसेन मनोहरदासोत	२७	३२ etc.

By the side of the name of each chief, the number is given of the horses he is bound to keep and the villages he has in

<sup>1</sup> The part of the text in brackets has been conjecturally supplied by myself.



his jurisdiction. After the Rajput chiefs, lists are also given of the *jāgīr*-holders of different caste, chiefly Pirohitas, Cāraṇas, and Upādhiyās (pp. 28a-30a). The last pages (30b-36a) contain miscellaneous names.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 14 :—**रावलदे सांखलै रौ तथा वौंझै सोरठ रौ  
नै रतनां हमीर रौ वात .**

A cloth-bound MS., consisting of 76 leaves,  $12\frac{1}{2}'' \times 8\frac{3}{4}''$  in size. Containing from 28 to 29 lines of writing per page, and from 17 to 22 *akṣaras* per line. All by one hand in bold *devanāgarī*. About 100 years old.

The MS. contains :—

(a) रावलदे सांखलै रौ वात, pp. 1a-29a. The story of Rāvaḷa De, the Sāikhālō chief of Sāmeragaḍha, near Giranāra in Sorathā. Beginning :—

दईव संजोगे जनमौया रांको वंको राव ।

लेष विधाता लिखौया पासो हंदा डाव ॥ १ ॥

वार्ता ॥ रावलदे सांखलो सामेरगड राज करै कै । सोरठ देशे  
रौ सामेरगड ...etc.

In prose intermixed with *dūhās*.

(b) वौंझै सोरठ रौ वात, pp. 29b-55b. The well-known story of Sorathā, the wife of *rāva* Rūrō, and her amours with Vijhō, also in prose intermixed with *dūhās*. Beginning :—

सोरठ सिंहलदीप कौ पालौ आंग कुंभार ।

परगौ राजा रूड़ नै जीतौ राव खंमार ॥ १ ॥

...साचोरगड महादुरंग वसै कै । तिख नगर रौ धगौ राघचंद  
देवड़ो राज करै कै...etc.

(c) रतनां हमीर रौ वात, pp. 56a-76b. The story of Ratanā and Hamīra, a prince of Sūrajagaḍha. In rhymed prose intermixed with verses. Beginning :—

कुसम तया सर पांच कर      जग जिग लीनो जीत ।  
 तिग रो सुमिरग करतवां      रस ग्रंथा रौ रौत ॥ १ ॥  
 ...॥ वात्ता ॥ तिग समे सरो मे ज्यू मानसरोवर । तरो मे ज्यू  
 कलपतरोवर ।...etc.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

### MS. 15:—फुटकर वाताँ रौ सङ्ग्रह .

A MS. consisting of 425 leaves, 12" x 8" in size. Cloth-bound, but very badly preserved, most of the leaves being detached and very many crumbled at the margins. Some pages are missing at the end. Each page contains 26 to 27 lines of writing of 20-24 *akṣaras*. Written partly in Samvat 1845 at Desanoka (see p. 91b), and partly in Samvat 1892 at Dāsori by Ratanū Mana Rūpa (see p. 416b).

The MS. contains:—

(a) साई कर रचा तै रौ वात, pp. 1a-4a. A tale of two fakirs, one of whom used to repeat: *sāi karē so havē*, and the other *sāi kara rahā hē*, whence the title. Beginning:—

दीलो सहर मे अक फकीर चांदणौ चोक मै रहै...etc.

(b) खुदाय नावलौ रौ वात, pp. 4a-6b. Another tale of two poor Mussulmans, Mullah Abdallah and Sipahi Aledad. Beginning:—

दीलो सहर मै मुलां व्यवदला रहै । अर दूसरै मजहल मै सुपादे  
 बलेदाद रहै ।...etc.

(c) दीनमान रै फल रौ वात, pp. 6b-10b. A tale of a *setha* Dharma Dāsa and his wife Śilavanti. Beginning:—

गुजरात देस ते मे पाटण सेहर ते मे सेठ धरमदास नावै साहा  
 रहै लघेसरो ।...etc.

(d) तुंवरौ रौ वात, pp. 10b-12a. A life of Rāma De pâr, the son of Tūvara Ajē Si and founder of Rāmadeharò, near Pohakarana. Beginning:—



सन्तारसी तुवर दोली रो पातसा जतो । स सन्तारसी रो बेटो  
रौगसी सु पातसाहो झाड चाप रौ मन रौ मुसी जाय नौब रै पांन सु  
कासीकरवत लीयो.....पक्षे रिगसीजी रो बेटो खजैसीजी....etc.

(e) राठौड़ सोहैजी ने आसधानजी रौ वात, pp. 12a-16b. An account of the exploits of Sihó and his son Āsathāna, from the departure of the former from Kanója to the conquest of Khera by the latter. Derived from the "Khyāta" by Mūhapōta Nēṇa Si. Beginning:—

राजा औसंधसेन कनवन धो जाचा भण्यो दारकाजो नु पधारौया ।  
आमि गोत्रकदंब वज्रत कौयो जतो तै मन विरकत जवो ।...etc.

(f) राव सुरताण देवड़े रौ वात, pp. 16b-24b. Wrongly described in the title as *Rāva Mānè rī cāla*. An account of the reign of Suratāṇa Siṅgha, the successor of *rāva Māna Siṅgha* of Sirohi, from his accession to the battle in which he defeated Jaga Māla, the son of *mahārāṇā* Udè Siṅgha, and Rāya Siṅgha, the son of *rāva* Candraseṇa of Jodhpur. The two last pages describe the encounter of Suratāṇa with Ādhò Durasò, the famous bard, who had been wounded in the battle. The work begins:—

राव मानौ सौरोही राज्य करै । राव मानै रे बेटो कोई जतो  
नही । अक बेटो हुतौ तिका जगमाल उदैसिंधोत सौसोदीयै नु  
परगारै । ..etc.

(g) जैसै सरवहियै रौ वात, pp. 25a-29b. The story of Jèsò Saravahiyo, a petty ruler of Giranāra, and Cāraṇa Sājana, who provoked on him an attack by Mahmud, the king of Ahmāda-bad, in the course of which Jèsò was slain. Beginning:—

गुजरात देस अहमदावाद नगर तठै मामंद बेगड़ो पातसाहो  
करै । उग रा वारा माहे कुण कुण हौदु राज करै ।...etc.

(h) ककुवाह्या रौ वात, pp. 29b-33a. An account of the intestine contests for power, which followed the death of *rājā* Prithi Rāja of Ābera, from the accession of the inept Ratana Si to the installation of Bhāra Māla by Akbar. Beginning:—

राजा प्रिथीराज आविर रो । वीकानेर राव लूकरण रै परगौयो  
जतो । बाई रो नाम बाहलबाई । तीयै बाई रै बारैह बेटा हुवा ।

दोष बैटा प्रियोरान है वीजै मोहल रा हुवा । रतनसौ अर भौम ।  
...etc.

(i) मोहिलाँ रो बात, pp. 33a-37b. An account of the Mohilas from the time of *rānō* Mohila Surajanōta down to the defeat of Verasala and Narabada by *rāva* Jodhō, and the assigning of the land to Vidō. Identical with chapter (61) in the "Khyāta" by Mūhanōta Nēna Si (see MS. 8 above). Beginning:—

मोहिल सजनोत (sic) जात चोहवाण कापर मोखपुर रो धखौ  
हुयो तौण रो हकौकत ।...etc.

At the end a commemorative *beakkhari chanda* is inserted.  
beginning:—वागड़ीयै भोगवी वसाई...etc.

(j) मोहिल अरजन हमौर रो बात, pp. 37b-41a. A story of Arajana and Hamira, two Gohilas, who are here described as sons of Bhima, the Solanki king of Anahilavāra Pātana. Beginning:—

अगहिलवाड़ै पाटण गोहल भौम राज करै । गुजरात मै वेगड़ो  
मांहमद पातिसाहि राज करै । वेगड़ै मांहमद सु भौम लड़ाई लीधो ।  
भौम कांम आयो ।...etc.

(k) चहवाण सातल सोम रो बात, pp. 41a-42b. An account of the capture of the fort of Samiyānō (Sivānō) by Alāva Di, and the defeat of Sātala and Soma, the Cahamāṇa rulers of the place. Beginning:—

समीयाणो गढ तौयै रो नांम हिवारुं समीयाणो कहौजै सु  
कुभटगढ के...etc.

(l) राव मण्डलीक रो बात, pp. 42b-43b. An account of the war between Maṇḍalika, *rāva* of Giranāra, and Mahmud, the king of Gujarat. Beginning:—

गढ गौरनार राव मंडलीक राज्य करै । नवां सोरठां रा धखौ ।  
...etc.

(m) वालै चापि रो बात, pp. 43b-45b. An account of the war of Vālō Cāpō Ebhaūta of Matiyālō with Mahmud, the king of Gujarat. Beginning:—



चांपौ अबल नो मतीयालै राज करै । अक दीहाड़ा रो समाजोग  
के । बेगड़ो मांहमांद आमंदावाद राज करै...etc.

In the narrative, Cāraṇa Sajāṇa Lūbāvata (cfr. § (g) above) plays an important part, and several *dūhās* by him are inserted in the text.

(n) राव प्रतापमल देवड़ै री बात, pp. 45b-47b. A description of a feast given by Pratāpa Mala Devaṛō, which ended tragically with the death of one Picō from excessive opium. Beginning:—

इम अक सीधलां रो । राव प्रतापमल सीरोहौ रै धनौ पासै  
मांगय गयौ...etc.

(o) हाडा हुवा ते री कुनै, pp. 47b-53a. An account of the exploits of Cāhavāṇa Devō Bāgāvata, the progenitor of the Hādās, at the close of which it is shown that the Hādās owe their name to *hādī*, the "bones" of a goat which Devō had killed. The goat belonged to a *pīr*, who resented the offence and would not be appeased, except by condemning Devō to wear the bones of the goat suspended to his neck, and Devō's descendants to be called Hādās. The origin of Devō is traced to Bhēsarora in Mewar, which was the centre of a *pargana* of 84 villages which Devō held as a vassal of the king of Māḍava. Beginning:—

चहाण देवा थौ हाडा कहाणा । हाडां री वडो साहनी बुदो रा  
धनौ । बुदो मैणां भोलां रो खतन थो (...etc.

(p) हरदास मोकलौत वीरमदे दूदावत री बात, pp. 53a-58a.<sup>1</sup>

A biographical sketch of Hara Dāsa Mokalōta Ūhara, formerly a vassal of *rāva* Gāgō of Jodhpur, then of Virama De of Meṛatō, and lastly of Sekhō Sūjāvata of Pipāra, ending p. 54b with Hara Dāsa's and Sekhō's death in a battle against Gāgō. The remaining pages contain a description of the war subsequently waged by *rāva* Māla De against Virama De of Meṛatō. Beginning:—

हरदास नु कोडयो सातविस मामा सु । तिको हरदास लाकड़  
चाकरी न करै । दसराहै आय नै सलाम करै...etc.

<sup>1</sup> Identical with chapter 53 in the *Khyāta* by Mūhaṇṭa Nāṇa Sī (see MS. 8 above).

(q) पलकदरियाव, pp. 59a-84b. A moral novel, beginning:—पाटण सहर तठै ब्रह्मांश नामै राजा राज करै । तिय सहर मै अजैपाल नामै साहा व्यापारी रहै ।...etc.

(r) वीकानेर रै अमरावां रौ पौडियां रौ जाव वीठू बखतराम रौ कहियौ, pp. 85a-88b. A work in *dūhās* by Cīraṇa Viṭhū Bakhat Rāma Rājastōta, giving the pedigrees of the Rajput chiefs in the Bikaner State. From the introductory *dūhō*, which I quote below, it appears that the work was composed under *mahārājā* Gaja Singha:—

भूप गजन कह भौम सु भौम वषत सु भाष ।

पौष्पां सिरदारां सुपद्मो दोहा वरखव दाष ॥ १ ॥

The enumeration begins from the *Vikāvatās* of Mahājana (१ लूखकरख २ रतनो ३ अजन...etc.), and ends with the *Pāvāras*, the last verse being a *kavitta* beginning:—१ गुणोराज बडगात...etc.

(s) महाराजा अनोपसिङ्गजी रै मुनसब नै तखत रौ विगत, pp. 88b-90b. A description of the *jāgīr* and stipend of Anopa Singha, *mahārājā* of Bikaner, with the figures of produce, etc., and the names of the *parganas*, during the period *Samvat* 1724—*Samvat* 1752.

(t) राजा सुरजसिङ्गजी रै जागीर रौ विगत, pp. 90b-91a. A similar, but much shorter, description of the *jāgīr* of Sūraja Singha, *rājā* of Bikaner. Copied from a *vahī* written in *Samvat* 1775 (see p. 90b).

(u) वीकानेर रै राजावां रौ वंसावली मुहते भौमसिङ्गजी रौ बयायोडौ, pp. 91b-94b. A genealogical sketch of the rulers of Bikaner, from *rāva* Jodhō to the demise of *mahārājā* Gaja Singha (S. 1844), compiled by Muhatō Bhīma Singha—(evidently the same man who is mentioned in the introductory *dūhō* quoted under (r) above). The two first pages contain a very prolix introduction in verses, the rest is in prose. Before the introduction, there is a prefatory note of six lines, in which it is recorded that the work was copied from an older MS. dated *Samvat* 1828—apparently the original written by Bhīma Singha himself—at Desapoka in *Samvat* 1845. The first verse begins:—

॥ कवित ॥ वसधा वसि वेण रै वैण सुं ऊइ विडांयो ।...etc.



The last lines, which record the demise of Gaja Singha and the accession of Sūrata Singha, are probably an addition by the later copyist.

(v) गङ्गेव नौवावत खीचौ रौ बेपौहरौ, pp. 95a-99a. A description of a pig-hunting by Gaṅgeva Khīci of Gāguraṇa, and a banquet which followed. Rather interesting on account of the very minute and detailed descriptions of arms, apparel, etc., it contains. In rhymed prose. Beginning:—

तिशां दिनां रौ गठ गामरड़ु । भुते न भवसते । गंगेव नौवावत  
धीचौ राज करै । चार घूट सौं आहौ । गाहड़ रौ गाहौ । धौजां रौ  
लाहौ ।...etc.

(w) राठौड़ रामदास वैरावत रौ आखड़ियाँ, pp. 99a-100b. A description of the eighty-four vows strictly observed by Rāthōra Rāma Dāsa Vērāvata. Beginning:—

राठौड़ रिड़मलजौ पुत्र रामदासजौ । आषड़ौंसिद्ध रजपूत कै ।  
व्रतघारौ रजपूत कै । तीख नुं चौरासी आषड़ौं थी । इतरा व्रद प्रतंग्या  
पालै कै ।...etc.

(x) नापै सांखलै रौ वात, pp. 101a-112b. The life of Nāpō Sākhālō, identical with MS. 9 (b) described above. Beginning:—

रावजौ औरिखमलजौ स्रं रांगै कुंभै चूक करायो । महैपै  
पवार रे कहै ।...etc.

(y) हितोपदेशग्रन्थ गुवालेरौ भाखा मै, pp. 113a-191a. A translation of the *Hitopadeśa* into *Guvālerī bhāṣā*, a form of Western Hindi. Prose intermixed with verses. Beginning:—

श्रीमहादेव प्रताप तैं सकल काम कौ सिध ।

चंद्र सौंस गंग बहतु जानत लोक प्रसिध ॥ १ ॥

॥ वात ॥ प्रथमही श्रीमहादेवजु के प्रशद तैं सकल काम कौ सिध  
होय । कैसे है श्रीमहादेवजू । जिन के सौंस चंद्रमा...etc.

(z) वेतालपचीसौ रौ कथा, pp. 191a-226b. A translation of the *Veṭālapañcaviṃśatikā*-tales into Marwari prose, intermixed with verses. From the introduction, it appears that the trans-

lation was composed at Bikaner, under the reign of *mahārājā* Anopa Siṅha (Samvat 1724-55). Beginning:—

प्रथमं सरस्वती माय बले विनायक वीनवं ।  
 सिध बुद्ध दिवराय सनमुख थाये सरस्वती ॥ १ ॥  
 देश मरुधरदेव (*sic*) नवकोटी मै कोट नव ।  
 वीकानेर विशेष निहचै मन कर जाग्यौ ॥ २ ॥  
 राज करै राठोड़ करण सूरसुत करण रौ ।  
 मही छनीयां शिर मोड़ छत्रवट धुमांगो धरौ ॥ ३ ॥

.....॥ वारता ॥ दिक्षण देश रै विषै प्रस्थानपुर नगर । तठै  
 विकमादित्य उजेखी नगरी रो धखी राज्य करै कै...etc.

(A) सिङ्हासनवत्तीसी रौ कथा, pp. 226b-252b. A Marwari translation of the *Siṃhāsana-deṭṭī-trimsatikā*-tales, composed in the same tour of time and apparently also by the same author as the *Veṭālapacīsī rī kathā* above (see introduction to the latter). All in prose. Beginning:—

मालव देस तठै धारा नगरी । तठै [राजा भोज] राज्य करै कै ।  
 राजा कन्है पांचसै पंडित रहे कै । पंडित धनपाल कालिदास प्रमुख ।  
 चवद्वै विद्या पात्र कै ।...etc.

(B) मारवाड़ रौ बात महाराजा रामसिङ्गजी रौ, pp. 253a-276a. A detailed account of the war fought by Rāma Siṅha of Jodhpur against Bakhat Siṅha of Nāgōra and Gajā Siṅha of Bikaner, from Rāma Siṅha's accession (Samvat 1805), to his taking refuge with Madhō Siṅha of Jaipur, after his final defeat (Samvat 1807 ?). Beginning:—

राजा अभैसिंघजी संमत अठारै सै पचोतरे रे आसाठ सुद पांचु  
 देवलोक ऊवा अजमेर मे औपोकरजी उपर दाग हुवो जोधपुर आसाठ  
 सुदि अछमौ घबर आई । मोहल घवासां गांधगां सती ऊई...etc.

In the MS., the work is styled as *Māravāṛa rā umarāvā rī vāta* at the beginning, and as *Māravāṛa me dhamacaka hura tina rī vāta* at the end.

(C) गोगादेजी रौ रूपक वैरवराह आठै पहाड़खांजी रौ कहियो, pp. 276b-287b. The *Gogā Dejī rō rūpaka*, a poem, by Ādhō Pahāra Khā. Beginning:—



गाथा ॥ अत मत कायव सुकल उकती [१] सुप्रसन हुय दीजे  
सुरसती । पौह राठोड़ अचल क्वनपती । कहुं यम गोगा  
कौरती [॥ १ ॥]...etc.

(D) गोरा वादल रौ कथा, pp. 288a-295a. A poetical version of the famous story of the fair Padmañi of Citorā and her relatives Gorā and Vādala, by Jata Mala. Beginning:—

चरण कमल चौत लायक । स्मर औसारदा । मुझ अथर दे माय ।  
कहो सकथा चौत लायक ॥ १ ॥ जंवूदीप मभार । भरतबंड बंडा सिरै ।  
नगर भनो इ ससार । गठ चितोड़ है विषम अत ॥ २ ॥...etc.

(E) राजा भोज रौ पनरमी विद्या त्रियाचरित, pp. 295b-320b. The fifteenth *vidyā* of king Bhoja, or the knowledge of woman, by Vyāsa Bhavāni Dāsa. In prose and verses. Beginning:—

औगणपत सरस्तौ सिव । विसन रवि गुरुदेव ।  
सेव करे अर दास प्रभु । दीजे अथर मेव ॥ १ ॥  
अविरल पाणि ओपजै ।...etc.

(F) अकलगिड वराह डाडाला रौ बात, pp. 321a-333b. The story of the heroic pig killed by Visala De Vāghelō of Sirohi. Beginning:—

जंवूदीप [भ]रयबंड मै अठार गिर । अठारां गिरां रौ सिरौ ।  
अरबद सो अरबद किसोअक है ॥ दूहा ॥ वनासपती पाघर वखी ।...  
etc.

(G) महाराजा अमैसिङ्गजी रौ गुण विरदसिणगार बारठ करनौदानजी रौ कहियौ, pp. 334a-339a. The well-known abridgment of the *Sūraja Prakāśa* by Bārathā Karanī Dāna. Beginning:—

गणपति सरसति निमसकार । दिजीये मुझ वर बुध उदार...etc.

(H) लुकमान हकौम अपणै बेटे कूँ नसौहत, pp. 339b-342b. The advices by the sage Lukman to his son. In Marwari mixed with Urdu. Beginning:—

पूजा वस्त किस पास मांगीये । कछा दैये बस्याल रहै...etc.

(I) राजा करणसिंहजी रै कँवरौ रौ वात, pp. 343a-367a.  
Identical with MS. 9(a).

(J) मूहणौत नैणसीजी रौ ख्यात रौ अेक भाग, pp. 369a-391b.  
A portion of the "Khyāta" by Mūhaṇōta Nēṇa Si (see MS. 8 above), containing the *vātas* following :—

कान्हड़दे रौ वात, वीरमदे रौ वात, गोगादे रौ वात, राव घूँडे  
रौ वात, अरड़कमल रौ वात, राव रिणमल रौ वात, राव जोधै रौ  
वात, राव वीकै रौ वीकानेर वसायौ तै समै रौ वात, कांधल रौ वात,  
राव तीडे रौ वात .

Notice that the order of the *vātas* of Cūḍò and Gogā De is inverted, and the following *vātas* are omitted :—

रावल जगमाल रौ वात, राव वीकै रौ वात, भटनेर रौ वात .

The wording of the text also differs, though not to any appreciable extent, from the wording in the common recension.

(K) बहलिमा रौ वात, pp. 392a-411a. A story concerning Bahalim of Gajant, apparently the rebellious Indian viceroy of Bahram Šāh, who was defeated and slain by the latter near Multan. Beginning :—

ऊ बलहारौ ताजीयां । जिन्हां जात कुहौ ।...etc.

(L) खौंवे वीजै घाड़वौ रौ वात, pp. 412a-416b. A story of two famous thieves: Khivò of Nāḍoḷa and Vijò of Sojhata, and their exploits. Beginning :—

घौवो विजो घाड़वौ । वडा दोड़ा । वडा चोर । विजो सोभत  
वसे । घौं वो वसे नाडोल । दोनों रा अैसा परवाड़ा । ओ उण रौ नाम  
जाणै [1] ओ उण रौ नाम जाणै । पिण मिनिषा कदे नहौ ।...etc.

(M) वीकानेर नै जोधपुर रै राठौड़ राजावां रौ पौडियां,  
pp. 417a-425b. Described as *Rāthōrā rī khyāta* in the title. Genealogies of the Rāthōras of Bikaner from the origins to *mahā-rājā* Gaja Siṅgha, and of the Rāthōras of Jodhpur from *rāva* Jodhò to *mahārājā* Māna Siṅgha, giving the names of the rulers as well as of their sons and wives. Beginning :—

गड कनोज । गड मंडोवर । गड अणदपुरौ नगरौ । गड माहोर ।  
सेतबंध रामेसर राज कौधो ।...etc.



The MS. is found in the Darbar Library in the Fort of Bikaner.

### MS. 16:—उदैपुर री ख्यात नै फुटकर वार्ता.

A MS., half-leather-bound, consisting of 136 leaves, of which about 40 blank. Size of the leaves  $10'' \times 6\frac{1}{2}''$ . Each of the written pages contains 17-18 lines of writing of 14-18 *akṣaras*. Running Marwari script, all by one hand. Age of the MS. about 100 years.

The MS. contains:—

(a) उदैपुर री ख्यात, pp. 1a-58b. A compendious history of the *rānās* of Udaipur from Vrahmā (1st) to *rānā* Rāja Siṅgha (199th), who succeeded in Samvat 1810. The first three pages (1a-2a) contain only a list of bare names from Vrahmā to *rājā* Siddhārtha (125th). From page 2b begins the narrative with *rājā* Vijaya:—

[२] २६ राजा विजय अजोध्या राज करतो सुरज री उपासना  
कौवी सुरज प्रसन हूवो इसी अग्या कौघौ दधनदेस जावो...etc.

The account of each *rānā* is compiled on much similar and uniform lines: first comes the name of the mother-queen, then the number of the horses, elephants, infantrymen, and drumbeaters in the *rānā's* army, and of the chiefs in the service of the *rānā*. Next comes the account of the principal events that took place during the reign of the *rānā* in question, and lastly the names of his wives, concubines, and sons, and the years and days of his reign. The account of the last *rānā*, Rāja Siṅgha, which is a very short one as he did nothing, runs as follows:—

१६६ राखोजी औराजसंघजी भाकौ वधतकुवरबाइ रा पुत्र वास  
उदैपुर सेनसंघा अथ २५००० पाला २५००० हत्ती ७२ वाज १००  
समत १८१० माह वद २ पाट बैठा राखी चहवाण राखी भाकौ राठोड़  
इडरेघौ वरस ७ मां २ दी[०] १० राज कौघो बाइजी औराजवधतकुवर-  
बाइ देवारी माहे वावड़ी कराई औजी रै नामै देवारी माहे महादेवजी  
रो देहरो औराजराजेसुरजी रो करायो ।

(b) सोलहौ जीवराजजी रा कवित्त बारठ अहजन रा कहिया, pp. 71a-82a. A poem in 52 *kavittas* in commemoration of

Soḷaṅki Jiva Rāja and his two *satīs*, by Bāratha Ahajana or Arjuna. From *kavitta* 51st, it appears that the death of the aforesaid Jiva Rāja took place in the year Samvat 1748. The first *kavitta* begins:—

सुद बारस भादवौ [१] देह कडौ राव चालक [१] उण समीयै व्याय  
नै । येक बोली ग्रहपालक ...etc.

(c) राठौड़ मोहकमसिङ्गजी रा कवित्त बारठ अहजन रा कहिया, pp. 83a-95a. A poem in 61 *kavittas* by the same Ahajana, in the form of an epistle, being a satire against Rāthōṛa Mohkam Singha. Beginning:—

तैं कागद बाँचीया [१] राण राजड़ जगपत रा [१]

तैं कागद बाँचीया [१] राण पातक रा नीत रा ...etc.

(d) वीकावताँ वौदावताँ रै गाँवाँ रौ विगत, pp. 99a-108b. A list of the villages forming the fiefs of the Vikāvata and Vidāvata Rāthōṛas of Bikaner. Undated. Beginning:—

महाजन अमरसंघ वैरीसालोत गाँ १३५ रेख पई राँ खालसंघ  
कौसनसंघोत कुभाणो गाँ १० रेख १०...etc.

The MS. is found in the Darbar Library in the Fort of Bikaner.

## MS. 17:—आईनि अकबरौ कौ भाखा वचनिका .

A huge and beautiful MS., velvet-bound, consisting of 353 leaves covered with writing, besides 6 additional leaves containing an index of chapters and two tables with coloured designs of royal jewels and arms. Each page is  $15\frac{3}{4}'' \times 11''$  in size and contains 30 lines of writing, each line comprising 22-32 *aksaras*. All by one hand in beautiful and big *devanāgarī*. Jaipurī bhāṣā. Written about Samvat 1852 (see below).

The work contained is a translation of the *Āin-i-Akbarī* into Jaipurī bhāṣā, composed by *munshi* Lālā Hirā Lālā, and put into writing by Kāyastha Gumāni Rāma, by order of *mahārājā* Savāl Pratāpa Singha of Jaipur. The work was started in Samvat 1852. All the above information is given in a poetical preface to the translation itself, which is found pp. 1a-b. Here the translation is called *Bhākhāvacanikā*. The work proper begins p. 1b, as follows:—



अब श्रेष्ठ अबल फजल ग्रंथ को करता ॥ प्रभु को निमसकार करि  
के अकबर बादस्याह को तारीफ लिखने को कसत करै है ॥ अरु कहै  
है या को बड़ाई अरु चेष्टा अरु चिमतकार कहाँ तक लिखूं । कहीं जात  
नाहौं ता ते या के पराकरम अरु भांति भांति के दस्तूर वा मनसूबा  
दुनिया में प्रगट भये ता को संक्षेप लिखत हौं ॥ प्रथम तो बादस्याह  
के नाम संग्या को अरुथ लिखियत है ॥ बाद पारसी भाषा में नित रहे  
ता को कहते है...etc.

The MS. is found in the Darbar Library in the Fort of Bikaner.

### MS. 18:—फुटकर वाताँ रौ सङ्ग्रह .

A cloth-bound MS., numbering 350 leaves, of which 134 are missing, namely the following:—1-14, 37, 69-96, 109, 141-199, 214-226, 228, 231-234, 269-271, 273-279, 295-296, 328. Moreover, the MS. originally was not ending with leaf 350, but had some more leaves, which are lost. Very badly preserved, many leaves being detached and crumbled. Size  $11\frac{1}{2} \times 9$ ". Number of the lines in each page 31-33, number of the *akṣaras* in each line 26-34. *Devanāgarī* script. Written about Samvat 1847 (see p. 36a).

A good many of the works contained in the MS. are identical with those in MS. 15. The works contained are the following:—

(a) बेतालपच्चीसौ रौ वात, pp. 15a-36a. The same work as MS. 15 (z), but somewhat differing in the wording. Beginning:—

प्रणउं सरस्वति पाथ	बले विनायक वीनवु ।
बुधि दे सिद्धि दिवाध	सनमुखि थावि सरस्वती ॥ १ ॥
...देश मगस्थक देधि	नौकोटौ मै कोटि नव ।
पथि वीकानेर विशेष	मनि निखै करि जाँगीयौ ॥ ३ ॥
तह राज करै राठौड़	करन सूरसत करन सौ ।
महि लजौयाँसिरमौड़	यत्रवटि घूमांगां घरी ॥ ४ ॥

... ॥ दक्षिण देश है विषै प्रस्थानपुर नगर [1] तेथि विक्रमादौत  
उजौय रौ राजा...etc.

(b) रायधन भाटी रौ बात, pp. 38a-40b. The story of Bhāṭī Rāya Dhana, the son of *rāvāḍa* Dujhāsa of Ludravō, and his amours with Sajanalā, the daughter of Dhāṭa (*sic*), a Soḍhō feudatory of Dujhāsa. Beginning:—

[...] नू दौटी कै । औ तो इये नू ले नै आप है घरे आये कै ।  
अर सजनल वासे भाई रे वदलै चाकरी करै कै । रायधन इये नु  
देख रौधा ।...etc.

(c) रायसिंह खौंवावत रौ बात, pp. 40b-42b. A biographical account of Rāja Siṅgha Khivāvata, a *pradhāna* of Jasavanta Siṅgha of Jodhpur, with special regard to his services on the occasion of the death of Gaja Siṅgha, directed to establish Jasavanta Siṅgha on the throne in the place of Amara Siṅgha, the legitimate heir, and also to the part he had in helping Jasavanta Siṅgha put an end to the vexatious revenue administration inaugurated by the *divān* Mūhaṇḍa Nēṇa Śr. Beginning:—

महाराजा गजसिंघजी वडो राजा हुवो । पातसाह्रां रो थापंग  
उथपंग हुवो [1] सो गजसिंघजी रे कुवर अमरसिंघ वडो । मोटो  
सिरदार । मांटीपंग रो व्यांक...etc.

(d) राव अमरसिंहजी रौ बात, pp. 43a-48a. A biography of *rāva* Amara Siṅgha, the eldest son of *mahārājā* Gaja Siṅgha of Jodhpur, who was banished by the latter and repaired to the court of Sāh Jahān, who assigned him a fief in Nāgōra. Beginning:—

अमरसिंघ गजसिंघजी रे वडो कुवर । साघोर रां चऊवांगां रो  
दोहीतो । सो गजसिंघजी रौ रजा नही । अमरसिंघ निराठ सारी  
बात मै अबल । वडो देसोत ।...etc.

The text is interspersed with many commemorative songs.

(e) सिंहासनवत्तीसौ कौ भाखा, pp. 49a-68b. Incomplete, the pages containing the last tale being missing. A translation of the *Siṃhāsanaadvātriṃśatikā*-tales into Jaipuri bhāṣā. Beginning:—



अनंत ग्यान करि जे पू[र]ण है । अर समस्त पदारथनि के  
देखहार जोगीश्वर जा को पार नहीं पावत ।... राजा विक्रमादित्य को  
प्रबंध कहे है । शकबन्धी राजा विक्रमादित्य है । कैसे जाने आराधान  
करि सकल देवता वश्य कौया है । राजा विक्रमादित्य को सिंवासण  
शरण को रत्नचटित...etc.

(f) कुँवरसौ रौ वात, pp. 97a-108b. Incomplete both at the  
beginning and the end. The story of the amours of Kāvura Si  
Sākhalō and Bharamala. In prose interspersed with verses.

(g) नापै सांखलै रौ वात, pp. 110a-117b. Incomplete at the  
beginning. Identical with MS. 9(b) and MS. 15(x).

(h) मारवाड़ रौ वात महाराजा रामसिङ्गजी रौ, pp. 117b-132b.  
Identical with MS. 15 (B).

(i) राठौड़ ठाकुरसौ जैतसौहीत रौ वात, pp. 132b, 136a-140b.  
Fragmentary in the middle and at the end. A biography of  
Thākura Si, a son of *rāva* Jēta Si of Bikaner. Interspersed  
with commemorative songs.

(j) जगदे पँवार रौ वात, pp. 200a-214b. Incomplete at the  
beginning and the end. The story of Jaga De Pāvāra, the  
faithful chief in the service of Siddha Rāja, the Solāṅkī king  
of Pāṭapa.

(k) राव सेखे नै भातौ आयौ तै रौ वात, pp. 226a-b. The  
story of Sekhō, the Bhāṭī *rāva* of Pūgala, who had obtained  
from Karaniji the boon that he would not die unless he sat  
under a *bakāyana*-tree and ate cold boiled rice. Incomplete at  
the beginning.

(l) वीरबल रौ वात, pp. 226b-228b. An anecdote concern-  
ing Vira Bala, the great favourite of Akbar. Beginning :—

पातस्याइ अकबर दिलौ आगरे पातस्याही करे वडो अवनीयो  
पातस्याइ ह्रवो बावंन पौरां रौ करामात ह्रदे...etc.

(m) राजा भोज खाफरै चोर रौ वात, pp. 228b-230b. An  
anecdote concerning king Bhoja and a thief, Khāpharō. Be-  
ginning :—

राजा भोज धार नगरी राज करे वडो राजा चवदे विद्या निध्यां  
सु राजा भोज रे धाफरो चोर चाकर...etc.

(n) कुतबदौ साहिजादै रौ वात, pp. 230b, 235a-238a. Four leaves missing. A story of a prince Kutub Dī, in rhymed prose and verses. Marwari mixed with Urdu. Beginning:—

पीरोजसाह पातस्याह दिलौ पातस्याही करे । तिस के उमराव ।  
तिरवरसंघ । गलतसमा । सुलतांन । तिस के दरौयासाह बेटा । दुसरा  
महंमदसाह बेटा ।...etc.

(o) दम्पतिविनोद, pp. 238b-268b. A *rifacimento* of the well-known tales of the parrot and the *sārikā*, illustrative of the vices of men and women, composed by a Josī Rāya (see last verse at the end), at Bikaner, under the reign of *mahārājā* Anopā Siṅgha (see the introductory verses quoted below). Containing 32 tales. In Marwari prose mixed with Sanskrit and Marwari verses. Beginning:—

समरुं देवी सरस्वती	मत विस्तारण मात ।
वीणा पुस्तक धारणी	विभ्र हरण विख्यात ॥ १ ॥
गणपति वंदू चरण जुग	... ..
वोकाणेर सहावणो	दिन दिन चढौ दौर ।
हिंदुस्थान म्हाद हद	नवकोटी सिर मोर ॥ ३ ॥
राज करै राजा तिहां	कमधज भूप अनूप ।
सकबंधी करणसमुत	राठौड़ा कुल रूप ॥ ४ ॥
देस राज सुभ देश के	मन मै भयौ हुलास ।
दंपतिविनोद की वार्ता	कहिस कथा सविलास ॥

॥ अथ कथा प्रारंभते ॥ अकदा प्रस्थावै आवू विषे विदग्धमंथ  
इसै नाम सुवौ रहै । साहा चतुर ग्याता । सर्व सासत्र प्रवीण । सासत्र  
जोवतां सांभलतां वैराग ऊपनौ जो स्त्री संसार बंध नौ कारण कै ।...  
etc.

(p) राव रिणमल रौ वात, pp. 272a-273a. Fragmentary.  
Only the end.



(q) मोमल रौ वात, pp. 280a-281b. A story of Momala, a slave girl, and Sālha, a Soḷāṅkī king of Gujarat. Beginning:—

अथ राजा साल्ह सोलंकी गुजरात माहे राज्य करै । तौयै राजा रै १६ रांगी कै ।...etc.

(r) महिन्दर वीसलौत रौ वात, pp. 281b-284b. Left incomplete. A continuation of the story of Momala and how she met Mahindra Visalōta of Umarkōṭa and *rāva* Hamīra Jāreco. Beginning:—

उमरकोट मेहदरो वीसलौत राज करै [1] वडौ राजाघानी [1] वडौ साहवी [1] स बेहन १ मेहदर रे कुवारौ ।...etc.

(s) मूहणौ नैगसीजी रौ खात रौ अक भाग, pp. 284b-294b. A small portion of the "Khyāta" by Mūhaṇōṭa Nēṇa Sī, containing the *vāṭas* following:—

गमै वीरमदे रौ वात (pp. 284b-286a),

ऊहड़ हरदास मोकलौत रौ वात (pp. 286b-290b),

राठौड़ नरै सजावत खौवै पोहकरखै रौ वात (pp. 290b-293b),

जैमल वीरमदेऔत राव मालदे रौ वात (pp. 293b-294b).

The last *vāṭa* is incomplete.

(t) जिसलमेर रौ वात, pp. 297a-301b. A history of Jesalmer from the attack by Alāva Dīn during the reign of *rāva* Rātana Sī, to the succession of *rāva* Kehara. Beginning:—

जिसलमेर उपर अलावदीन पातिसाह आयो । जिसलमेर माहि भाटी रतनसौह मूलराज राज्य करै । पातिसाही फौजा आइ नै गइ लुं लाग्यां ।...etc.

(u) जैतै हमीरौत रागगदे लखणसीऔत रौ वात, pp. 301b-304b. A story of the Bhāṭīs Jētō Hamīrōta and Rāṇaga De Lakhaṇasīōta from their departure from Jesalmēr to the battle in which the son of Rāṇaga De, with the help of the Multāṇīs, defeated and killed *rāva* Cūḍō at Nāgōra. Beginning:—

जैतौ हमीरौत भाटौ रागगदे लखणसीऔत वेवे रावल लखणसेन काडीया । ताहरां जैतै हमीरौत सुरजड़े गाढा कौडीया । रागगदे घोरीयां कन्हा पूगल लइ ।...etc.

(v) रावल लखमसेन री बात, pp. 304b-306b. The story of *rācaḷa* Lakhana Sena's marriage with the daughter of Kānhara De, the Sonigarō chief of Jālōra, and her eloping with Nībō Semālōta, and the revenge Lakhana Sena wreaked on Nībō. Beginning :—

किसन कान्हड़दे जालोर राज्य करै । सु अेक दिन री समायोग  
कै । रावल लखमसेन रै राखी सोडी कै ।...etc.

(w) कूंगरै बलोच री बात, pp. 306b-307b. Identical with MS. 11(c). Beginning :—

तिलोकसौह असहड़ोत जेसलमेर राज्य करै । कूंगरो क ताकड़ी  
री आहारा (sic) करै ।...etc.

(x) जाखै फूलखी री बात, pp. 308a-313a. Identical with MS. 11 (a) except for slight differences in the wording. Beginning :—

राव हमीर भुजनगर राज्य करै कै । लखो जाम भद्रसर राज्य  
करै कै [1] अेक देस माहे दोइ राजा । अेक राव कहाड़ै । अेक जाम  
कहाड़ै ।...etc.

(y) कहवाहाँ री बात, pp. 313a-316a. Identical with MS. 15 (h), except for some differences in the wording. Beginning :—

राजा प्रियीराज राव लखकर्म रै परखीयो ऊतो बालूवाई तीयै  
वाई रै वारह बेटा हुआ...etc.

(z) रांगे रतनसौ राव सूरिजमल री बात, pp. 316a-320b. The story of the enmity *rānō* Ratana Si of Citora conceived against his brother-in-law, the *rāva* Sūrīja Mala of Būdi, and how he enticed him into the forest to assassinate him, but fell himself a victim to his treachery. Beginning :—

रांगो रांगो चौचोड़ राज्य करै । बडो रांगो हूवो । समै रै  
पातिसाह बंदीबाणो रह्योया । तोयां नुं चूड़गं पहिराइ काडीया ।...  
etc.

(A) नाराइणदास मीठाखाँ री बात, pp. 320b-321b. The story of Pathāna Mīdhā Khā, king of Mīdava, and his death at the hands of Nārāiṇa Dāsa of Būdi. Beginning :—



येक मांडव है पातिसाह है पठाण तिख रौ नाम मौडावांन सु  
मांडव सं साथ करि नै रिखयंभौर ब्यावौ जोरावर थकै रिखयंभौर  
लौयौ ...etc.

(B) रावत सूरिजमल कुँवर प्रिथीराज रौ वात, pp. 321b-324b.

An account of the war between *rāvata* Sūrija Māla, the son of Khivō, the son of *rānō* Mokala, of Sādari in Godhavāra, and his nephew *kāvura* Prithi Rāja, the son of *rānō* Rāya Māla, ended with Sūrija Māla's defeat, which obliged him to abandon Sādari and carve for himself a new sovereignty amongst the Menās of Devaliyō (p. 323a); followed by an account of the death of Prithi Rāja from a pill given him by *rāva* Dūdō of Sirohi (p. 323b), and lastly an account of the death of Jē Māla, the brother of Prithi Rāja, at the hands of Ratana St. Beginning:—

रावत सूरिजमल बीवै रौ । बीवो रांगै मोकल रौ । कुंभो हौ  
रांगै मोकल रौ । सूरिज मोटो रजपूत ह्वो...etc.

(C) राखै खेतै रौ वात pp. 324b-327a. The story of *rānō*

Khetō's of Citorā falling in love with a carpenter woman, and having from her two sons, Cācō and Merō, and of their murdering *rānō* Mokala, and being at last defeated and killed by *rāva* Riṇa Māla of Maṇḍora. Beginning:—

बरसालै रा दोह कै । दीवांण सिकार चढीया कै हल वहे कै  
भाद्रवो मास कै । पातिण भातो ले जावै कै । दोह पाड़ौ कै स बिन्दे  
हाथे पकड़ौ कै लौयै जावै कै ।...etc.

(D) सोनगरै मालदे रौ वात, pp. 327a-b. Incomplete, one

leaf being missing. An account of Māla De's—the Sonigarō chief of Jālorā—defeat at the hands of Trivirita Khā, his submission to the Emperor (Alāva Dīn), and his coming in possession of Godhavāra and Citorā. Beginning:—

सोनगरौ मालदे मोटवाड़ माहे घरतो पातिसाह रौ मारै साथ  
वहण न पावै...etc.

(E) मुहयौत नैखसौजी रौ ख्यात रौ येक भाग, pp. 329a-337b.

A portion of the "Khyāta" by Mūhanōta Nēṇa St (see MS. 8 above), containing the *vātas* following:—

खेतसौ रतनसौझौत रौ वात (pp. 329a-330a), incomplete, the first leaf being missing,

चन्द्रावता रौ वात (pp. 330a-333b),

सिखरौ वहेलवै गयो रहै तै रौ वात (pp. 333b-335a), and :

उदै उगवणावत रौ वात (pp. 335a-337b).

The second of the *vālas* above, which is a genealogical sketch of the Candrāvatas of Rāmapurō from Cāḍarō, the son of *rāṇō* Bhāvapa Si, to Amara Siṅgha Harisinghōta, is followed by two short poems in Sanskrit, which are not found in MS. 8. Both are very incorrect. The first one is in 16 verses, and contains a *vamsāvalī* of the Candrāvatas, from *rāvaḷa* Bāpō to *rāya* Pratāpa. It begins :—

वापाभिधः समवत् (sic) वसु धाविषो (sic) सौ पंचाष्टष्टपरिमिते  
य सक्तेदकालौ (sic) ।...etc.

The other one, which consists of 15 verses and is styled *Rāya-Durga-varṇanam*, is a panegyric of *rāya* Duragō, the founder of Rāmapurō, who lived under Akbar. It begins :—

श्रीसौतापतिपादपद्मभजनप्रध्वस्तकर्माशयो गोपीनाथचरित्रचित्र-  
समंयत् (sic) कर्णपूरौकृतं ।...etc.

(F) राजा भौम रौ वात, pp. 337b-342b. An account of the reign of Bhīma of Anahilavārā Pātana and his successor Karṇa, till the accession of Siddha Rāja Jē Siṅgha. In the middle, an account is inserted of Lūṇa Sāha (Lavanaprasāda), the son of Ānō Vāghelō. The work begins :—

अगहिलवाडै पाटण राजा भौम राज्य करै । सतरहसहस  
गुजराति रौ साहिबो बडौ राजा । कवित्त । मूल पैतालीस । वरस दस  
झौयो चंदगिरि ।...etc.

Follows a *Lūṇa Sāha ri vāta rō vakhāna*, in rhymed prose, the subject whereof is a description of the rainy season and the killing of an elephant by Lūṇa Sāha. Beginning :—

वरघा रित लागी । विरहणी जामौ ।...etc.

(G) बहलिमा रौ वात, pp. 342b-350b. Incomplete, the last leaves being missing. Identical with MS. 15 (K).

The MS. is found in the Darbar Library in the Fort of Bikaner.



**MS. 19:—राठौड़ाँ री वंसावली तथा पौढियाँ .**

A MS. consisting of 266 leaves, 8" x 6" in size. Cloth-bound, but leaves detached and out of order. The leaves were originally larger in size and numbered, but they were subsequently trimmed at the margins, the numeration figures being thereby cut away in most of the pages. Each page contains 17 lines of 15-20 *akṣaras*. Devanāgarī. Written in Samvat 1723, under the reign of *rājā* Karana Siṅha of Bikaner, for the use of his son, *kūvara* Anūpa Siṅha.

The contents of the MS. are very much the same as those of the Jodhpur MS. 14, of *Descriptive Catalogue*, Sect. i, Pt. i. The work falls into two parts, to wit:—

(a) **जोधपुर री राठौड़ाँ री वंसावली**, pp. 1a-22b. Apparently fragmentary, owing to the loss of some leaves in the middle. A genealogical sketch of the Rāthōras of Jodhpur from the origins to *mahārājā* Jasavanta Siṅha. The first pages (1a-2a) contain a kind of introduction, consisting of a Sanskrit invocation to Gaṇapati (identical with that in the Jodhpur MS. 14 alluded to above), Viṣṇu, and the Sun, a *chattrīsarājakuṭi-sthāpanā*, i.e. a list of the seats or capitals of the 36 Rajput tribes (beginning:—**धारानगरी परमार** १...etc.), a *kaṭṭa* giving the names of the nine Paramāra rulers of *Navakṣī Māravāṇa* (beginning:—**मंडोवर सामंत** ... etc.), and lastly a list of the six *vaṃśas*, to wit:—Sūrya-, Soma-, Kuru-, Hari-, Śiva-, and Daitya-*vaṃśa*. Then after an *āśīrvāda* in Sanskrit, the genealogy of the Rāthōras begins from the Satya-yuga, when the men lived 100 years and were born as twins (*jugalapaṇḍ*). From this particular, it is evident that the author of the *vaṃśāvalī* is a Jain. The pedigree of the Rāthōras is traced from *rājā* Mānadhātā *cakkaṇḍ* (p. 4a) down to Jē Canda (p.12a), the list being divided into four sections corresponding to the four yugas. The account of Sihò begins p. 12b as follows:—

राँ श्रीसौहजोग द्वारिकानौ पधायी । साथै दस हजार असवार  
लौघा । ओकेकौ वस्त्र भगवौ हाथ १ बरछी सौ बांधे बसछौ समेत  
चाह्या । आवता यकाँ सोलंकौर्या री भौर करि जाधौ फूलानौ मायौ ।  
सौहजौ महादेव री अवतार है ।...etc.

Much as in the Jodhpur MS. 15, of *Descr. Cat.*, Sect. i, Pt. i, here too the *Jainācārya* Jina Datta Sūri is given the credit of having called Sihò to Pāli. The genealogical account of the descendants of Sihò contains only names and commemorative

songs. The last names are those of *mahārājā* Jasavanta Siṅha and his brother Amara Siṅha.

(b) राठोड़ां रौ पौडियां, p. 22b-to the end. Genealogies of the Rāthōṛas, apparently identical with those in the Jodhpur MS. 14, of *Descr. Out.*, Sect. i, Pt. i, mentioned above. Containing only names and occasionally quotations of commemorative songs. The work being disconnected and most of the leaves being out of place, it is difficult to give an idea of the contents. The difficulty is increased by the fact that the names are not followed by the patronymic as in the ordinary lists of *pīdhīs*. The genealogies were evidently compiled in the same time as the *vaṃśāvalī* described above, namely the beginning of the Saṃvat-century 1700, apparently during the last years of the reign of *mahārājā* Jasavanta Siṅha of Jodhpur.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

### MS. 20:—फुटकर वाताँ रौ सङ्ग्रह .

A MS. consisting of 116 leaves, 8" × 8½" in size. Cloth-bound, but several leaves detached. Leaf 86 is lost, and several other leaves are probably missing at the end. Each page contains 16-19 lines of writing of 26-36 *akṣaras*. Written in Saṃvat 1826 (see p. 91a) by Khavās Sabāḷa Sena at Bikaner.

The MS. contains:—

(a) सात बेटियाँवाले राजा रौ कथा, pp. 1a-2a. A tale of no historical interest.

(b) कुँवर रियमल चूँडावत अखौ सोलङ्गौ मारियो तै रौ बात, pp. 2b-5b. The story of Rāthōṛa *rāva* Riṇa Mala's fighting with Akhō Soḷaṅkī and conquering the latter's land after killing him. Beginning:—

इय दूहै ऊपर ॥ रियमल गलती रात [1] कांकल घर केवौ तखै ।  
पह ऊगे परमात [1] आयो ऊघा ही अयो ॥ १ ॥ राव रियमल नागौर  
सो काढीया थका आय बले रे कांठे रह्यो...etc.

(c) कुँवर रियमल चूँडावत अखै साँखलै रौ वैर लियो तै रौ बात, pp. 5b-8b. The story of Rāthōṛa *kūvara* Riṇa Mala's revenge on the *Idās* the death of Akhō Sākhalō. Beginning:—



इय दूहे ऊपर ॥ चायो अमलीमाण [1] चावे भाले चोडवूत । तेडा  
हरण ठाण [1] चोवीसे चोरसौया ॥ १ ॥ ... अथो सांघलो मारवाड रो  
रजपूत हणोचो तिको सौधला मेणो हुय ने धाड़े दोडीयो...etc.

(d) सयणौ चामणौ री वात, pp. 8b-11b. The legend of Sayani, the daughter of Cārana Vedò of Kaccha, and Vijhā-panda. Interspersed with *dūhās*. Beginning:—

वेदो चारण केकरै गाव रहै । कङ्क देश मै । वेदे रे वडो द्रव्य ।  
...etc.

(e) पैरोजसाह पातिसाह री वात, pp. 11b-18b. A legendary account of the reign of Phiroj Śāh and Muhamad Śāh till the conquest by Bābar. Beginning:—

पैरोजसाह पातसाह घतम कहाणो । चौता हिरण । चौता  
हिरण जनावर राधणा । सारि हिकमत सिकार री पैरोजसाह  
चलाई... etc.

(f) राव हमौर लखै जाम री वात, pp. 18b-20a. Identical with MS. 11(a), and MS. 18 (x), above.

(g) झुंगरै बनोच री वात, pp. 20a-22a. Identical with MS. 11 (c) and MS. 18 (w), above.

(h) जैतमाल सलखावत कोलियाँ री वात, pp. 22a-24b. The story of Rāṭhōra Jēta Māla Salakhāvata being attacked by the Kolīs, on his way back from Strohi, where he had married, and loosing in the affray Bhādò Sūdò and a hunting-leopard, and the revenge he subsequently took on the Kolīs. Beginning:—

जैतमाल देवडै परखोजण गयो [1] दिन ५ तथा ७ उठै जान रह्यौ  
...etc.

(i) सुराँ अर सतवादियाँ री वात, pp. 24b-30b. A moral tale of no historical interest.

(j) राव तोडै झाडावत री वात, pp. 30b-34b. A biographical account of Rāṭhōra rāva Tidò Chāḍāvata. Beginning:—

महेवे षेड़ राव तोडो झाडावत राज करै । वडो अगोठ देसोत  
जिको रे वायै हरण घोड़ा ऊवै...etc.

(k) जैतमाल सलखावत री बात, pp. 34b-38b. A biographical account of Rāṭhōra Jēta Māla Salakhāvata. (Cfr. *h* above). Beginning:—

राव तौडो आप री वार वजाय गजाय अर देवलोक झवो [1]  
वडो ओगाठ राजवो झवो [1] राव सलखै हो ज्यो रा वित लीया...etc.

(l) सच बोलै सो मारिया जावै तै री कथा, pp. 38b-40. A tale of no historical interest.

(m) बीजड़ विजोगण री कथा, pp. 41a-46a. A love tale of Vijara, the son of Vijē Sāla, a king of Gujarat, and Vijogana, the daughter of a *setha*.

(n) राव चूँडै री बात, pp. 46a-49b. A biographical account of Rāṭhōra rāva Cūḍō. Beginning:—

.....महेवे राज करे मालो सलखावत वीरम सलखावत जैतमाल  
सलखावत ईहा री वडौ साहिबो जिण समईये माहे दलो जोहीयो  
सिधराजा जेसंघदे पाटण राज करे...etc.

(o) रिणधीर चूँडावत री बात, pp. 49b-54b. A biographical account of Rāṭhōra Riṇa Dhīra Cūḍāvata. Beginning:—

ईयै दूहे उपर कै [1] केवौयो..... । तिंको रण चोडावत तलोली  
गाडा कोहीया [1] आगै जीवयो बाजु तो सौधला रा गाडा कै...etc.

(p) हाहुल हमीर भोलै राजा भीम सँ जुध करियो तै री बात, pp. 54b-60a. An account of the contest between Hāhula Hamīra and Bhīma, the "Simpleton," king of Anahilavārā Pāṭana, over some horses bought by the latter and coveted by the former. In the story, reference is made to Prithi Rāja of Dillī. Beginning:—

...भोलो राजा भीमदे अघई मोहलो घोड़ा घरीदण नू काबुल  
मेनीयो...etc.

(q) वडावडो देवडै डहरू वानर री बात, pp. 60a-62b. An anecdote of no historical interest.

(r) राजा भोज री पनरमौ विद्या व्यास भवानीदास री कही, pp. 63a-91a. Identical with MS. 15 (E). At the end of the work, the copyist has recorded his name as well as the date as follows:—



लिख्यतं युवास सबलसेन । युवास सबल वाचनार्थम् ॥ वीकानेर-  
मध्ये ॥ सैवत् १२२६ सावण वदि ई वार सोमवार ।

(s) नागदमण साइवै भूलै रौ कहियौ, pp. 91a-97a. A poem in 123 (?) verses, on the slaying of the Kāṭya serpent by Kṛṣṇa, by Cāraṇa Sāiyò Jhūlò. Beginning:—

बलि तो सारद विनवु । सारद करो पसाय...etc.

(t) बगलै हंसगौ रौ कथा, pp. 97a-116b. Incomplete at the end. The tales of the crane and the she-swan, his wife, in accusation and defence of woman, eight in all, but only four contained in the present MS. Beginning:—

मानसरौवर माहै हंस रहै सु अकै दिन हंस सर्व मेला ऊई अर  
मतौ कौयौ कहौ व्यापा मारवाड़ देस हालौ तो जावा मारवाड़ नू लोक  
बधागै कै उठे बडा मेवा कै...etc.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

### MS. 21 :—फुटकर वार्ताँ रौ सङ्ग्रह .

A huge MS., consisting of 492 leaves, 12" × 8" in size. Cloth-bound, but some leaves detached. About two fifths of the leaves are blank. Each page contains 28-30 lines, of 18-25 *akṣaras*. Devanāgarī script. About 100 years old.

Most of the contents of the MS. are identical with those in MS. 18 described above, of which the present MS. is in part a copy. A list of the contents is the following:—

(a) सिङ्गासगवत्तीसौ कौ भाखा, pp. 1a-29a. Identical with MS. 18 (c).

(b) बेतालपच्चीसौ रौ बात, pp. 30a-60a. Identical with MS. 18 (a). Cfr. also MS. 15 (z).

(c) रायधण भाटौ रौ बात, pp. 61a-66a. Identical with MS. 18 (b). Complete. Beginning:—

रायधण कुंवर रावल दुभास रो बेटौ जात रो भाटौ लुदवै राज  
करै...अर घाट सोडा राज करै । लुदवै रा सलौमौ । तठै घाट रै  
येक बेटो अर येक बेटौ । बेटौ रो नाव सजनल...etc.

(d) राजसिंह खोंघावत री वात, pp. 66a-69b. Identical with MS. 18 (c).

(e) राव अमरसिंहजी री वात, pp. 70a-78b. Identical with MS. 18 (d).

(f) राजा करणसिंहजी री कंवरा री वात, pp. 79a-104a. Introduced as "Mahārājā Padama Singhajī rī vāta." Identical with MS. 9 (a), and MS. 15 (I).

(g) कुँवरसौ साँखलै री वात, pp. 105a-140b. Identical with MS. 18 (f). Complete. Beginning:—

साँखलो धौवसौ चरसुकाल । जंगलु राज करै । बडौ साहिबौ ।  
बडौ सिरदार सौ । धौवसौजी हलोद भाले परखोया । बडौ वौहा  
ऊवो । बडौ गुडो धरच जस अवन कौयो...etc.

(h) नापै साँखलै री वात, pp. 141a-153b. Identical with MS. 9 (b), MS. 15 (x), and MS. 18 (g).

(i) अकलगिड़ वागह डाडाला री वात, pp. 171a-184a. Identical with MS. 15 (F).

(j) गौड़ गोपालदास री वात, pp. 185a-196a. A biography of Gōṛa Gopāla Dāsa of Ajmer. Beginning:—

गोपालद[िस] गोड़ अजमेर रा परगना सु क्हांगो कौयो । सो  
पेहला तो अजमेर रा घावंद था गोड़ [i] पक्के अजमेर पातसाह लौयो  
तद गोड़ां नु परगनो अजमेर रो दौवा (sic) !...etc.

(k) मारवाड़ री वात महाराजा रामसिंहजी री, pp. 197a-215b. Introduced as "Māravāṛa rē amārāvā rī vāta." Identical with MS. 15 (B), and MS. 18 (h).

(l) पना वीरमदे री वात, pp. 216a-246a. Incomplete at the end. The story of the amours of Pannā, the daughter of Ratana, a *seṭha* of Pūgaḷa, and *kāvira* Virama De, the son of *rāva* Rāi Bhāṇa of Ḍāra. In rhymed prose intermixed with verses. Beginning:—

सदा मनोर्थ सिद्ध करण [i] बाँगी आयर बेस [i] सारा पहली  
सौवरजे [i] गुण दातार मनेस ॥ १ ॥.....सुवरख निज धातां



सिद्धे । बानाज चनख बेस । पदमणि तरैयां परधने । देसा पंगल  
देस ॥ ३ ॥ करहा घोड़ा काम रा ।...etc.

(m) जगदे पंवार रौ वात, pp. 258a-276a. Identical with MS.

18 (j). Complete. Beginning:—

मालवौ देश धारा नगरी । तठै पुंवार उदियादित्य राजा राज्य  
करै कै । तिया राजा रै दोय राखी अक तौ वाघेली । कनै बीजौ  
सोलंकखी । तियां दोयां रै दोइ कुंवर । तिया मै वाघेली मुदै पटराणि ।  
तिया रै तौ कुंवर रिगधवल छउ ।...etc.

(n) क कहाणियाँ, pp. 280a-292a. A collection of six tales,  
of no particular interest, to wit:—

1: साई रौ पलक मै खलक बसो तै रौ वात, pp. 280a-284a;

2: आय ठहको भाहि मै तै रौ वात, pp. 284a-285a;

3: हरराज रै नैगाँ रौ वात, pp. 285a-286a. Referring to  
Hara Rāja Devarō of Strohl;

4: न क्यूँ हरे न क्यूँ सेखै तै रौ वात, pp. 286a-288a. Re-  
ferring to Sekhō, the Bhāṭī rāva of Pūgaḷa;

5: सेखै नै भातौ आयो तै रौ वात, pp. 288a-289b. Identi-  
cal with MS. 18 (k).

6: वोरबल रौ वात, pp. 290a-292b. Identical with MS.  
18 (l).

(o) राव वोरमदे रौ वात pp. 293a-295a. A biographical  
account of Rāṭhōra rāva Vīrama De, the son of Saḷakhō, going  
as far as his death and the concealment of the infant Cūḍō in  
the house of Cārana Ālhō. From the "Khyāta" by Mūhaṇōta  
Nēna Si (see MS. 8 above). Beginning:—

वोरम महेवा रे पासै गुडो मांडि नै बसोयो कै । सु जिकोई  
महेवै माहे धून करै गुनह करै तिको वोरम रे गाहै आवै वी[र]मजौ  
ऊवै ऊवै पुं राखै...etc.

(p) दम्पतिविनोद, pp. 309a-325b. Incomplete at the end.  
Identical with MS. 18 (o).

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

### MS. 22 :—फुटकर बातें रौ सङ्ग्रह .

A huge MS. consisting of 436 leaves,  $11\frac{1}{2}'' \times 9'' - 7\frac{1}{4}''$  in size. Cloth-bound. Each page contains 30 lines of writing, of 30 to 24 *akṣaras*. The writing has many blanks, especially in the first part of the MS., showing that it is a copy from some other MS., whereof some pages were broken or illegible. A few entire pages are blank. Devanāgarī script. The letters for *ह* and *हृ* are habitually interchanged. The MS. was caused to be written by *mahārājā* Gaja Singhā of Bikaner in Samvat 1820 (see p. 68a), and is the original from which many of the works contained in MS. 15 (dated Samvat 1845), MS. 18 (dated Samvat 1847), MS. 20, and MS. 21, were subsequently copied.

The MS. contains :—

(a) आठ कहानियाँ, pp. 1a-18b. A collection of eight unimportant tales, all of which have already been found in MS. 15 (a), MS. 18 (k-m), and MS. 21 (n). To wit :—

1. साँई रौ पलक मै खलक वसै तै रौ बात, pp. 1a-4b. Identical with MS. 21 (n), 1.
2. साँई कर रछौ है तै रौ बात, pp. 5a-8b. Identical with MS. 15 (a).
3. आथ ठहकी भाहि मै तै रौ बात, pp. 9b-10b. Identical with MS. 21 (n), 2.
4. हरराज रै नैयाँ रौ बात, pp. 10b-11a. Identical with MS. 21 (n), 3.
5. न क्यूँ हरे न क्यूँ सेखै तै रौ बात, pp. 11a-13a. Identical with MS. 21 (n), 4.
6. सेखै नै भातौ आथौ तै रौ बात, pp. 13a-14a. Identical with MS. 18 (k), and MS. 21 (n), 5. Complete.
7. बीरबल रौ बात, pp. 14a-16a. Identical with MS. 18 (b) and MS. 21 (n), 6.
8. राजा भोज खापरै चोर रौ बात, pp. 16a-18b. Identical with MS. 18 (m).



(b) कुतवदी साहिजादे री बात, pp. 18b-27a. Identical with MS. 18 (n).

(c) दम्पतिविनोद, pp. 32b-67b. The same work as contained in MS. 18 (o), and MS. 21 (p).

(d) मूहाणोत नैणसीजी री ख्यात री चक भाग, pp. 68a-87a. A portion of the "Khyāta" by Mūhaṇōta Nēṇa Sī (see MS. 8 above), containing the *vātas* following :—

1. राव सीहेजी री बात, pp. 68a-71b.
2. राव कान्हड़दे री बात, pp. 71b-76b.
3. वीरमजी री बात, pp. 76b-78a.
4. राव चूँडेजी री बात, pp. 78a-81a.
5. गोमादेजी री बात, pp. 81a-82a.
6. अरड़कमल चूँडावत री बात, pp. 82a-83a.
7. राव रिणमलजी री बात, pp. 83a-87a.

The form of the text is slightly different from that in MS. 8, the present MS. containing more Gujaratisms. The same remark applies also to the other parts of the "Khyāta" by Mūhaṇōta Nēṇa Sī contained in this MS. and described below.

(e) गोदे वादल री कथा, pp. 87a-93b. The same work as MS. 15 (D), but containing very different readings. Compare the following verses from the introduction as it is given in the present MS., with the corresponding ones in MS. 15 (D), which have been quoted above :—

चरण कमल चित लाय के	समस्त सरसति माय ।
कहिस कथा बनाय के	प्रणमूं सदगुरु पाय ॥ १ ॥
जंबूदीप मभारि	भरघषेच सौभत अधिक । <sup>1</sup>
नगर भलो चौचोड़ है	ता परि दूठ दुरंग ।
रतनसेन राखो निपुण	अमलोमाण अभंग ॥ २ ॥

...etc.

A *dūhō* at the end, which is not found in MS. 15 (D), records the date of the composition of the *kathā* (Samvat 1686 ?), and the name of the poet (Jata Mala) :—

<sup>1</sup> The latter half of this verse is omitted.

सौले से बसी ये। समै प्रागुण पूनिम मास ।  
बौरारस सिगमाररस कहि जटमल सुपरकास ॥ [१]४६ ॥

(f) मोमल रौ वात, pp. 93b-95a. Identical with MS. 18 (q).

(g) महिन्दर वौसलौत रौ वात, pp. 95a-98a. Left incomplete.  
Identical with MS. 18 (r).

(h) मूह्यौत नैयसीजी रौ ख्यात रौ अेक भाग, pp. 101b-113b.  
Another portion of the "Khyāta" by Mūhaṇōta Nēṇa Sī, containing the *vātas* following:—

1. गंगी बौरमदे रौ वात, pp. 101b-103a.
2. हरदास ऊहड़ रौ वात, pp. 103a-107a.
3. राठौड़ नरै सूजावत खींवे पोहकरखौ रौ वात. pp. 107a-110a.
4. जैमल बौरमदेखौत रौ वात, pp. 110a-112a.
5. सोहे मांडण रौ वात, pp. 112a-113b.

(i) जैसलमेर रौ वात, pp. 113b-118a. Identical with MS. 18 (t).

(j) जैतै हमीरौत रागमदे लखणसीहौत रौ वात, pp. 118a-120a. Identical with MS. 18 (u).

(k) रावल लखणसेन रौ वात, pp. 120a-121b. Identical with MS. 18 (v).

(l) कूंगरै बलोच रौ वात, pp. 121b-123a. Identical with MS. 18 (w) and MS. 11 (e).

(m) लाखे पूजाखी रौ वात, pp. 123a-128a. Identical with MS. 18 (x). Cfr. also MS. 11 (a).

(n) कक्वाहॉ रौ वात, pp. 128a-131a. Identical with MS. 18 (y). Cfr. also MS. 15 (h).

(o) राखै रतनसौ राव सूरिजमल रौ वात, pp. 131a-135a.  
Identical with MS. 18 (z).



(p) नाराइणदास मौडायी रौ वात, pp. 135a-136a. Identical with MS. 18 (A).

(q) रावत सूरिजमन कुँवर पिथौराज रौ वात, pp. 136a-139a. Identical with MS. 18 (B).

(r) रामै खेतै रौ वात, pp. 139a-142b. Identical with MS. 18 (C).

(s) सोनिरदै मानदे रौ वात, pp. 142b-143b. Identical with MS. 18 (D). Complete.

(t) मूहणौत नैणसोजी रौ ख्यात रौ ब्येक भाग, pp. 143b-152b. Another portion of the "Khyāta" by Mūhaṇōta Nēṇa Sī, identical with MS. 18 (E).

(u) राजा भीम रौ वात, pp. 152b-158a. Identical with MS. 18 (F).

(v) बहलिमा रौ वात, pp. 158a-173a. Identical with MS. 18 (G). Complete.

(w) राव सुरताण देवडै रौ वात, pp. 173a-180a. Described as "Rāva Māṇē Devaṛē rī vāta" in the title. Identical with MS. 15 (f).

(x) राव प्रतापमल देवडै रौ वात, pp. 180a-182a. Identical with MS. 15 (n).

(y) हाडाँ रौ हकौकत, pp. 182a-184a. Identical with MS. 15 (o).

(z) बूंदी रौ वात, pp. 184a-185b. Described at the end as "Dūdē Bhoja rī vāta." Identical with MS. 11 (d). Complete. Going as far as the assignment of Būdī to Bhoja by the Emperor, after the death of Dūdō.

(A) खोचिबाँ रौ वात, pp. 186a-191a. An historical sketch of the Khicis, from Ānala down to the conquest of the land by Hādō Bhagavanta Sīṅgha Chatrasalōta, at the time of Orangzeb. The origin of the Khicis is traced to Khātū, a place from which they were expelled by king Prithi Rāja Cāhuvāṇa, in consequence of an act of treachery committed by Pāhila Pāṇḍra. Beginning:—

आनल धौची जायल कठौती रहै । ती नागौर रो गांम कै नागौर धौ कोस १० जायल कै । आगै धौची चहवांगे भिलै । चहवांग राजा प्रिथोरज रो वडी साहिबी । दिलौ रो धंगी । नागौर अजमेर सैभर यां ठौड़ा राजधान...etc.

(B) मोहिनां रौ बात, pp. 191b-195b. Identical with chapter (61) in the "Khyāta" by Mūhanōta Nēṇa St. Cfr. also MS. 15 (i).

(C) सातल सोम रौ बात, pp. 195b-196b. Identical with MS. 15 (k).

(D) राव मखलौक रौ बात, pp. 196b-197b. Identical with MS. 15 (l).

(E) जैसे सरवहिमै रौ बात, pp. 198a-201b. Identical with MS. 15 (g).

(F) अरजन हमीर रौ बात, pp. 202a-205a. Identical with MS. 15 (j).

(G) सांगण वाडेल रौ बात, pp. 205a-206b. An anecdote referring to Sāṅga Vadhela, a chief of Khebararō, and Mājō Bāvariṇō of Sarathō, both of whom are stated to have lived at the time of Vegarō Mahamad, *pātasāh* of Gujarat. Beginning:—

सांगण वाडेल ओ धवरड़ै राज्य करै । वेगड़ौ मुंहमद गुजराति रो पातिसाह । उण वारा माहे मूंजौ बावरीयौ सरठै राज्य करै । मूंजा नै अर सांगण वाडेल रा भतीजा आपस मै प्रीति...etc.

(H) चापै वालै रौ बात, pp. 206b-208a. Identical with MS. 15 (m).

(I) राव राघवदे सोलङ्की रौ बात, pp. 208a-210a. An anecdote referring to Rāghava De Solāṅki of Todō, a *sāmanta* of king Prithī Rāja of Dillī, and his Dāhimī wife. Beginning:—

राव राघवदे सोलङ्की तोडा रो धंगी राजा प्रिथौरज रो सांमंत । नरसिंहदास दाहिमो ईयै रो घर आहड रावल समरसौ रो चाकर । तरै नरसिंहदास रै बेटी तिका अपहरा महादेवांगना ...etc.



(L) नानिग कावड़ा रौ वात, pp. 210b-212b. An account of the migration of the four Chābarā brothers Nāniga, Devaga, Ajē Si, and Vijē Si from Sihoragadhā to Pohakarāṇa, and of Nāniga's becoming the lord of the place. Beginning:—

एहपावती नगरी । हिवारं पोकरण कहौजे कै । तीये नगरी  
माहे राजा परुरवा राज्य करै । वडौ राजधानी । राजा ईये विध  
राज्य करै । मास अेक ईंदर मौहल माहे रहे मास अेक एरौ हवै  
ताहरां बाहिर आवै । नवौ बीमाह करै ।...

(M) सयणौ रौ वात, pp. 212b-215a. Identical with MS.  
20 (d).

(N) देवरै नायकदे रौ वात, pp. 215a-221b. A legend of Nāyaka De, the daughter of Mūdhō, an Ahira ruler of Sorathā, and Devarō, another Ahira petty ruler of Devāḷi. Beginning:—

सोरठ देस माहे अहीर राज्य करै । मूंघो अहीर न[र]वै  
सोरठ राज्य करै । मूंघा अहीर रै बेटी कहौये सु सागी सोरठ मै  
इसौ काई नहीं ।...etc.

(O) खौवै बीजे रौ वात, pp. 221b-225a. Identical with MS.  
15 (L).

(P) राणौ चौबोली रौ वात, pp. 225a-229a. A tale referring to *rājā* Bhoja, or Vikramāditya, of Ujēṇī and a *rāṇī* Cōboli. Beginning:—

उजेणी नगरी राजा विक्रमादित्य राज्य करै । नववारी नगरी ।  
चौरासी चौहटा । कतौस पौलि । चार वरख रहै ।...etc.

(Q) चार मूरखौ रौ वात, pp. 229a-231b. Left incomplete.  
A tale of no interest.

(R) सदैवक् सावलिक्हा रौ वात, pp. 232b-238a. A concise version of the famous legend of Sadēvacha, the son of *rājā* Puhavacha of Ujēṇī, and his mistress Sāvaliṅgā. In prose intermixed with *dūhās*. Beginning:—

उजेणी नगरी एहवक् राजा राज करै । वडौ दात[र] [ ] तेथ  
जिको गुण करि कवीश्वर पंडित आवै तीये नूं सवालास दिवै ।...etc.

(S) लाखे फूलानौ री वात, pp. 238a-240b. A biography of Lākhō Phūlānī (cfr. MS. 11a, and MS. 18x). Beginning:—

सिंधु देस केबै कोट लाधो जाड़ेचौ राज्य करै । लाधौ नवै चांद  
रो नवै चांद वीमाह करै । लाधै रै काहड़दे पमार परधान ।...etc.

(T) पैरोजसाह पातसाह री वात, pp. 240b-245a. Introduced as “Vāta Pāthāṇā ri.” Identical with MS. 20 (e).

(U) बुधिवल कथा कवि लखौराम छत, pp. 245b-261a. The *Buddhibalakathā*, a didactic tale in verses, composed by a poet Lachī Rāma (i.e. Lakṣmī Rāma) in the year Samvat 1681 (see the last verse but two). Divided into eight *prabhāvas*. In Hindi. Beginning:—

सरसति कौ उरि ध्यान धरि । गणपति गुरु मनाइ । लखौराम  
कवि यह कथा । अदभुत कहत वनाथ ॥ १ ॥ चोपड़ै । पुरब दिसि जहां  
वदै । सरसरो [1] ता उपकंठि वसति सिवपुरो ।...etc.

(V) जगदे पंवार री वात, pp. 261b-267b. Introduced as “Vāta Pāmāra Rīna Dhava[la] Jaga Deva ri.” The same story as contained in MS. 18 (j) and MS. 21 (m), but beginning differently:—

राजा उद्योतचंद धार र[1]ज करै [1] ब्येक दिन रै समाजोग  
दौलतावाद रे धनौ रौ नालेर शिखधवल कुंवर नै आयाँ ।...etc.

(W) ?, pp. 267b-273a. An anonymous work, being a tale of no importance, partly in prose and partly in verses, referring to Rājā Dhara Solāhki of Todō. Beginning:—

तोड़ै नगर माहे सोलंकी राजधर राज्य करै [1] सु राजधर रै  
कोखं नहौ [1] ताहरां डाहा सयणा जिको परदेसौ आवै तीयां नुं,  
पूझौनै...etc.

(X) गुजरात देस राज्य वर्णन, pp. 273a-275a. Identical with chapter (50) in the “Khyāta” by Mūhanōta Nēpa Si (see MS. 8, above). Followed by two anonymous *vātas*, of no particular interest, which occupy pages 275a-278b.



(Y) अचलदास खोचो रौ वात, pp. 278b-283a. Described as "Acala Dāsa Khici Lālā Mevārī rī vāta" at the beginning, and as "Ūmā De rī vāta" at the end. The well-known story of Acala Dāsa Khici of Gāguraṇa and his two wives Lālā, the daughter of Rāṇā Mokala of Mevāra, and Ūmā, the daughter of Khīva Si Sākhalō of Jāgaḷū, and the intrigues of Jhimi, a Cāraṇī. In prose with *dūhās* interspersed. Beginning:—

अचलदास गड गागरख राज्य करै । तिख रै राखौ जाला मेवाड़  
रो धखौ राखे मोकलसौह तिख रौ बेटौ । राज सिमलौ हौ जाला रै  
हाथ [1] वडौ साहिबौ [1] भलो राज्य छै [1] अकदा प्रस्तावि भौमौ  
चारखि अचलदास नु मांगख आई ।...etc.

(Z) ककवाहौ रौ वात, pp. 283a-284a. An account of how the Kachayāhās were once exterminated by the Tūvaras, and only one *rāṇī* escaped, who afterwards gave birth to a child, Malē Si, who after killing *rāya* Rālhana, made himself lord of the Mēṇās of Dhūdhāra. Beginning:—

ककवाहा राजा रामचंद रौ बौलात (sic) । नलवर खालेर ईयां  
गडां नल राजा रा पोतरा राज्य करै । ईयां बीचीयां सुं वैर [तुं]-  
वरां सुं वैर ।...etc.

(i) जेसलमेर पूगल वीकूपुर वरसलपुर रै भाटौ धखियां रौ पट्टावली, pp. 284a-285b. Lists of the Bhāṭī rulers of Jesalmer, Pūgaḷa, Vīkūpura, and Varasalapura. Beginning:—

संवत् १२१२ आवन सुदे १२ वार खादित मूल नक्षत्र जेसलमेर  
रावल जेसल स्थापिता । जेसलमेर गड थापौयो । संवत सतर सत-  
रोहतरे । जसौ देव रौ धेर । बाघो रूधो भाटौयां । जासौ  
जेसलमेर ॥ १ ॥...etc.

The first list contains names from *rāvaḷa* Jesaḷa (1st) to *rāvaḷa* Jasavanta Siṅgha (28th). After the name of each *rāvaḷa*, the years and days are given of his reign, and occasionally a mention is also added of his chief exploits. The three other lists contain only bare names.

(ii) दो कहखियां, pp. 286a-287a. Two short tales of no interest.

(iii) वगड़ावर्ता रौ वात, pp. 287b-294a. The legend of the Vagarāvatas, (or Vagharāvatas), traced to Cahavāṇa Harā Rāma, who killed a tiger (*vāgha*) and subsequently became the father of a son with a tiger's head. Beginning:—

राजा वीसलदे चहवांग अजमेर मै राज्य करै । अजमेर माहे वाघ  
हिलोयो सु वाघ धून करै दोह २ चार २ धून करै [i] सोर पड़ोयो ।

...etc.

(iv) राजा मानधाता रौ वात, pp. 294a-296b. A biography of *rājā* Mānadhātā, one of the *paurāṇika* ancestors of the Rāthōras. Beginning:—

राजा युवनाश्वर राजा अजेपाल रौ बहिन परखोयो । राजा  
युवनाश्वर बडो राजा...etc.

(v) राजा प्रिथौराज चौहाण रौ अके वात, pp. 296b-297a. An unimportant anecdote referring to *rājā* Prithi Rāja and some revenge he once took on the Pāvāras. Beginning:—

राजा प्रिथौराज चहवांग अजमेर राज करै । सु राजा प्रिथौराज  
रै पमार रजपूत चाकर...etc.

(vi) गोगैजी रौ वात, pp. 297a-298a. A short account of the four *avatāras* of Gogò in the four ages of the world. Beginning:—

गोगैजी रा ४ अवतार । सतयुग माहे भाद १ जेता माहे पहल २  
हापुर मै हरपाल ३ कलियुग मै गोग चहवांग...etc.

(vii) सोलङ्गी राज बीज रौ वात, pp. 298a-301b. The story of the establishment of the Solāṅkīs' rule over Anahilavāra Pāṭaṇa, from the migration of Rāja and Bīja from Todò, to the usurpation of Mūla Rāja. Beginning:—

सोरों सों आया तद सोलंकी कहाया । सु गुजरात आया आद  
नै राज कौयो [i] कितरेक दिने निबला पड़ोया...etc.

(viii) मुहणौत नैखसौजी रौ ख्यात रौ अके भाग, pp. 301b-303b. Another portion of the "Khyāta" by Mūhaṇōta Nēṇa Si, containing the two *vātas* following:—



1. रावल जगमलजी री बात, p. 301b.
2. राव जोधनी री बात, pp. 302a-303b.

(ix) सुपियारदे री बात, pp. 303b-307a. The story of Supiyāra De and Rāthōra Narabada Satāvata. Cfr. chapter (58) in the "Khyāta" by Mūhaṇōta Nēṇa Si (see MS. 8, above). Beginning:—

नरवद सतावत आसकरण सतावत । कायलांछै गठ राज करै ।  
तठै सांघलां री रुंख सुं सांघलै सौहड़ रो नालेर आयौ...etc.

(x) मूहणौत नैगसौजी री ख्यात री अेक भाग, pp. 307a-313a. Another portion of the "Khyāta" by Mūhaṇōta Nēṇa Si, containing the *vātas* following:—

1. खैमखानियाँ री उतपति, pp. 307a-b.
2. दौलताबाद रा उमरावाँ री बात, p. 307b.
3. मलकम्बर आकूतखाँ री बाददास्त, pp. 308a-309a.
4. सांगमराव राठौड़ रो बात, pp. 310a-313a.

(xi) रावल लखणसेण वीरमदे सोनगरै री बात, pp. 313a-315a. The same story as contained in MS. 18 (v), and MS. 22 (k), but in a different version. Beginning:—

रावल लखणसेण जेसलमेर राज करै । हेंके दिन रावलजी बेठो  
हंतो तितरे कोचरी बोलौ [1] तद रावलजी सोखीया (नू) बोलाय  
पूछीयो...etc.

(xii) राव रिणमलजी री बात, pp. 315a-317b. Identical with chapter (57) in the "Khyāta" by Mūhaṇōta Nēṇa Si (see MS. 8, above).

(xiii) अलावदी री उतपत री बात, pp. 318a-319a. A legend, according to which the emperor Alāva Dī, when a baby, was removed and substituted with Alāvaliyō, the son of a *pājārō*, and afterwards restored to his princely condition by Dhārū, the son of Ādala Rāva Khlei, who obtained as a recompense the fort of Gāguraṇa. Beginning:—

आदलराव घोची जायल कठोतो रहै [1] सु अेके दिन रे समीयीये  
(sic) घोवसो सांघले रे बेटी सु पागली [1] ताइरा घोवसो जाणोयो जु  
चोर तो कोई लेवे न लेवे आदल भलो रजपूत कै ।...etc.

(xiv) आठ कहाणियाँ, pp. 319a-331b. A collection of eight short tales of no historical interest, to wit:—

1. साह टाकुरै रौ वात, pp. 319a-320b.
2. विसनौ बेखरच रौ वात, pp. 320b-321b.
3. आसा रौ वात, pp. 321b-323b.
4. पिङ्गला रौ वात, pp. 323b-324b.
5. गन्धर्वसेख रौ वात, pp. 324b-326b.
6. माह्मलौ रौ वात, pp. 326b-329a.
7. सोणा रौ वात, pp. 329a-330a.
8. मामै भागेजै रौ वात, pp. 330a-331b.

(xv) राव रिणमल खावडियै रौ वात, pp. 331b-338b. The story of Rāṭhōṛa rāva Riṇa Mala of Khābāra and his Sodhi wife of Ūmarakoṭa. In plain prose interspersed with *dūhās*. Beginning:—

माडो गड मोरौ पातिसाह राज करे [1] ताहरा विनायत रे  
पातिसाह नू माडो रे पातिसाह रौ रसाल आवे [1] ताहरा माडो रे  
पातिसाह माखस दोई बुलाया । ते रा नाव । अक मत के वास । अक  
अकल के वास...etc.

(xvi) पाँच कहाणियाँ, pp. 338a-343b. A collection of five short and unimportant tales, to wit:—

1. डूंगर जसाकौ (*sic*) तै रौ वात, pp. 338a-339a.
2. फमै घोराभार रौ वात, p. 339a.
3. तमाईचौ पातिसाह रौ वात, pp. 339a-340a.
4. पाहुवा रौ वात, pp. 340a-b.
5. दत्तात्रेय २४ गुरु किया तै रौ विगत, pp. 340b-343b.

(xvii) मूहणौत नैखसौजी रौ ख्यात रौ अक भाग, pp. 343b-350a. Another portion of the "Khyāta" by Mūhaṇōta Nēṇa Si, containing the *vāṭas* following:—

1. राव वौकैजी रौ वात, pp. 343b-344b.
2. भटनेर रौ वात, pp. 344b-345b.



3. राव बीकैजी रौ बात बीकानेर मखियाँ तै समै रौ, p. 345b.
4. कौधलजी काम आया तै समै रौ बात, p. 346a.
5. राव बीडे अर रावल साँवतसौ सोनिगरे इयाँ दूनाँ भौलमान वेठ ऊई तै समै रौ बात, pp. 346a-b.
6. सुपियारदे रौ बात, pp. 346b-349a. Fragmentary.
7. पताई रावल साकौ कियो तै रौ बात, pp. 349a-b.
8. राव सलखै रौ बात, p. 349b.
9. [गठ मखिया तै रौ विगत], p. 350a.

Notice that No. 6 is out of place.

(xviii) जेसलमेर रौ बात, pp. 350b-351a. A brief account of the short period in the history of Jesalmer going from the attack by Alāva Dī and the death of *rāvaḷa* Ratana Sī, to the installation of *rāvaḷa* Ghara Sī. (Cf. MS. 18 (t) and MS. 22 (i).) Beginning:—

...जद अल्लावदीन पातिसाहजी सूँ लड़ाई ऊई [1] रावल रतनसौ काम आयो । गठ माहे जोहर ह्वौ । तद मूलराव अर घड़सौ खे दोई रतनसौ रा कुंवर विधैं नौसरीया...etc.

(xix) काहड़ पंवार रौ बात, pp. 351a-352b. A genealogical legend in explanation of the origin of the Sākhalā and Sodhā branches of the Pāvāras, in which they are traced to Sākhalō and Sodhō, two sons born to Pāvāra Chāhara of Chahotana by an *apsaras* captured by him. The name of the Sākhalās is further connected with *sankha*, a miraculous conch Chāhara had had from the *apsaras*. Beginning:—

काहड़ पवार कहोटण राज करै । ते नुं यवर ऊई । जु कहोटण सिव रौ वाड़ी पासि दूगरी अक कै...etc.

(xx) राव रिगमन अर महमद आपस मै लड़ाई ऊई तै रौ बात, pp. 352a-353b. Fragmentary. Identical with chapter (44) in the "Khyāta" by Mūhanōta Nēna Sī (see MS. 8, above).

(xxi) रिगधवल रौ बात, pp. 353a-356b. A tale concerning Riṇa Dhavala, king of Dhāra, and two Bhāṭas, Rayana and Mayana. Beginning:—

भाट रयण नै मयण बेवे भाई । सु मयण डोलौयै बैसि नै पग  
बौकलावतौ ।...etc.

(xxii) वौंभरौ अहौर रौ वात, pp. 356b-357a. An anecdote describing a love adventure a certain Vijharō Ahīra had with his sister's sister-in-law. In prose, with several erotic *dūhās* interspersed. Beginning:—

वौंभरौ अहौर सोरठदेस मै रहै । अक दिन रै समाजोग  
वौंभरौ बहिन रै पाऊणो थकौ गयो...etc.

(xxiii) वैरसल भौमौत वीसल महेवचै रौ वात नै दूहा, pp. 357a-358b. An account of a contest which arose between Rāthōra Vēra Sālā Bhīmōta of Bīlārō and Visalā of Mahevō over a mare, and ended with a battle in which Visalā lost his life. Followed by 36 *dūhās* by Khiriyō Cūdāṇa. The event happened during the time of *rāva* Jodhō of Jodhpur. Beginning:—

वैरसल बौलाड़ै राज करै । वीसल महेवै राज करै । युं करतां  
हेकै दिन बौलाड़ै ता थोड़ी वैरसलजी जोड़ माहे छलौ जतौ सु थोड़ी  
चरतौ चरतौ महेवै (जाय नौंसरौ)...etc.

The *dūhās* begin:—

माहेखर महामाय भौम तणो साधौ भगवत ।  
तो सब कहै सवाय वधीयो राय वैरसल ॥ १ ॥

(xxiv) ऊमादे भटियाणी रौ वात, pp. 358b-359b. An account of the jealousy conceived by Ūmā De, the Bhaṭiyāṇī wife of *rāva* Mālā De of Jodhpur, towards a girl slave, and the promise she made never to talk to her husband, which promise she carried out till Mālā De died and she burned herself on his funeral pyre. In the story, a Cārāṇa, Bārāṭha Āsō, plays an important part. Beginning:—

रावल जाम नवै नगर राज करै । अक दिन रै समायोग रावल  
जामजी सिकार चढोया जता [1] धिरतां थकां अक कोकरी कहौ रौ  
पड़ी जंगल माहे नजर आई...etc.

(xxv) सोनगरौ रौ वात, pp. 359b-360a. An account of how Sāvata Sī Sonigarō had a son, Mālā De, from a stone image. Beginning:—



सोनगिरो सांवतसी सिक्कार गयो ऊतौ सु राति स्त्री बिना नौद  
न पड़े 1...etc.

Followed by a confuse note accounting for the origin of the Jhālās—the etymology being from *jhālānō* "to catch"—and other Rajputs, and the *dūhō* :—

सौसोदीया बांभणी रा तवड कौयो तेल रो ।  
गोदारा जाटणी रा मांगलीयो धोरिख रो ॥

(xxvi) राव लूणकरण रो वात, p. 360b. A very concise account of the fight, in which *rāva* Lūṇa Karaṇa of Bikaner was killed. Beginning :—

राव लूणकरणी जेसलमेर रो फते करि पाह्वा पधारीया...etc.

Followed by a short note of 11 lines, on the alliance of *rāva* Kelhapa of Jesalmer with the *pātisāha* of Multan, and the conversion of Kelhapa's son to the Islam. From the latter originated the Ābhoriyā Bhātīs. As a result of the alliance, *rāva* Cūḍō of Maṇḍora was defeated and killed at Nāgōra. The note is introduced by the title: "Vāta rāva Kelhana rō beṭō ara rāva Rāṇaga De rō beṭō Mulatāṇa rē pātisāha musala-māṇa kiyā tē ri vāta."

(xxvii) लाखे फ्लाणी रो वात, p. 361a. The same subject as MS. 11 (a), MS. 18 (x), and MS. 22 (S). Beginning :—

नवै नगर फूल राज करै । तटै वाणीयो १ साछकार रहै...etc.

Followed by a short note on Rāja and Bija.

(xxviii) गोगादेजी रो वात, pp. 361b-362a. An account of the looting expedition undertaken by Rāṭhōra Gogā De against the inhabitants of Mitāsara, to revenge a certain Vānara, who had been insulted by them. Beginning :—

गोगादे वीरमोत धलवट माछे रहै । ईक समईये तौये देस माछे  
काल पड़ीयो [ ] लोग मऊ लुं चालीयो थो...etc.

(xxix) राजा प्रिथीराज सूहवदे परगिया तै रो वात, pp. 362a-b. An account of *rājā* Prithī Rāja Cōhāṇa's marriage with Sūhava De, the daughter of Vījhala of Marōṭha. Beginning :—

प्रिथीराज चहवांख दिली राज करै । तद राज करतां वीभलदे  
जोइयो सामियाणै रो नखेर आयो 1...etc.

(xxx) रावगदे माटौ रौ वात, pp. 362b-363b. A biographical note on *rāva* Rāṇaga De of Jesalmer, from his conquest of Pūgaḷa, to his fight with *rāva* Cūḍò of Maṇḍora. Beginning:—

पूगल थोरी राज करै । तठै मूलराज थोरीयां ऊपरि चढ़ि  
आयो [1] पूगल लौवौ ।...etc.

(xxxi) तुंवरी रौ वात, pp. 363b-365a. Identical with MS 15 (d).

(xxxii) जोगराज चारण रौ वात, pp. 365a-366a. A story of how Joga Rāja, a Cāraṇa of Jesalmer, fell in love with a Cāraṇi *panihārī*, and at last succeeded in marrying her. Interspersed with some *dūhās*. Beginning:—

जेसलदेस (sic) रै देस माहे जोगराज चारण वसै । वडौ चतुर  
हौसनाइक [1] वडा रूपक जोड़ै...etc.

(xxxiii) रावल मलौनाथ पण्य मै आयौ तै रौ वात, pp. 366a-367a. An account of how *rāva*ḷa Mali Nāthā of Mahevō married Rūpā De, the daughter of Vālhō Tudiyo, and was converted by her to the *vāmāpantha*. Beginning:—

रूपादे वाल्हे तुडौयै रौ बेटौ घेत माहे रषवाली करैत<sup>1</sup> हतौ ।  
रोही रो घेत हंतो पाणी पूर हंतो [1] स ऊगवसौ माटो...etc.

(xxxiv) नरवदजौ रागै कूँभि नूं आखि दीवौ तै रौ वात, pp. 367a-b. Identical with chapter (59) in the “Khyāta” by Mūhaṇḍa Nēṇa Sī (see MS. 8, above).

(xxxv) कांधलौत खेतसौ रौ वात, pp. 367b-368a. A brief account of how Khēta Sī, the Kīḍhalōta ruler of Bhaṭanēra, killed a Mathena Bhāvadeva Sūri, whereupon the two pupils of the latter went to the *pātisāha* Kūvarō (Kauran, the son of Babar) and persuaded him to go against Bhaṭanēra. It was on this occasion that Kūvarō, after overrunning Bhaṭanēra, attacked Bikaner, and was encountered and defeated by *rāva* Jēta Sī. Beginning:—

भटनेर सहर कांधिलौत घेतसौह राज्य करै [1] भटनेर मांछि  
वड़गड़ा मथेन भावदेवसूरि रहै ।...etc.

<sup>1</sup> Sic for करतौ.



(xxxvi) सोहणौ रौ वात, pp. 368a-369a. A love story concerning Sohaṇī, the wife of Jaṭa Mālā Aroṛō, and her lover, Maliyāra.

(xxxvii) राठौड़ राजावाँ रै अन्तेवरी रा नाम, pp. 369a-b. Identical with chapter (46) in the "Khyāta" by Mūhaṇōta Nēṇa Śī (see MS. 8, above).

(xxxviii) जगमाल मालावत रौ वात, pp. 370a-b. A short anecdote referring to Jaga Mālā, the son of Mali Nātha of Mahevō, and his marrying a daughter of the Bhūtas, and having from her a son, Ūjarara, who became the progenitor of the Ūjara Rāthōras. Beginning:—

रावल मालै रो बेटो जगमाल [1] सु जगमाल दिली चाकरी करै ...etc.

(xxxix) कुँवरियै जैपाल रौ वात, pp. 370b-371a. An anecdote concerning Bhāṭī Kūvariyo Jē Pāḷa, the son of Mahi Dhavaḷa of Mādhavō, near Pohakarapa. Beginning:—

कुँवरियो जैपाल भाटौ महिधवल रो बेटो [1] मा रो नाम मगोखौ [1] भाई रो नाम देपाल [1] बहिन रो नाम मगौ [1] गाम माटवो (sic) षड़गनै पोकरण रै रहे ...etc.

(xl) दूदु जोधवात रौ वात, pp. 371b-372a. An account of how Dūdō, the son of rūva Jodhō Rāthōra, killed Meghō Narasīngha-dāsōta in a single combat. Beginning:—

राव जोधो पौड्यौ ऊतौ [1] वातपोस वातां करता ऊता [1] राजवौयां सां वातां करता ऊता [1] ताहरां येकै कछौ भाटौयां रो वैर न रहे...etc.

(xli) राजा रै कुँवर रौ वात, pp. 372a-373a. A tale of no interest.

(xlii) पावुजौ रौ वात, pp. 373a-378a. The story of Pāvū Rāthōra, the son of Dhādhala, his daring exploits, and his death at the hands of Jinda Rāva Khēt. Identical with chapter (51) in the "Khyāta" by Mūhaṇōta Nēṇa Śī (see MS. 8, above). Beginning:—

घांघलजी महेवै रहै [1] सु अउठै खं काड अर अठै पाटन रे  
तलाव आय ऊतरौया...etc.

(xliii) पंमै घोरान्धार रौ बात, pp. 378a-383a. The story of Budha Pāmō (or Pemō), nicknamed "Ghorāndhāra," a chief of Kūḍaḷa, with special reference to his love adventures with a beautiful daughter of a *kandoi*, and the violence used by his son Caṅgō to the daughter of Cāraṇa Māvaḷa, which was the cause of Rāṭhōra Mahireḷaṇa Dhūharōta's marching against Kūḍaḷa and conquering the place, after killing Pāmō and his son Maṅgō, and capturing Caṅgō. This had had a son from the daughter of Māvaḷa, his name Cādō, who was subsequently made a Cāraṇa by Mahireḷaṇa, and became the progenitor of the Rohariyās. Beginning:—

कूडल माहे बुध राज्य करै । सु ईहा रौ बडो राज बडो  
तरवारौया रजपूत । सु तठे पंमो कुंवरपदे थको धुवौयां करै ।...etc.

(xliv) सिद्धासगवत्तीसौ रौ कथा, pp. 383a-408a. A prose version of the *Śiṃhāsanaśatī* tales into Marwari, different from the version in MS. 15 (A). Anonymous. A few *dūhās* are here and there interspersed. Beginning:—

परम ज्योति प्रतिबंब तै भूँट छ दीसै साच ।  
जैसै कंचन मै रचित मनि सोमित (sic) काच ॥ १ ॥  
.....चह दिस पुरधारथ प्रवेस कै जेथ इसडो मालव देस कै  
तेथ अनीत रहित राजनीत लोकनीत सहित अनेक पुरख स्त्री रज कर  
विराजमान धारा नगरी कै तेथ महाप्रतापी चवदह विद्या निधान राजा  
भोज राज्य करै कै...etc.

(xlv) खीचौ गङ्गेव नौ बावत रौ दोपौहरौ, pp. 408b-416b. The same subject as MS. 15 (v), but a different work. Also in rhymed prose. Beginning:—

गंगेव धीचौ काम (sic) भडां किवाड़ । बेरौयां नडा उपाड़ । जिण  
की सेल कछं वगाय । सुखौयां मंग प्रसन्न थाय ॥ १ ॥ बरषा रितु  
लागी । ब्रह्मौ जागी । आभा भरहरै । वौनां आवास करै । नदी ठेकां  
धावे । सुमने न संमावे ।...etc.

(xlvi) दीनमान रै फल रौ बात, pp. 416b-419a. Identical with MS. 15 (c).



(xlvii) पलक दरियाव रौ कथा, pp. 419a-436a. Identical with MS. 15 (q), except for a few differences in the wording.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

### MS. 23 :—जोधपुर रै राठौड़ा रौ ख्यात .

A MS. of 12 loose leaves,  $15\frac{1}{2}'' \times 10\frac{1}{2}''$  in size. Leaves 8, 9, 10, and 12 are entirely blank. The pages filled with writing contain about 50 lines, each line being made of about 40 *akṣaras*. Very minute Devanāgarī script. The text contains some corrections by a later hand, and some short annotations are also added on the margins of the pages. Undated. Apparently, about 150 years old.

The work contained is a summary history of the Rāthōṛa rulers of Jodhpur, from the origins down to the time of *mahārājā* Abhē Sīngha. Apparently, the work was composed either during the last years of the reign of Abhē Sīngha, or immediately after his demise. The beginning is in a kind of Hindī, but it soon changes into Marwari :—

येक चंद्रकला नामि नगरी तिहां सूर्यवंसौ राजा नाम उस का  
जवनसत (sic) सो अपुत्रौयो सु राजा कुं बोहत चिंता भई तब येक  
दिन राजलोक सहित वन सेवन कुं चल्या सु दरमजल इरदवार  
आये (...etc.

The origin of the Rāthōṛas is traced to king Javanasata (*sic*), who, having no sons, went to Haridvāra and propitiated the *ṛṣi* Gotama, who made him father of a son, whom he took out of his spine (*rāṭha*, whence *Rāthōṛa*). This son was Māna-dhātā. Follows a brief account of the descendants of Māna-dhātā, as far as Jē Canda, and then the following pedigree of *rāva* Sihō :

वरदाइसेन जैचंद रो.....कमधन वरदाइसेन रो.....

खेतरांम कमधन रो.....सौहो सेतरांम रो.....

The story of Sihō and his son Āsathāna is related at some length in pp. 1a-b, but inaccurately. The conquest of Pālī is ascribed to Āsathāna. The account of his descendants consists of only a list of names, but the text enlarges again with Virama (p. 2a), and Cūḍō (pp. 2a-b). The account of Jodhō begins p. 3a as follows :—

राव जोधो रौड़मलोत रो जन्म सं १८७२ वैशाख सुद ४ राव  
रौड़मल ने चूक हूवो जद जोधोजी नौसर्या भं । पुनो मांगसां १० उभो  
रखो काम आयो जोधोजी घाटो जोप मारवाड़ आया फोज पाकौ गई ।  
रांगे कुंभै मंडोहर तो आप रो थांगो राख्यो । जोधपुर नरवद सतावत  
नुं दीयो...etc.

Of Vikō and his foundation of Bikaner, there is no mention. The *khyāta* of Māla De is related at some length (pp. 3b-4b). Follow the *khyātas* of Udē Sīngha (pp. 4b-5a), Sūra Sīngha (p. 5a-b), and Gaja Sīngha (p. 5b). Pp. 5b-6a contain an account of *rāva* Amara Sīngha, from his contest with *rājā* Karāṇa Sīngha of Bikaner over a village of Nāgōra, to his death. The account is followed by quotations of commemorative songs. Lastly come the *khyātas* of Jasavanta Sīngha (pp. 6a-b), and Ajita Sīngha (pp. 7a-b), with the death of whom (S. 1780) the work ends. The last lines contain the following appreciation of the merits of Abhē Sīngha, and reference to the *Sūraja Prakāśa* :—

ओर माहाराज ओखभेसिंधजौ अजोतसिंधजो रै पाट (sic) तिके  
वडा बाढादुर ने पड़वाड़ा वडा कौया था सु सूरजप्रकास ग्रंथ में  
वरगथा है ।

With the above, the work ends, p. 7b. The remaining pages are blank, but for p. 11a, which is partially filled with a very summary account of the life of *rāva* Vikō—which had been omitted in the main narrative—with the dates of his principal conquests, and a mere mention of *rāva* Lūna Karāṇa as his successor.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 24:—वौकानेर रै राठौड़ां रौ ख्यात  
आर्यआख्यानकल्पद्रुम तथा वौजौ ख्यात रौ वातां .

A MS. consisting of 281 leaves, of which about 70 are blank. Leather-bound. Size of the leaves  $12\frac{1}{4}'' \times 14\frac{1}{4}''$ . Each page contains 25 lines of writing, of 50-65 *akṣaras*. Devanāgarī script. About 40 years old.



The MS. contains :—

(a) वौकानेर रै राठौड़ा री ख्यात आर्यआख्यानकल्पद्रुम सिखड़ायच

दयालदास कृत, pp. 10a-185b. A history of the Rāthōṛas of Bikaner from the origins down to the reign of *mahārājā* Sirdār Singha (Samvat 1927). Compiled by Cāraṇa Siṇdhāyaca Dayāla Dāsa, the author of the two similar *khyātas* contained in MS. 1 and MS. 3, but differing from both of these to some extent, particularly in the beginning and the end. The work is styled "Ārya Akhyāna Kalpadruma," p. 10a, and introduced by five propitiatory verses, the first of which begins :—

॥ कवित्त कृप्य ॥ मद जल भक्तत मधप । लस्त गजमुख सकमा-  
मय ।...etc.

Next follow three other verses, recording that the work was composed during the reign of *mahārājā* Dūgara Singha of Bikaner, in the year Samvat 1934 :—

हंस बंस कुल रठवर । समवड़ विभव सुरेस ।

राज करहि मरुधर खचिर । डंगरसिंह नरेस ॥ १ ॥

... ..

कल्पद्रुम इहि नाम कहि । आरियव्रत आख्यान ।

हिंदु सकल कुल आदि हित । अहि विध कहे सुजान ॥ १ ॥

संवत सुत गुन रस ग्रशि । भादव सुक्कल बधान ।

तिथि दादश बुधवार तिहे । जन्म ग्रंथ भये जान ॥ २ ॥

The introduction continues as far as the end of p. 12a, with explanations of the meaning of the words "Ārya," "Hindū," and "Musulman," and a few other unimportant subjects. This part is in Hindī. Then follows a genealogical list of the Rāthōṛas, from Śri Nārāyaṇa (1st) down to *rājā* Jē Canda (252nd) (pp. 12b-14a), and after this the narrative in Marwari prose begins with the last-mentioned *rājā*, the text being almost a faithful copy of the corresponding part in MS. 3 (see above), and continuing so till the emigration of *rāva* Vikō, in Samvat 1527 (p. 19b, corresponding to p. 9a in MS. 3). At this point, the exposition of the history of Bikaner is interrupted by the insertion of four works (b, c, d, e), which are described below. The thread of the narrative is resumed only p. 42a, with the *khyāta* of *rāva* Vikō, and from here to p. 145b is identical with the corresponding part in the *Deśadarpaṇa* of MS. 3.

The remaining pages, 146a-185b, contain a continuation of the history of Bikaner from Samvat 1901—the year with which

the *Deśadarpana* ends—to Samvat 1927. This part, which is altogether new, is compiled on just the same lines as the preceding, and contains a very minute chronicle of the greatest part of the reign of *mahārājā* Sirdār Siṅgha, till about two years before his demise.

(b) जोधपुर रै राठौड़ राजावाँ रौ संचित हाल राव जोधेजी सँ महाराजा विजैसिङ्गजी ताँई, pp. 19a-20b. A very summary historical account of the rulers of Jodhpur, from *rāva* Jodhō down to *mahārājā* Vijē Siṅgha. Beginning:—

महारावजी औजोधजी रौ हाल लिख्यते । रावजी औजोधजी रौ जन्म सँ १४९२ शके १३३७ वैशाख वद ४ गत घटौ १.....रावजी औजोधजी रयास्त बांधी भोमौया चार तोड़ोया...etc.

Followed by a list of the *parganas* in the Marwar territory.

(c) मारवाड़ रै पट्टाँ रौ विगत खाँषवार, pp. 21a-22a. A prospectus of the *jāgīrs* in the Marwar State, divided according to the different *khāpa* of their holders (Cāpāvatas, Kūpāvatas, Ūdāvatas, Meratiyās, Jodhās, Karanōtas, Karamasōtas, Jētāvatas, Bhātīs, and miscellaneous). Beginning:—

रावजी औजोधजी स साधा ऊइ स मिसल डावो मै सिरावत सिरदार वाः राव रिङ्गमलजी स साधा पंटौ जिणा रा ठौकाणा रौ याद...etc.

(d) मारवाड़ रै ठिकाणाँ रौ पौडियाँ नै गाँवाँ रौ विगत, pp. 23a-37a. Genealogies of the chief *jāgīrdārs* of the Jodhpur State, consisting of lists of names and a few historical notes in illustration of the same. Beginning:—

पौडोयाँ ठौकाणो अऊवै रै बाँप चाँपावताँ रौ खवन तो आउवो असोजी वसायो । स आउवो पहलाँ तो मुरजमलोताँ रै को पके तेजसिंघजी स इणाँ रै ऊवो माहाराज अजीतसिंघजी आईदानीताँ नुँ दीयो...etc.

Followed by a prospectus of the villages in each *jāgīr*, consisting of tables giving the names of the villages, the figures of their income, and the names of their holders. Divided according to the different *khāpas* of the *jāgīr*-holders.



(e) जोधपुर रै राजावां री राखियां री नै कंवरां री याद, pp. 38a-41a. An account of the wives and sons of the rulers of Jodhpur, from *rāva* Jodhō to *mahārājā* Takhat Singhā. Beginning:—

प्रथम राव जोधेजी रा मेल । १ जसमादे दाडौं जैतमान देवावत  
री कवर सुजैजी सोवरानजी री माता । २ बीरां भटीयांणी बैरीसाल  
चाचावत री ठिं जेसलमेर री रायपाल करमसी री माता...etc.

Followed by a copy, in Marwari, of the treaty concluded between *mahārājā* Māna Singhā of Jodhpur and the English in Samvat 1875 (= A.D. 1818).

(f) बोकांनेर रै ठिकाणां री पौडियां नै पट्टां री विगत, pp. 197a-208b. Genealogies of the chief *jāgirdārs* of the Bikaner State and summary description of their fiefs, together with a few historical notes in illustration of the same. For the most part identical with MS. 3. (b), the chief difference being in the lists of villages which are omitted in the present MS. Beginning:—

धांप बोका रतनसियोत । मिसल डावौ मांइली रा । ठिकाणै  
महाजन रै पौडियां री याद वां ठोकाणां वा गांव चाकरो री विगत ।  
ठिकाणो माहाजन पटो गांव १३५ री जिधोजे तै री विगत । माहाजन  
ठाकरां रै घर पटै रा कदौम सुं गांव १०६ कदौम सुं है...etc.

(g) जैपुर मै सैव वैसनवां री भगडौ छुयो तै री हाल, pp. 211a-242a. A detailed description of a religious controversy which was raised at Jaipur by *mahārājā* Rāma Singhā, and terminated with the expulsion of some *gusāīs*, who eventually repaired to Bikaner and were afforded protection by *mahārājā* Sirdār Singhā. Containing dogmatical questions and answers, and resolutions passed by a religious council (*dharmasabhā*), which had been appointed to decide the controversy, and many other documents in prose and verse. Beginning:—

संवत १८२३ के साल ओसिरदारसिंहजी महाराज ओक वडो  
भारी नकसे री तथा धरमपालन री तथा सर्वसज्जनलोकां ने आनंद  
देवण री काज कियो जो जैपुर महाराज बगसे भोजक वगेरे ओका  
आदम्यां री संगत सुं वैष्णव मत री भगडो उठावणो सल तेरे सुं  
सह कियो ओर प्रण ८ तथा चोसठ वखवाय धरमसभा री तरफ सुं  
आरों संप्रदायो वैष्णव महंत वा आचार्या रै ठिकाणे मेल्या...etc.

(h) रतलाम सैलाणा सीतामऊ जांबवौ ज्वाभरौ किसनगढ इंदर  
चौ रौ याददाल, pp. 246a-250b. An account of the seven minor  
 Rāthōra States following: Ratalāma, Sēlānā, Sītāmaū, Jāmbavō,  
 Āmbajharō, Kisanagaḍha, and Idara. Beginning:—

याद रतलाम रौ ॥ जिलै रतलाम रै गांव २५० पैदा लाघ सात  
 रौ ॥ पीढी रतलाम रौ जोधपुर सं पंथा है ॥ रावजी श्रीजोधोजी १  
 रावजी सुजोजी २ राव वाघोजी ३ राव गांगोजी ४ राव मालदेजी ५  
 राजा उदैसिंहजी.....६ दलपतसिंहजी ७ महेशदासजी ८ रतनसिंहजी  
 ९ चन्नसालजी १० वैरौसालजी ११ मानसिंहजी १२...etc.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

### MS. 25:—आसवालाँ रौ पौढियाँ .

A MS. in the form of a paper-roll, 672" long × 8½" broad. Incomplete at the beginning, and somewhat crumbled at the two margins in the first part. About 30-40 *aksaras* in each line. Devanāgarī script. Written on both sides, but the back-side only partially filled. Age: about 150 years.

The roll contains genealogies of the Osvals, according to their different *gotras*, from the origin of each *gotra* down to the beginning of the Samvat-Century 1800. The origin of each *gotra* is first related in corrupt Sanskrit. Then come the genealogies, or pedigrees, each line containing the names of the sons of each particular individual, and on the left margin of the paper there being a blank on which the name of the village or town, where the individuals in question resided, is written. The genealogies consist of only bare names: dates are only exceptionally given, and they are not more than eight or ten in the whole work.

The beginning, which probably contained a general introduction, is missing. The roll, as it stands now, begins with a series of pedigrees, the *gotra* of which it is not possible to identify. 35½ inches below, we have an account of the Nāhara Osvals of Mahājana, beginning as follows:—

[महा]जने	श्रीनाहरगोत्रे कुलदेव्यास्त्रांसुंदाभक्ताः सोढनहर वास्तव्यः ॥ सां मेघा पुं सं देवा पुं सां वक्त्र पुं संसारा पुं कोला पुं ६ सौधर १ कोल्हा २ गणिया ३ जाधवा ४ हुंगर ५ भोजा ६ सौधर पुं... etc.
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Coming down, we find an account of the origin of the *Bhāphaṇāgotra* according to which it was started by Saccū and Yovana, two sons of Śrīpati, king of Dhārānagara, who went to Jāgalū and were converted to Jainism by *bhaṭṭāraka* Tilakācārya of the Vṛhadgaccha. Then begins the account of the descendants of Yovana, as follows:—

साह योवन पुत्र साह सोमल १...ततः सोमल ३ गोत्रप्रसिद्धो  
जातः साह सोमल पुं भोजा तेन सोहिलाग्रामे प्रसादः कारितः  
तडाकमपि कारापितः (sic) ततः[ः] नागपुरात् श्रीतिलकाचार्यसुरीना  
कार्याप्रतिष्ठा कारापिता संवत् १२१८...

Of the *Bhāphaṇā-gotra* the following 14 *sākhās* are recorded :

बापणा १ ठुल्ल २ थोरवाड ३ जडिया ४ जागड ५ भोटा ६  
सोमलिया ७ वाहंतिया ८ वसाह ९ मौयडौरा (?) १० वाघमार ११  
भाम् १२ धत्तूरीया १३ नाहटा १४ .

The next *gotra* described is the *Varalabha*, the origin of which is traced to Lakhaṇa Pāla and Go Pāla, two *rājaputras* of Dhārānagara, who in Samvat 1102 went to Mathurā in pilgrimage, and there met Nemicaṇḍra Sūri of the Vṛhadgaccha, who converted them to Jainism.

Follows the *Vināyaka-gotra*, the origin of which is accounted for as below:—

पूर्वमार्गेश्वरेशोत्रादुत्पन्नौ विनायकगोत्रेऽयमेवस्थाने औसरस्वती-  
पत्तने समायातो देहदणामा स राज्यमान्यः आसीत् पुत्रार्थं विवाह-  
त्रयमकरोत् बहून् प्रचारन् (sic) कुर्वन् (sic) सति तथापि संततिर्न (?)  
जाता तदा लोकपरंपराया अतं वदन् औदहदूक्षाधीश्वरप्रधान-  
ओमुनिशेखरसूरिशिष्या ओवियाकीर्तिवाचिकाः संति ते तु संतानान्नायां  
सम्पद् विदंति परं निस्पृहाः किंचिन्न गृह्णन्ति यस्तेषां आवको भवति  
संतानार्थं संवति प्राप्नोति संवत् १३८१ वर्षे...etc.

Then comes the *Nikṣatra-gotra*, which is described as having been founded by the three Khīci brothers Rāya Malla, Deva Simha, and Cācò, of the family of Lakhamāṇa Rāya, in the year Samvat 1366.

The last genealogies are those of the *Loḍhās*, a *gotra* of which the origin is not explained. With these the work closes.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

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BARDIC AND HISTORICAL SURVEY OF RAJPUTANA.

Vacanikā Rāthōra Ratana Sīnghajī rī Mahesadāsōta rī  
• Khiriyā Jagā rī kahl.



EDITED BY  
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PART I:  
DĪNGAḤA TEXT  
*with Notes and Glossary.*

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## INTRODUCTION.

The *Vacānikā Ratana Śiṅhaṇī rī Mahesadāsōla rī*, whereof a critical edition is presented to the public in the following pages, ranks amongst the most popular bardic works of Rajputana. There is hardly any Cāraṇa of ordinary learning and reputation, who has not, in his collection of books, a manuscript copy of the *Vacānikā*. During my preliminary tour in Marwar in the rainy season of 1914, I was able to collect a dozen manuscripts of the aforesaid work in less than a month. The possibility of obtaining a large number of manuscripts was the chief reason which induced me to choose the *Vacānikā* as the bardic work to be edited first, and I lost no time in procuring all the manuscript copies thereof, which were within my reach in the libraries of Jodhpur, Bikaner, Udaipur, and Malwa. Amongst the manuscripts thus collected—some of which were found to be only 30-40 years posterior to the date of composition of the work—I selected thirteen, and it is on these that the present edition is based.

The *Vacānikā* commemorates the battle of Ujain, where mahārājā Jasavanta Śiṅha of Jodhpur, at the head of the Imperial army, made an attempt to withstand the joined forces of Orangzeb and Murad, the two rebel sons of Śah Jahan, who were marching on Agra (A.D. 1658). The fortunes of the battle, as everybody knows, were adverse to Jasavanta Śiṅha, who was defeated and had to retire into the deserts of his country, but none the less conspicuous was the loyalty of his Rajputs, who fought like lions for the cause of their Emperor, whilst the Emperor's own troops gave them only a wavering and doubtful support. Amongst the Rajputs who sacrificed their life for their Emperor on that unfortunate day, and undoubtedly one of the most distinguished, was Ratana Śiṅha, the rājā of Ratlam, in Malwa. He was himself a kindred of mahārājā Jasavanta Śiṅha of the Rāthōṛa dynasty ruling in Jodhpur, his father Mahesa Dāsa being a grandson of Udē Śiṅha, the "fat rājā" who was sitting on the cushion of Jodhpur at the time of Akbar. It is Ratana Śiṅha's glorious death that our *Vacānikā* particularly celebrates, hence the title it bears.

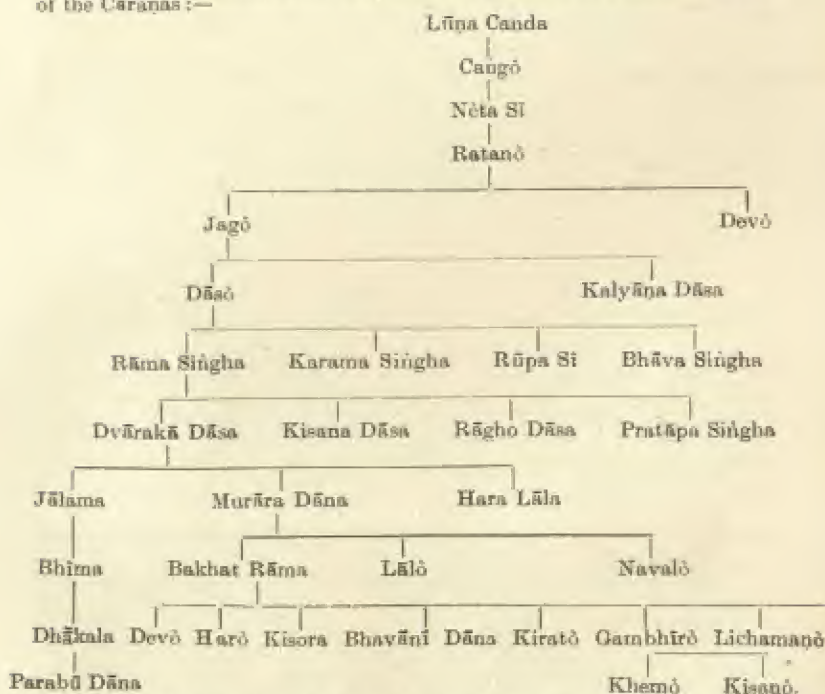
We are not concerned here with the question of the historical value of the *Vacānikā*—which will be dealt with in the introduction to the English translation,—but only with the literary and philological questions connected with the poem itself, the manuscripts, and the personality of the author, Khiriyō Jagō. The *Vacānikā*, it can be safely assumed, was composed immediately or very shortly after the event it commemorates, i.e. the battle of Ujain, which took place in the year Samvat



1715, the ninth day of the dark fortnight of Vaisākha, Friday. The name of its author, as given in the last stanza of the work (265) and confirmed by the tradition, is Jagò, which is but an abbreviation of Jaga Māla. He was a Cāraṇa of the Khiriyā clan. It is a curious coincidence that another Cāraṇa of the same name and also belonging to the same Khiriyā clan, fought in the battle of Ujain and was killed. The latter was a son of Hada Māla, as recorded in stanza 201.<sup>1</sup> The name of the father of our Jagò is not given in the *Vacanikā*, nor in any other work, so far as I know, and is ignored even by the Khiriyās of Semalakhera, in the Sitāmaū State of Malwa, who claim to be his descendants. But the Bhāta *rāva* of the Cāraṇas who lives at Rāmāsani, near Bīlārò in Marwar, has been able to supply me the information that Jagò was a son of Ratanò, son of Nēta Si, son of Caṅgò, son of Lūpa Canda, and that he had a brother, Devò, and two sons, Dāsò and Kalyāṇa Dāsa.<sup>2</sup>

<sup>1</sup> His descendants are said to be found at Kāvaliyā and Kharār, in Marwar.

<sup>2</sup> Here is the genealogical tree, according to the above-mentioned *rāva* of the Cāraṇas:—



Of the last-mentioned descendants of Jagò, Parabò Dāna lives at Ālaṇiyāsa in the Jāvarò State, Malwa; Devò at Ekalagadhā in the Sitāmaū State, Malwa; Hara Dāna in Vāgara; Kisora Dāna, Bhavānī Dāna, Gambhīrò, Lichamaṇa, Khemò and Kisanò all live at Semalakherò in the

From the above-mentioned Cāranas of Semalakhera, their names Kisanò and Māna Sīngha, I have further derived the following information, which represents the local tradition concerning the life of our author. Jagò, previously to the battle of Ujain, was in the service of mahārājā Jasavanta Sīngha of Jodhpur. He was enjoying the village of Sākarò, in Marwar, which he, or his forefathers, had received in *śāsana*. When Jasavanta Sīngha was appointed by Śah Jahan to command the army which was to oppose the march of Orangzeb and Murad, and moved into Malwa, Khiriyò Jagò was with him. But when the Rajputs prepared themselves for the battle and the customary saffron garments were distributed, Jagò was not given his, nor was he allowed to fight. Ratana Sīngha—it is said—committed him to the custody of Rāma Sīngha, his eldest son, so that the bard should survive and be able to immortalize the story of that memorable day.

The above tradition is no doubt interesting, but hardly contains any truth. First, as regards the statement that Jagò was in the service of Jasavanta Sīngha, there seems to be here a confusion with the other Jagò, who was killed in the battle. The name of the latter is given by all the Jodhpur chroniclers in the list of the killed and there can be no doubt that he fought in the ranks of Jasavanta Sīngha. But our Jagò must have been a servant of Ratana Sīngha of Ratlam. In a manuscript in the Darbar Library in the Fort of Bikaner, containing miscellaneous bardic songs,<sup>1</sup> I have found three *kavittas*, which bear the name of Khiriyò Jagò and celebrate Ratana Sīngha's liberality and rectitude.<sup>2</sup> These were evidently composed by Jagò at the court of Ratana Sīngha, during the latter's lifetime. Ratana Sīngha, much as his father Mahesa Dāsa, was a patron of poets, and evidence thereof is supplied by the *Vacanikā* itself, where he is described as coming to meet Jasavanta Sīngha, surrounded by a throng of bards, Cāranas and Bhāṭas.<sup>3</sup> The story of Ratana Sīngha's not allowing Jagò to take part in the battle, is too similar to the story of Cāraṇa Siva Dāsa, the author of the *Vacanikā Acala Dāsa Khicī rī*, to be accepted without hesitation. In the last-mentioned work it is related

Sītāmañ State, Malwa; and Kiratò or Kirata Sīngha lives at Ghorāvaṇa, in the Devaliyā Pratāpagadhā State.

<sup>1</sup> See *Descr. Cat. of Bard. and Hist. MSS.*, Sect. ii, pt. i, MS. No. 8, p. 255.

<sup>2</sup> The first *kavitta* begins :—

गुण मञ्जें मेमंत

चले कलिकुण सरोवर ।

बसत याद ते गौच

तेहि बहो पर चौचरि । ...

<sup>3</sup> St. 29.



that Acala Dāsa, the Khel chief of Gāguraṇa, when his stronghold was on the point of being expugned by the Muhammadan besiegers, before making that famous sortie and finding his death in the enemy camp, arranged that his son and heir Pālhana Sī should put himself in safety together with the bard Siva Dāsa, so that in them should survive a revenger of his death and a Homer of his deeds.

After the battle of Ujaīn, Jagō—according to the tradition preserved at Semalakhera—was rewarded by Rāma Siṅha, the successor of Ratana Siṅha, with the grant of the two villages of Ālaniyō and Derī, in the territory of Ratlam—which were held by the descendants of the Poet until Samvat 1960, when they were resumed,—and also Ekaḷagaḍha and Daḷāvadō. The last-mentioned village was commuted with Semalakherō by Rāma Siṅha, a grandson of Jagō, about Samvat 1784. Jagō is believed to have died at Ratlam, the year is not known, and to have been burned in the *Siva-bāg* cemetery, where the Rājās of Ratlam have their cenotaphs.

The *Vacanikā* was composed in Ḍiṅgaḷa. As is well-known, there are two different forms of language, which the bards of Rajputana use in their poetical compositions, the one called *Ḍiṅgaḷa* and the other *Piṅgaḷa*. The latter is but the Braja Bhākhā, more or less impure and vitiated by the introduction of Marwari words and the influence of local idioms. The former is the local Marwari, differing from the colloquial only for the elaborateness of the diction and the use of poetical and obsolete words. Ḍiṅgaḷa is therefore practically synonymous with literary or poetical Marwari. I have explained elsewhere<sup>1</sup> that the same consecutive stages which are to be distinguished in the development of the Marwari language, apply also to the development of Ḍiṅgaḷa. In other words, there is an Old Ḍiṅgaḷa and a Modern or Later Ḍiṅgaḷa, much as there is an Old Marwari or, to use a more comprehensive term, Old Western Rajasthani, and Modern Marwari. I have fixed the close of the sixteenth century A.D. as approximately marking the end of the Old Marwari or Old Western Rajasthani period, and the beginning of the Modern Marwari. Applying the same standard to Ḍiṅgaḷa, we can distinguish two stages, to wit: *Old Ḍiṅgaḷa*, from the 13th century A.D. to the end of the 16th century A.D., and *Later Ḍiṅgaḷa*, from the beginning of the 17th century A.D. to the present day.

According to the distinction made above, our *Vacanikā*—which was composed about the year 1660 A.D.—falls within the Later Ḍiṅgaḷa period. But it would be a gross mistake if we were to derive from the above the conclusion that the Ḍiṅgaḷa of the *Vacanikā* has more points in common with the Ḍiṅgaḷa of the present day than with the Old Ḍiṅgaḷa of the earlier

<sup>1</sup> *Journ. of the As. Soc. of Ben.*, Vol. X, No. 10, 1914, pp. 375-77.

period. The fact is that linguistic changes and transformations always take place slowly and gradually, so it is no wonder if a work, which dates from the beginning of what we call the Later Dīṅgaḷa stage, is substantially more similar to works composed towards the end of the Old Dīṅgaḷa stage, than to works composed two or three centuries later. The passing of Old Dīṅgaḷa into Modern or Later Dīṅgaḷa seems to have taken about 100-150 years to be completed. Only after the beginning of the eighteenth century A.D. we come across works which partake of all the characteristics of the Later Dīṅgaḷa period. One thing is certain, that the hiatus in the vocalic groups *aī*, *aū*—which I consider as the chief characteristic of the Old Western Rajasthani in contrast with Modern Marwari (and Gujarati)—had definitely disappeared by the time when our author wrote, and the two groups had been contracted into *aī*, *au*, (*ē*, *ō*).

As regards the other phonetic and morphological peculiarities of the old period, it is certain that some of them had not yet completely disappeared from the language by the time when the *Vacanikā* was composed. Take the case of the *-i* termination of the instrumental and locative singular, and the conjunctive participle. In this case almost all the oldest manuscripts retain the *-i*, and though here the *-i* may be partially explained as a survival of the old traditional spelling, yet it is perhaps also indicative of the fact that at the time in question the *-i* was still feebly heard in the pronunciation. The same remark applies to the case of the weak *-i* termination of feminine nouns, like *akhyāti*, *taruāri*, etc., which nowadays end in *-a*, thus: *khyāta*, *taravāra*. Another archaic feature, which apparently was still preserved at the time of the *Vacanikā* is the samprasāraṇa of *i* and *u* after *ā*, in cases like *kāmāna*, *ghāu*, etc. An archaic feature still more important from the grammatical point of view, is the occurrence of the *-e* termination of the instrumental and locative plural, which in Modern Dīṅgaḷa and Modern Marwari has gone out of use, and has been substituted by the genitive-oblique termination *-ā*.

Lexicographical peculiarities in the *Vacanikā* are perhaps less important. The lexicon of the bards has not varied much from the time of Jagō to the present day. There occur, of course, in the *Vacanikā* some archaic words, like *hēvē*, *ghurasa*, *javādhi*, *sārādhi*, etc., which are no longer used nor understood by the modern bards, nor found in the later Dīṅgaḷa poetry, but these are only a few. The bards have been more conservative in the matter of lexicon than in the matter of grammar, and most of the poetical and archaic words which were used by them five hundred years ago, can still be used by the bard of the present day, though their meaning may be no longer intelligible to any of his hearers or readers, but the initiated. This fact of the preservation of archaic words in Dīṅgaḷa is easily



explained by the existence of the poetical glossaries such as the *Hamīranāmamālā*, the *Mānamāñjarināmamālā*, etc., and the large part they have been playing in the curriculum of studies of the bards for the last three centuries or more. A great part of these obsolete words are borrowed from the vocabulary of Sanskrit poetry, and it is chiefly to these that the extraordinary richness in synonyms of *Ḍiṅga* is ultimately due. The *Ḍiṅga Kośa* of Mīrāna Murāri Dāsa of Bundi registrates 55 synonyms of "earth," 50 of "sword," 59 of "king," 55 of "elephant," 70 of "horse," 59 of "sun," 45 of "moon," 48 of "fire," and so on. Of course, these are only the most striking instances, and the same richness of synonyms is not found in the case of other words of less frequent occurrence, but all the same they are noteworthy as indicative of the lexicographic resources and tendencies of *Ḍiṅga* poetry.

The style and form of the *Vacanikā*, as a literary composition, also largely partake of the characters of the old period. *Vacanikās* have long gone out of use in the literature of Later *Ḍiṅga*, and the one with which we are concerned is perhaps the last noteworthy example, which closes the period when such literary compositions were frequent. The work derives its name from that kind of rhymed prose which in *Ḍiṅga* is known under the term of *vacanikā*. It is a prose governed by no rules except that each phrase or sentence in it, no matter whether long or short, is required to rhyme with the next phrase or sentence; rhymes being generally combined in pairs. Intermixed with the *vacanikā*, in a proportion which may vary considerably, there can be verses of different kinds, usually *dūhās*, *chappaya kavittas*, and *gāhās*. In the present case there is a large number of *chandas* too, but this is an innovation by our author, which, as far as I know, has no precedent in the older examples.

The great classical model, though far from very popular, after which our *Vacanikā* was composed, is a work of the Old *Ḍiṅga* period, the *Vacanikā Acala Dāsa Khicī rī*, by Siva Dāsa, a Cāraṇa. This work has been already incidentally mentioned above. It is in honour of Acala Dāsa, the Khicī chief of Gāgu-  
raṇa, and celebrates the heroic death met by him in defending his stronghold against the forces of the *pātisāha* of Māḍava, who had invested it. The event happened during the earlier half of the fifteenth century A.D., as indirectly brought out by the existing tradition that Acala Dāsa had married a daughter of *rāṇō* Mokala of Cītorā, and that the latter was assassinated whilst marching to the aid of his son-in-law on the occasion of the siege mentioned above.<sup>1</sup> Not only the general subject of the glorious death of the protagonist in battle, is analogous in

<sup>1</sup> The date of the assassination of Mokala is given by Col. Tod as Samvat 1475.

our *Vacanikā* and in that of Acala Dāsa, but the general plan and arrangement of the two works is also analogous. The chief points of correspondence are the description of the council held by the Rajputs before the fight, the immolation of the women in the fire, and the glorious reception met by the hero in the Paradise of Viṣṇu. Verbal coincidences in the diction are not many, but one amongst them is very remarkable, and this is the *āsisa vacanikā* 78-81, which is a mere bare-faced plagiarism of the corresponding *birudāvahī* in the *Vacanikā* of Acala Dāsa.

The *chandas* incorporated in the *Vacanikā*, which belong for the most part to the *bhujāṅgī* variety, are imitated from a different work: the *Gaja Rūpaka* by Ādhō Kisanō. A fragment of this work was brought to light in 1915 as a result of the exploration carried out under my directions in the Jodhpur district. It was found in a manuscript dating from the end of the seventeenth century A.D., in possession of Ādhō Saṅkara Dāna of Pācetiṇḍ, a village in the Sojhata *pargana*. The manuscript contains for the most part poems and songs by Ādhā Cāraṇas of the seventeenth century, and amongst these there is the *Gaja Rūpaka*, which is, however, incomplete, as it does not go beyond the 55th stanza. But this small fragment is sufficient to give a fairly good idea of the whole, and enable us to identify it for one of the models from which our Jagō drew his inspiration. The subject of the *Rūpaka* is a description of the military exploits of rājā Gaja Siṅgha of Jodhpur, the father of the Jasavanta Siṅgha of our *Vacanikā*. So the two works, if not exactly contemporary, are separated by only one generation, at the most. The portion of the *Rūpaka* that is left to us, is wholly in *bhujāṅgī chandas*, but for one introductory *gāhā* and three *dūhās*. The extent to which Jagō utilized this work can be guessed from the parallel passages quoted in the Notes to the *Ḍiṅgaḷa* text below.

Another source, though probably indirect, is to be found in two poems in *chandas* in honour of *rāva Jēta Sī* of Bikaner, composed about the year 1536 A.D. Two manuscripts of these works are preserved in the Darbar Library in the Fort of Bikaner. One is by Vithū Sūjō and the other is anonymous. They are both in the *pāḍharī*<sup>1</sup> metre and composed on the same lines, the main subject of both being the night battle in which *rāva Jēta Sī* defeated Kamran, the son of Babar. But the account of the battle is only a small part of the poems, much space being devoted to a genealogical sketch of the ancestors of Jēta Sī and to a description of the Rajputs and horses in his army. It is especially in the description of the horses that we find a close correspondence between the *Vacanikā* and the two *Chandas*, but not less remarkable is the correspondence in the

<sup>1</sup> In the manuscripts the metre is called *pāgharī*.



description of the Mughals, which is likewise common to all the three works. Striking as these correspondences are, however, they are not perhaps sufficient to prove that Jagò had a direct knowledge of the two Bikaneri poems. He may have received his inspiration through some intermediate source. Imitations and plagiarisms have always played an important part in the bardic literature since the earliest times, a fact which is not at all surprising in the case of hereditary poets, who transmit their literary profession from father to son.

Quite independent from the *Vacanikā*, and apparently of later composition, is another poem in honour of Ratana Siṅgha, which, if inferior to the *Vacanikā* in excellence, is not much inferior to it in renown. This is the *Ratana Rāsò* by Sādū Kumbhakarāṇa, the work alluded to by Col. Tod in his "Annals of Marwar."<sup>1</sup> It is in *Pīṅgaḷa* and it contains an account not only of the battle of Ujain, but also of the other feats of Ratana Siṅgha—amongst which the slaying of an infuriated elephant at the Imperial court,—as well as of the feats of his father Mahesa Dāsa, his grandfather Daḷapata Siṅgha, and his grand-grandfather Udè Siṅgha. From the fact that the particulars of the battle of Ujain differ in the *Vacanikā* and in the *Ratana Rāsò*, it would seem that Jagò and Kumbhakarāṇa wrote independently from one another, therefore the poem has no particular interest for us here.

Though the term "*Vacanikā*" may seem to indicate a composition of rather humble pretensions, yet our *Vacanikā* is as elaborate in form as any of the poems of the highest repute.<sup>2</sup> In this respect it differs from the *Vacanikā* of Acaḷa Dāsa, the form of which is comparatively rude and uncouth, and from all similar works of the Old Dīṅgaḷa period. Elaborateness of form is one of the characteristic features of the bardic poetry, however, and the *Prithī Rāja Rāsò* by Canda, with all its variety of metres, is perhaps the earliest and most classical example thereof. But in more recent times the predilection for musical and elaborate verses has grown stronger and stronger, and poets have no longer been satisfied with verses prosodically correct nor with the ordinary rhymes, but have sought other devices for making their verses more exquisite and harmonious. One of these devices is what the bards call *venasagūṇ*, a term which literally means "affinity of words." This is obtained by making the first and the last word in a verse begin with the same letter, like in the example following:—

गुरुदेव सुमत्ति समाप्ति गुरुं, Vac. 5.

<sup>1</sup> Routledge's edit., Vol. ii, p. 38.

<sup>2</sup> In *dūhò* 265, at the end of the *Vacanikā*, the work is called "*Rāsò*," but such a designation is improper, whereas the title of "*Vacanikā*" is not only the correct one, but also the one which is confirmed and consecrated by the tradition.

Naturally, the use of the *veṇasagāṇī* was merely optional in origin, and it was considered as an ornament of poetry which was desirable, but not strictly necessary, but in the course of time it has become little short of a rule. In the *Vacanikā* there are not perhaps more than a dozen verses, in which the rule of the *veṇasagāṇī* is not observed. Not only this, but there is also a tendency to make all the words in a verse begin with the same letter, like in the examples following :—

गुणपति गुणे गङ्गौरं, Vac. 1 ;

रिग मो रङ्गिषां राज रङ्गसौ, Vac. 67 ;

वङ्गला वङ्गे विद् वीराधिवौरं, Vac. 109.

Another artifice which is used to produce a musical effect much admired by the bards, is the internal rhyme, or repetition of the same syllables several times in the same verse. This is well illustrated by the example following :—

मारण मरण करण रण माघौ, Vac. 59

As alluded to above, the present edition of the *Vacanikā Rāṭhōra Ratana Sīnghaṇī rī Mahesadāsōta rī* is based upon thirteen manuscripts, chosen from amongst a total of about thirty manuscripts collected. I have tried hard to trace the pedigree of each of these thirteen manuscripts and ascertain the degree of their dependency on the archetype and on one another, but have been unsuccessful. The reason of the failure is to be sought partly in the great number of manuscripts in existence, and partly in the peculiar conditions under which bardic works are handed down, subject to every sort of alterations by the copyists who generally are bards themselves, and often think themselves authorized to modify or, as they would say, improve any text they copy, to suit their tastes or ignorance, as the case may be. The thirteen manuscripts mentioned above are the following :—

B: A Jaina MS. borrowed from the Jainācārya Candra Vijaya Sūri of Pālī, consisting of 11 leaves, of which the 1st is missing. 10" × 4½" in size. Each page contains 15-16 lines of about 50 *akṣaras*. Written by Paṇḍit Jñānalābha for the use of Paṇḍit Prema Canda at Bilārō, in the year Saṃvat 1755. The colophon reads :—

इति श्रीराठौड़ श्रीरतनजी रो वचनिका संपूर्णमिति । संवत् १७५५ वर्षे । मितौ चैत्रवदि ८ दिने । लिखतं श्रीबोलाड़ा मध्ये । शुभं भवतु । पं० ज्ञानलाल लिखतं । पं० प्रेमचंदपठनाथे । यादृशं पुस्तकं दृष्टा (sic) etc.

The MS. writes often *ai* for *ai*. Fairly correct.



**D:** A Jaina MS. belonging to Cāraṇa Jogajī of Dhādhā-riyō, in Marwar, consisting of 185 leaves of which many broken and loose. Incomplete at both the beginning and the end. Size of the leaves  $11\frac{1}{4}" \times 8\frac{1}{4}"$ , number of the lines in each page 29, of the *akṣaras* in each line about 25. The MS. contains a collection of *vātas* in prose, and a few poetical works. The *Vacanikā* occupies pages 65b—75 of the MS. Though the *Vacanikā* is not the last work in the MS, yet after it a note is inserted containing an index of the works in the MS.—which are 18,—and the name of the copyist, as well as the date and the name of the place where the MS. was written. The interesting portion of the note is given below :—

... लीषतं पंडीत धनराजजी तत्भाई देइदानजी तत्भजीज  
उदैचंद तत्भाई बजराम तत्सौष पंडीत गुणचंद लीपौकतं बलूदामध्ये  
संवत् अठारै सै चोरोतरा मासै फागण सूद ५ दीनै ...

**F:** A MS. belonging to the *Pustaka-Prakāśa* Darbar Library in the Fort of Jodhpur. It consists of 192 leaves, of which the last 19 are blank. Size of each leaf  $10\frac{3}{4}" \times 7\frac{3}{4}"$ , number of the lines of writing in each page 21, number of the *akṣaras* in each line 14-18. The MS. is about 100 years old and was probably written under mahārājā Māna Siṅgha. It contains: (1) *Rasikapriyā*, kavi Kesaava Dāsa *kṛta saṁkī* (from p. 1a to p. 156b), and (2) *Vacanikā rājā Ratana Mahesadāsōta ri Khariyā Jagājī ri kahī* (from p. 157a to p. 180a). The handwriting is clear and beautiful, but the text is not very correct. Again the text has an omission from stanza 140 to stanza 148.

**G:** A MS. belonging to Cāraṇa Āsiyō Rāma Dāna of Sonā-nō (Godhavāra), originally consisting of 120 leaves, but now incomplete, especially at the beginning and the end. Size of the leaves  $6" \times 8\frac{1}{4}"$ , number of the lines in each page 15, number of the *akṣaras* in each line about 30. About three-fourths of the MS. are written in a very accurate hand by some Jain copyist, and only the last pages are in the current Marwari script. The MS., besides the *Vacanikā* and a few miscellaneous bardic songs, contains also the *Rāma Rāsō* by Mādhava Dāsa. This was copied at Bikaner in the year Samvat 1808. The *Vacanikā* was copied in the same year, therefore probably also in the same place. The colophon at the end states that the copy was made for the use of Bārāṭha Hirade Rāma. The text of the *Vacanikā* is incomplete in this MS., one leaf—the 6th—being missing.

**I:** A MS. belonging to Bārāṭha Rudra Dāna of Indokali (Nāgōra), originally numbering 99 pages out of which 21 at the beginning and a few others in the middle are now missing. Size

of the leaves  $9\frac{1}{2}" \times 6\frac{1}{4}"$ , number of the lines in each page about 30, number of the *akṣaras* in each line about 22. The MS., omitting a few minor songs, contains: (1) *Kavitta thūkurā Sera Siṅghajī rā* by Ādhō Pāhāra Khā (pp. 25b-27a), (2) *Vacanikā Rāthōṛa Ratana Mahesadāsōta rī* (pp. 27a-38a), (3) *Phutakara gita* (pp. 38a-79b), (4) *Kavitta mahārājā Abhē Siṅghajī rā*, by Khiriyō Bakhatō (pp. 79b-90b), (5) *Virada Siṅghajī mahārājā Abhē Siṅghajī rō* by Kaviyō Karani Dāna (pp. 90b-95b); and (6) *Jhamālā Devī Siṅghajī rō* (pp. 95b-97b). The colophon at the end of the *Vacanikā* gives the date of the MS., and the name of the place where it was written:

इती औवचनका संपूरणं ॥ लौधतुं वारट कृताराम रामवाचन  
रौ (?) स ॥ १८८१ रा व्यासोज वद १२ गांव चूडासर मघे ॥

The text of the *Vacanikā* has two gaps, the one from st. 152 to st. 242, and the other from st. 245 to st. 265. Writing careful, but incorrect.

**J:** A MS. belonging to Vyāsa Mithā Lāla of Pālī, now consisting of 118 leaves,  $8\frac{1}{2}" \times 6"$  in size. Incomplete at both the beginning and the end, many leaves having gone lost. Marwari script. Each page contains about 16 lines of 13-15 *akṣaras*. The MS., besides other minor works, contains: (1) *Dhōlā Māravanī rī cōpāi*, (2) *Ratana Mahesadāsōta rī vacanikā*, (3) *Karuṇā battisī*, (4) *Māna battisī*. The *Vacanikā*, occupies the pages 59a-84a, and 85b-95b of the MS. The colophon at the end of the text reads:—

इती औवचनका राव राठौड़ रा[जा] औरतन महेसदासोत रौ  
जगे खिड़ीये सं ॥ १७६६ रा मीति व्यासोज वदि १४ पुरौ कौवौ  
लिखौ[त] स[वा]ईराम लौधी मथेन रायचंद रौ पोथौ रौ नकल उतारौ  
कै गढ जोधपुर लौधी ...

The copy was therefore made at Jodhpur, in the year Samvat 1799, from a MS. belonging to Mathena Rāya Canda.

**N:** A Jaina MS. from Nāgōra, presented to me by Pannā Lāla Bākalivāla, Secretary of the Bhāratiya Jaina Siddhānta Prakāśini Samsthā of Benares.<sup>1</sup> Fragmentary. It consists of 74 broken leaves, each of which measures  $8" \times 11\frac{1}{4}"$  in size, and contains 34 lines of 22 to 28 *akṣaras*. Some of the last pages are decorated with pictures representing scenes of the

<sup>1</sup> See "Progress Report" for 1915, in *Journ. of the As. Soc. of Ben.*, Vol. XII, No. 3, 1916, pp. 60-1, MS. B. 1.



life in Rajputana, as described in the text of the works contained in the MS. These are the following:—(1) *Jalāla Gāhānī rī vāta* (incomplete), (2) *Sadaivacha Sāvalingā rī vāta*, (3) *Gū-dhārtha*, (4) *Risālū rājā rī vāta*, (5) *Rāthōra* [*Ratana*] *Mahesa-dāsōta rī vacanikā* (incomplete, going only as far as st. 137), (6) *Gorā Vādala rī cōpaī* (incomplete), (7) Fragment of a *vāta* in prose. The first two works were written at Nāgōra in the year Śamvat 1808, and the third in the year Śamvat 1809. The text of the *Vacanikā* was therefore probably copied in this same year. Amongst the graphical peculiarities of the MS. there are: the writing of *ī* for *i*, *o* for *ō*, and *ḍ* for both *ḍ* and *ṛ*.

**P:** A Jaina MS. belonging to Vyāsa Mithā Lāla, a Puṣkar-nā brahman of Pāli. It consists of 102 leaves, 6" × 8" in size. Each page contains from 11 to 16 lines, of about 22 to 30 *akṣaras*. Incomplete at both the beginning and the end, a few leaves having gone lost. Written by different hands for the use of the Osavāla Sāha Mahesa Dāsa of Rīpi, the original possessor of the MS. The first pages were written by some Rāma Candra, pupil of Amaraṅgaganī, in the year Śamvat 1726, at Rānī; others by somebody else at Lūṇakaraṇasara: the *Vacanikā* which occupies pp. 24a-42a was written at Nava-hara (Nōhara) in Śamvat 1748, by Mathena Daḷapati. The colophon runs as follows:—

रतन श्रीमहेशदासोत राठौड़ रौ वचनिका संपूर्णा संवत् १७४८  
वर्षे पोहचुदि २ दिने लिखितं दक्षपति नवहरस्थाने । शुभं भूवात् ।  
महेशदासपठनाथे ।

The MS., besides the *Vacanikā*, contains many small miscellaneous works, which it would be too long to mention. The text of the *Vacanikā* has undergone several corrections by some later hand. In the case of these corrections, I have always stuck to the original reading, when legible.

**R:** A MS. borrowed from Ratlam, through the kind interposition of the Diwan Sahib. It consists of 108 leaves covered with writing, 6½" × 5½" in size, bound into a volume. It contains three works, to wit: (1) *Virada śiṅagāra mahārājā Abhē Śiṅghajī rō*, (2) *Vacanikā mahārājā* (sic) *śrī Ratana Śiṅghajī rī*, and (3) *Kavita mahārājā Abhē Śiṅghajī rā Khariyā Bakhatā rā kahiyā*. The text of the *Vacanikā* occupies pp. 17b-60b. The MS. looks about a hundred years old, and the readings are generally coinciding with those in **S**. Each page contains 12 lines of about 16 *akṣaras*. As regards the graphical peculiarities of the MS., it is to be noted that *ī* is commonly written for *i*, double consonants are written as single, and *ē*, *ō* are constantly written with only one *mātrā* over the line.

**S:** A MS. belonging to the private collection of Khiriyò Māna Siṅha of Semalakhera, borrowed through the kind interposition of the Diwan of the Sitamau State, Malwa. It consists of 82 leaves, of the size of  $10\frac{1}{4}$ " to  $6\frac{1}{4}$ ". Most of the pages are blank, and only a few are filled with short sporadic notes or songs, whilst the chief work contained in the MS. is the *Guṇa Vacanikā mahārājādhirāja mahārājā* (sic) *śrī Ratana Mahesadāsota ri*, which occupies pp. 11a-37a. Each page contains 11 lines of writing of 26 to 32 *akṣaras*. The text of this MS. contains almost the identical readings as **R**, and it is clear that both MSS. are referable to the same source. Only **S** is apparently somewhat older and more accurate. The MS. writes **इ** for both **इ** and **उ**, spells *i* correctly, but writes *ē, ō* with only one *mātrā* over the line.

**T:** A MS. borrowed from the private collection of Cāraṇa Lāṣa Mūlō of Tolesara, in Marwar. It consists of 125 leaves, of which some have got loose and broken at the margins. Size of each leaf  $13" \times 8\frac{1}{4}"$ , number of lines in each page varying from 20 to 35, number of *akṣaras* also varying from 18 to 35. Written by different hands at different periods between Samvat 1839, or possibly some years before, and Samvat 1873 (marked on one of the loose leaves). The MS., besides short and disconnected songs, contains the main works following:— (1) *Guṇa Vireka Vāratā*, by Gādāna Kesava Dāsa, (2) *Hari Rāsa* by *kavi* Isara (copied in Samvat 1839), (3) *Gita tālakō rājā Gaja Siṅghajī nū*, by Bārathā Gōyanda Dāsa (copied Samvat 1839), (4) *Guṇa Vacanikā* (copied Samvat 1839), (5) *Amara Kośa* (copied Samvat 1864), (6) *Bhāṣā Bhūṣana* (copied Samvat 1862). The colophon at the end of the *Vacanikā* reads:

इति औवचिनका संपुरणं ॥ लिखतुं प्रौढित सगताः ॥ वास चांग-  
दांस ॥ संभूदानजौवचनारथं ॥ संवत् १८३९ रा मिंगसिर सुद १३ ।  
गांव जूड़ौयो माता अँगौजौ सुधान ॥

The MS. writes *ī* for *i*, *ā* for *u* (as in *jyā* for *jyū*, *nā* for *nū* etc.), distinguishes *ḷ* from *l* by a dot underneath, and writes all double consonants as single.

**U:** A Jaina MS. borrowed from a *yati* in Udaipur, through the kind interposition of the Jainācārya Vijaya Dharma Sūri. It consists of 12 leaves, which contain 22 pages filled with writing, the number of the lines in each page being 15, and that of the *akṣaras* in each line 40-50. The MS. is very incorrect, but all the same valuable on account of its age, it having been written in the year Samvat 1760. The colophon reads:—

इति औरतनवचिनका संपूर्णं । संवत् १७६० वर्षे भाद्रवा वदि ५



दिने भगुवासरे ॥ सकलपंडितश्रीरोमणिपंडित श्री ५ श्रीकांति-  
विजयगणि तत्सिध्यभावचारत्रिया मेघजौ लिपिकृता ॥ श्री ॥ श्री ॥

The MS. has no sign for *r*, but writes always *d*. The copy was evidently made by one who could not understand the text, as blunders like mistaking of *bha* for *ta*, *da* for *ja*, *ca* for *va* and vice versa, are very common. Also *ī* is very frequently written for *i*.

V: A MS. belonging to the Darbar Library in the Fort of Vikanera (Bikaner), borrowed through the kind interposition of the Vice-President of the Council, mahārāja Bhērū Singhaji. It consists of 289 leaves,  $6\frac{1}{4}'' \times 5\frac{1}{2}''$  in size, but many leaves here and there seem to have been cut away. Each page contains from 12 to 18 lines of 12 to 20 *akṣaras*. Written almost all by one and the same hand, but in a hurried and inaccurate way. The MS. contains, besides short works of a miscellaneous character, the three main works following:—(1) *Kricana Rukamanī rī vela*, by Rāthōra Prithī Rāja, (2) *Ratanajī rī vacanikā*, and (3) *Jalāla Gahānī rī vāta*. The *Vacanikā* occupies the pages 163b-183a of the MS., but is incomplete, as it does not go beyond st. 175. Of the two other works mentioned above, the one bears in the colophon the date Samvat 1757, and the other Samvat 1753. It is clear that the fragment of the *Vacanikā* also must have been copied about the same time.

The present volume has been printed at the joint expense of the Darbars of Ratlam, Sitamau, and Sailana, the three Rāthōra States in Malwa which trace their origin to the hero of our poem, Ratana Singha.

L. P. TESSITORI.

**अथ वचनिका**  
**राठौड़ रतनसिङ्गजी रौ महेसदासौत रौ**  
**खिड़िया जगा रौ कही ।**

॥ गाथा ॥

गुणपति गुणें गङ्गीरं  
 गुणग्राह्यग दानगुणदिव्यं ।  
 सिद्धि रिद्धि सुबुद्धि सधौरं  
 सुखाला देव सुप्रसन्नं ॥ १ ॥

॥ कवित्त ॥

सुमरि विसन सिव सगति  
 सिद्धिदाता सरसत्तो ।  
 वाखाणं कमधण्ण  
 पुह्विराजा कुचप्रत्तो ।  
 बलि जेह्वा चक्रवै  
 ऊच्या जिणि वंसि बरेसुर ।  
 खागि त्यागि सौभागि  
 वंस कुत्रोस तथा गुर ।  
 गजराजदिव्य भाँजण गजाँ  
 उमै निरुदाँ उडरै ।

१ । GNP मधपति, P गुणं, PUV ग्राहक, J दीयगुण, (F)GJ बुद्धिरिद्धि  
 (रिद्धिसुबुद्धि), T बुध समापि (ditto), INU बुद्धि (सुबुद्धि), U  
 सरीरं, S सरीर (सधौरं), P सुखालं, RU सुखाल.



२ वचनिका रां रतनसिंहजी री महेसदासौत री ।

कुलभाण घरे प्रगद्यौ कमंध  
रतनमल्ल रिणमल्ल रै ॥ २ ॥

दलपति उदियासिह  
माल गङ्गेव महाबल ।  
वाघा सूजा जोध  
कमंध रिणमाल अण्डल ।  
चूडा वीरम सलख  
साख तेरह अनुयाला ।  
छाडा तौडा काज  
ऊआ कमधण्ज हयाला ।  
हिंदुआण तिलक हिन्दू विहद  
धूहड़ आसा सौह धन ।  
ते पाटि अकै महिराण तन  
रूप भूप अतौ रतन ॥ ३ ॥

॥ छन्द हणूफाल ॥

रतराण भाण रतन  
करतव्य भारथ कद्र ।  
गरनाह जे मुख नीर  
ग्रहवन्त ग्यानगहौर ।  
ससमत्य सूर सकण्ज  
गजदिय्य भाँजण गज्ज ।

१. All सम<sup>०</sup> R सुमिर, GJTU सकति, G वाखाणां, R पोहव<sup>०</sup> DFPR  
SV ऊवा, J ऊया, All जिण, P विरह, R रतनसीध.

२. PSV चोडा, T चाडा, FITV कात, FPSUV हिंदवाण, FRS आसी,  
GRSU तिण (वे), SU ऊवौ (चहै).

पित मात तारख पक्व

सिखगार तेरह सक्ख ॥ ४ ॥

॥ छन्द चोटक ॥

गुरुदेव सुमन्ति समापि गुणं

भुव्यपत्तिच जेम रतन्न भयं ।

पित जामु महेस नरेस परं

गठ वेडि लिखौ जिणि देवगिरं ॥ ५ ॥

कुलि साहि तयै यद्धि खाग छरा

धूँसे चडि लोध बलक्का धरा

सनमान करे सरिताण सई

जालोर पटे गठ दीध जई ॥ ६ ॥

केविछाँ दल तगुल जेणि किछा

दन सासण लक्ख गजिन्द्र दिछा ।

कमधञ्ज कणैगिरि राज करे

विधि जेणि गयो खग क्रौति वरे ॥ ७ ॥

तिणि पाटि रतन्न महेस तयै

घण थाट लिखाँ तपतेज घणै ।

मलराउ जिहौं जमि व्यापमला

भुज पूजै साहिजहान भला ॥ ८ ॥

४। T तो रिखडां, GNPV करतव, PV पाख, U तेरह, PV साख .

५। P कोठ ( वेडि ), RS लौया .

६। N विड ( चडि ), JRS जेष ( लोध ), U धूँसि चडि जे नव लख धरा,  
I सुलनांण, JRUUV सडौ, FT लोध ( दीध ) .

७। V केवीयं, F मारि ( जेण ), DJRUUV दिन, NT दान, FP दत, G दस  
( दन ), I दल ( दन ), DFIJPRST लाख, RS कणेमड .

८। F ते ( तिथि ), J लौये, DNT जिधां .



## ॥ दूहा ॥

जीवत मित हुइ साहिजहाँ

दिह्यौवै सुरिताण ।

राति दीह अन्दर रहै

नह मखै दोवाण ॥ ९ ॥

धुन्य ऊँझै सारी धरा

सहर दिखौ पड़ि सोर ।

मुहिम हँता त्यों मखिबौ

ज्याँ सहजादाँ जोर ॥ १० ॥

गुज्जरधरा मुराद ग्रहि

विजड़ौ तोलि दुवाह ।

माथै क्व मंडाड़िबौ

ऊइ बैठी पतिसाह ॥ ११ ॥

धर पूरब सूजौ ध्यौ

दिखणौ खरौ दुगाम ।

साहिजहाँ दारा सुकर

त्यों निरि कोपै ताम ॥ १२ ॥

९। DFGINU सन, EG होय, IJ ऊय, ST ऊँझै, PRV ऊँझै, D ऊँझै, N दिह्यौवै, D दोहौ री, J सुलतांण, DIJRU दिवस, RT दंदर, DU बंदिर, U मांढे ।

१०। DIPTV हुइ, DNPUV ऊँझै, T ऊइ, I होय, F सच्चा तदपि (! सहर दिखौ), IRU मुचसु, DPV तिहाँ, T त्यों (त्यों), N जोई (त्यों), PRSTV मंझियौ, N जिहाँ ।

११। GP गुजर, JT मुराद, GINRT गुजड़ौ, J धुनि (तोलि), DIJ मंडाय नै, GJRS होय ।

१२। All साहि°, T साहिजादो, RTU दुबारा, S दारा, U कोप्यौ, T खौजै (कोपै) ।

हिन्दू ताम हकारिआ  
सिङ्ग जसौ जैसिङ्ग ।  
किआ विदा कूरिम कमंध  
ये वेवै अरडिङ्ग ॥ १२ ॥

दिआ वधारा देस दे  
है वर दल्ल हसति ।  
पतिसाहौ था ऊपरा  
यू कहिबौ असपति ॥ १३ ॥

सुजा दिसि जैसिङ्ग सभि  
दूजौ मान दुवाह ।  
पोतो साथै परठिबौ  
पूरव धर पतिसाह ॥ १४ ॥

सहिजादां विजुं सामुहौ  
येक जसौ अग्रभङ्ग ।  
मांडग असपति मांडिबौ  
जोधकलोधर जङ्ग ॥ १५ ॥

दलवादल ताबीन दे  
हिन्दू मुसलिमाग ।  
चगथै जसौ चलाविबौ  
लुध मगडग जमराग ॥ १६ ॥

१२। DFINV जाँस, J जेण (ताँस), IS सौहजसौ, T साहिजिबौ,  
J कोरम, S कोरभ, N वेई, R वेऊवे, DIN अरिधंग, F अरिडिग.

१३। FRT हैमर, V हयवर, DGPUV द्रव्य, N द्रिव्य, DNPT ऊपरै, T था.

१४। DNP सूजै, DFGPU सजि, I दे (सक्ति), U पोता, J दिस (घर).

१५। All साहिजादां BFGT दुऊं, F दुऊं साहिजादां, G सांसुहै, D जिबौ,  
FJN मंडिबौ.

१६। DJNPV चकथै, GT चकते, U चिकते, I चगथै, U चलाविबौ, S  
चलाडिया, PS मांडग, T घण जाँग (जमराग).



## ॥ इन्द्र भुजङ्गी ॥

जसौ हालिबौ आगरा छति प्यारा  
 लिखां साहि रा उम्बरां सब्ब लारां ।  
 कमन्दां वडां कूरिमां साथि कौधां  
 लजाथम्भ सौसोदिखां लारि लौधां ॥ १८ ॥

हाडा गौड़ जादव्व भाला हठाला  
 वले वंस कुचौस साथै वडाला ।  
 गाडौ नालि गोला चलै फौज गज्जं  
 धरा वीम आधोपरै ऊहि धज्जं ॥ १९ ॥

आरावां निवावां किआ थट्ट अमै  
 पवै गाहिजै घाट बौघाट पग्गे ।  
 हलीलां हिलै सम्म फौजां हसत्तौ  
 पिथौ सङ्ग लगा केई देसपत्तौ ॥ २० ॥

वहन्तौ इसो पथि ओपै वहीरं  
 नदी हेम थो ले चलौ जाणि नौरं ।  
 कतारां कठट्टे चलै जूंग काला  
 वहै वादला जाणि भादव्ववाला ॥ २१ ॥

१८। NS चालिबौ, JT आगरै, GIJNRST कमरां, DEPV सब्ब, IRS सब, U कौरभां, F थाड ( साथि ), U संग ( साथि ), DN लौधां ( कौधां ), INP साथ ( लारि ), FGRSV संग ( लारि ) ।

१९। FNRTV आदम, DGIJNPUV जोम, R आधोपरं ।

२०। DIN साथ ( थट्ट ), PV साथि ( थट्ट ), U चलै ( हिलै ), FIN संग, T संफ, U संव, J फौज ( सम्म ), U लार ( संग ), FGN लारै, J पिथौ मगलौ जाणि कौ देसपत्तौ ।

२१। PU वचंता इसा, J ले चलै हेम ता, N ले चलौ हेम था, FGJRSU ता ( थो ), DJRS चलै ( चलौ ), PV कतारं, U कठट्टौ चलौ बज कालं, J वडा ( चलै ), U वाहं ।

फटौ आभ कै जाणि सामन्द्र फट्टं  
प्रियम्मी गिराँ थूँव कौजै पड्डुं ।  
वहै ऊपटाँ थट्टु राठौड़वाला  
नदी सोखिजै नौर निव्वाण बाला ॥ २२ ॥

वहन्ताँ तुराँ पाय पाबाल वाया  
झिले रज्ज रैणा उडे वोम काया ।  
चलन्ता इसा मोर तौरं चलावै  
पंखौ जीवता भिग्न जाणं न पावै ॥ २३ ॥

माथे साहिजादाँ बिन्हाँ राउ भारू  
समे चालिखौ अम उज्जेणि सारू ॥ २४ ॥

### ॥ दूहा ॥

खेड़ेचौ दरकूच खड़ि  
आयो गढ उज्जेण ।  
पातिसाह खँ पाधरै  
लोह जरीका लेण ॥ २५ ॥

२२ । DJ फट्टो, NP गिरं, N उवटां, U ओपट्टे, FGNT याठ, DIPR SV थटां.

२३ । DG वहते, G तुरे, DIPU तुरौ, GIT बायो, DPV रेबौ, GJNPU वोम, GIT कायो, T ऊडता (जीवता), FIJPTV जाणे, S जावा, RS after काया insert the following couple of verses :

धरा सेस (S मेर) धूजे दिगै धू धड्डुं ।  
चदे लंक चकं डरै चार चकं ॥

२४ । N बिनां, PV बिहां, JU बिछं, IRST बिन्हे, DFG दुडं, U आप (बेम).

२५ । I काया, T खड़े (गढ), सो, JN पाधरौ, P साहिजादाँ बिचां सासुचौ (पातिसाह...).



८ वचनिका रा<sup>१</sup> रतनसिद्धजी री महेसदासौत री ।

बन्धव रतन बुलाविथौ  
जसै रचण रियजङ्ग ।  
साहि ऊकम कलि साहि रै  
आयो खडे बभङ्ग ॥ २६ ॥

गठपति मिलै उजेणिगठ  
राजा जसौ रतन ।  
राम लखमण राठवड़  
किर दुरजोध करन ॥ २७ ॥

हसतिमार भेलौ ऊच्यौ  
कालौ दलौ किंवाड़ ।  
भागा पड़िगाहण भड़ा  
पिड़ि अगभङ्ग पहाड़ ॥ २८ ॥

कालै अजुआलौ कियो  
आवि दलौ अविअट्ट ।  
चारण भाट चगाहटा  
गुणिष्यण थट्ट गरट्ट ॥ २९ ॥

पतिदिल्ली जोधाणपति  
धनवड़ ग्रहे सधीर ।  
करण भीर भारथ करण  
वौर मिलै वरवौर ॥ ३० ॥

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२६। FJ रयण, U रैण, TU बुलाड़ियो ।

२७। I उजोध, T लखमण ।

२८। J हसतबंध, DEF भेला ऊवा, TU भड़ा (दलौ), FJNRS किनाड़,  
FPV पिड़िगाहण ।

२९। V उजवाला कियो, BIN अविअट्ट, UV चगाहटे, FJTU घाट ।

३०। N लखधीर ।

॥ दूहा वडा ॥

वे भाई बिरदाल

बौरंगसाहि मुराद वे ।

हेवै पति मेल। ऊषा

जुध मगडण जमजाल ॥ ३१ ॥

कटकां बिऊं ऊइ जूच

गडगड जम्बामल गुडे ।

हड़वड़ भड़ ऊइ हैवरां

चडिआ पौरस चूच ॥ ३२ ॥

वहरहि हिलै वहर

पाइक ओठक पड़तलां ।

मिलवा किर चाली महण

नवसै नदि ले नौर ॥ ३३ ॥

डाकौ जमडाठाल

वे वे तरगस बन्धिया ।

तुरकौ रहवालां तुरक

चडिआ चामरियाल ॥ ३४ ॥

३१ । P मुरादियौ, GN वे (वै), V खवे (वै), JRU रस (वै), JB हिमे (हेवै), G दोयै (हेवै) .

३२ । J बिनें, T दुऊं, U दुहां, BDPV ऊवै दुऊं, G चोय दुऊं, U वे किर, T चंवालम, DPUV ऊवै (ऊर), T ऊर हड़वड़ भड़, N हैवरां (वै<sup>०</sup>) DN परसिरि, P परसिरि .

३३ । DFTU चलै (हिलै), J होखे (हिलै), G चोय (हिलै), GJRSU पायल, U ऊंठां, T पड़तरां, DIRS कज (किर), P चू (किर), J चोय (किर), IV चाला .

३४ । BFGPUV तरकस, PSV बंधिया .



१० वचनिका रा<sup>०</sup> रतनसिङ्गजी रौ महेसदासौत रौ ।

गुज्जर तगा गहूर  
ताइ मिले दिखणी तगा ।  
सेन उजेणी सामुहा  
सालुलिखा दलसूर ॥ ३५ ॥

रचि पौजा रौदाल  
हे<sup>०</sup>वर नर वहुता हसति ।  
मांडगा इन्द्र भड मांडिखौ  
वादल किर वरसाल ॥ ३६ ॥

वागां करे वगाउ  
सिर परि धरि मुंकां सुकर ।  
जमदठ खग कसि पति जवन  
जिगमिग नगां जड़ाउ ॥ ३७ ॥

आया बाहिर जेम  
बैसि गजां मेघाडंवर ।  
चगथा वे दुलते चमर  
हौर जड़ित कच हेम ॥ ३८ ॥

खलि काऊल जम्वाल  
तूरहि मेरि नफेरि चहि ।

३५ । BGPV गुज्जर, DGJT मिलिया, PV मिलौ, T सालिलिया, J घणसूर ।

३६ । BNPU चद्राल, DFRTV हैमर, BDINPV भड इन्द्र, BDFJN  
PUV किर बादल ।

३७ । J वागे, BT सुकरि, BIV जिगमिग, FGV नग, BP नगा ।

३८ । FIRSTU मेघाडमर, DGIT चकता, N चकथा, B चकता, BTU  
दकता, I दुलता, JNP दकते ।

आरोहे बैराकियाँ

भिलिआ पय भुलाल ॥ ३८ ॥

गजरानाँ आग्राज

गाज ऊँचे चम्बालाँ ।

फौजाँ धज नेजाँ पररि

वहता हौँजरि वाज ॥ ३९ ॥

पड़तालौ पाताल

वहताँ तुरी वज्रडिँचौ ।

उडौ रजी ह्यायौ अरस

किच भाँखौ किरणाल ॥ ४० ॥

धुँआरव दव धोम

खेहारव डम्बर खरा ।

कमते रौद्राङ्ग किचौ

बोम विचालै बोम ॥ ४१ ॥

बुदा ऊँचे जिन्द जीव

मिग खग आमूमे मरै ।

मारगि वहते माँडिँचौ

दागव प्रलै दईव ॥ ४२ ॥

३८ । J बड़ि, R बमाल, F रौद्राल (चम्बाल), FGI तुरि, DFGV बवाल (नपेर), BN आरुदे, J आरुदि, FJ(N) अशि बैराकियाँ, B अशि बैराकिये.

३९ । DPV आग्राज, F आग्राज, T होचे.

४० । FJU पड़ताले, FGJU पाताल, वहते, FGJ तुरि RSTV तुरी, LRSU उडे, INRSU रज, DJPV कौयो, I की, T करि.

४१ । RS डमर, F बुरा, BGRSU वद्राङ्ग, BGJUV बोम.

४२ । GRSTU जदि (जिन्द), DEFNPRSV आमूमे, J आलूमे, FGJNU माँडिँचौ, BFIRST प्रलौ.



१२ वचनिका रा<sup>१</sup> रतनसिङ्गजी री महेसदासौत री ।

धर सारौ पड़ि धाक  
पुर तर गिर कौजै पइट ।  
हैकंप उर नागिन्द्र ऊच्य  
चक आरुं चडि चाक ॥ ४४ ॥

सेन इसा सुरिताथि  
धगथे चडे चलाविया ।  
उल्लटिया इल उपरै  
जलनिध मुरचन जाणि ॥ ४५ ॥

गूंडलिऔ रज गैण  
हैकंप धर डेरां ऊयां ।  
सहिजादा दरकूच सूं  
आया खड़े उजेण ॥ ४६ ॥

॥ गाहा चौसर ॥

दल दिखयाधि उतर देठालै ।  
डेरा दुऊं दिखा देठालै ।  
दुऊं बाजार भंडा देठालै ।  
दामिया गजां धजां देठालै ॥ ४७ ॥

४४ । T पुचठ, DNV ऊवौ, PST ऊवौ, FI ऊवै, B झल, BV आरौ, DFGPT आरै.

४५ । BRS इसी, PNV चकयां, IT चलावियो, U चलावियो, FJRS कपरी, S wanting.

४६ । BD(FI)PV रंधि लिथौ, T गूंडलियो, J गुधलियो रवि, DN रैष (गैष), (J)RS खुंदालम ले खरहंडा (सहिजादां दरकूच सूं), TV सो, U wanting.

४७ । U बिऊं, T मंडे (दिखा), I धजां गजां.

वचनिका रा० रतनसिङ्गजी रौ महेसदासौत रौ । १३

निपट बिन्हे दल आया नैड़ा ।  
नर्रां सुर्रां मति आया नैड़ा ।  
नौबति सोर घड़ड़ि धुवि नैड़ा ।  
नालि निह्वाउ गाजिया नैड़ा ॥ ४८ ॥

॥ दूहा ॥

औरंगासाहि मुराद इम  
मिले लिखे फुरमाण ।  
राजा राह म रोकि तूँ  
साहि लगै दे जाँग ॥ ४९ ॥

राड़ि म करि इक तरफ रहि  
आगै पौकै आव ।  
जोइ दिलौ फिरि जाइस्याँ  
परसे असपति पाव ॥ ५० ॥

जसवंत सुणे जबाब जब  
आगा कहिबौ केम ।  
मो धाँ आडौ मेल्हबौ  
कहे जाँग थूँ केम ॥ ५१ ॥

४८। DGIT दुइ (बिन्हे), FPV दोइ, BN दुबे, B धुनि (धुवि), FT बाजिया.

४९। NV वे (इम), DT उवे, B वूँ, BDGIJNRSV मिलि, F लिखि मेले, T लिखि मेले, GJ लिखियाँ, U लिखियो, D रहि (तुँ).

५०। V आगल, BDFGI(J)N(V) जावस्याँ, BDSTV परसि, FJ परसाँ, U परसाँ, N परसब.

५१। DEGU सुणे, I लिखे T आगै, P आगल, JPV आडौ धाँ, FGUV जावब, J जाव, V दाँ.



॥ कवित्त ॥

सुणि जबाव जसराज

तेड़ि सिताव महाभड़ ।

सुर बलू सारिखा

जिसा गोवरधन अन्नड़ ।

वोंद घड़ा वानैत

तेड़ि माहेस तिव्वारा ।

पौथल क्रम उदिल्ल

जिसा मधुकर भूँभारा ।

जगराज रुघा गिरधर जिसा

पूछि जसै मोटा पहा ।

उम्बरा नरा असपत्ति सूँ

कहै जान कासूँ कहाँ ॥ ५२ ॥

यूँ व्याखै उमराउ

राजि जितरौ कुँगा जायै ।

मतौ वखत तपतेज

राजि सूरिज हिंदुआयै ।

तुम सहि जोधा काव

जोध सारा इम जयै ।

तुम सिरहर दुइ राह

साहि सोवै करि धयै ।

वचनिका रा<sup>१</sup> रतनसिद्धजौ रौ महेसदासौत रौ । १५

कमधजौ व्याज माहेस कौ  
कहिजै औ टूजौ करन ।  
लुधबन्ध खिचो भ्रम जागगर  
राजि वले वृभौ रतन ॥ ५३ ॥

॥ छन्द विश्वकवरौ ॥

राजा जसवंतसिद्ध रचण रण  
ताम रचण तेड़िऔ त्रिमै तण ।  
बैठा वे ब्यालोच बहादर  
सुँ पतिसाछाँ सूत्रण समहर ॥ ५४ ॥

सूरिजमल गंग बाघ सलकवाँ  
पाटोधर चाटण जल पकवाँ ।  
मोहरै अगौ किआ रिणमल्लाँ  
चाँपाँ कूँपाँ जैत अचल्लाँ ॥ ५५ ॥

धुरि गोदौ वौठल कान घूहड़  
आडा साहि मगिह्या अन्नड़ ।  
त्रिजड़ा हथ सूजौ केहरि तण  
किलेवाँ घड़ा करण रण कणकण ॥ ५६ ॥

५३ । FIU हम (वं), T यो, AH मति, BJNPRSV हिंदवाँले, U जोधाणे,  
RS छिर (धेदि), T बौ, U चो, GT मगला (सारा), AH जंपे,  
GJ दोय, कमधजे, BDFIPSV कहिजौ, BDPV दयाँ (बौ). 1  
आँ, F बलि, J जिम, FGRU पूहौ.

५४ । T जसवंत, U तदै (ताम), FU सौ, N सुर, V भू, BI सुबवण.

५५ । U हम (गंग), T गंगेव (गंग बाघ), N चटलाँ.

५६ । D गोदा, N गोविंद, BFJRST माँडिया, BD(N)TV करै (करण),  
GIJRSU place the third and fourth verse after the last  
verse in the next stanza.



बलू दलाउत सहितौ बेटाँ  
हर उदिल अविनासौ हेटाँ ।  
जोध्या हरौ रूप जैतारण  
रिणमालाँ जोड़े धरिच्यौ रण ॥ ५७ ॥

कमा हरौ गिरवर रिण कालौ  
पौयलिआ जाँवलि प्रींचालौ ।  
ऊदौ जगौ किया वे आगै  
जोड़ि करण जैता कल जागै ॥ ५८ ॥

धरिच्यौ अणौ मुहरि गिरधारी  
हेवै दल हेड़वण हजारी ।  
बिरदाँ तणौ मौड़ सिर बाधौ  
मारण मरण करण रण माधौ ॥ ५९ ॥

अखा हरौ चाटण जल अक्खौ  
सोनागिरौ आगलि सलक्खौ ।  
भाटी सुरताणौत सुजालौ  
किलतै मकर शघौ कलालौ ॥ ६० ॥

५७। BDP सरिचौ (सहितौ), V सरसइ, NPU धारिण ।

५८। GJTU insert before the present stanza the couplet following:

बंधव रासौ बेल मचावल  
आगै मुहि पाड़्यौ वढ़ौ खल ।

IN पौयलियो, G पौयल युं, J पौयल लुं, DPV पौयल आं, T पौयल इम, BJN जेमल (जाँवलि), BFPV पुंचालौ, U कदा जग। IT जोड़े, U जुड़े, G जुध (जोड़ि) ।

५९। N धरौ, V धरि, DNPV अणिया, J वे (सिर), BFIPRT रिब ।

६०। G अखे, U राख्य कल (चाटव कल), G लखौ (अक्खौ), N पखाँ (अक्खौ), NT सोनिमरौ, V सोनिमिराँ, JT between the second and third verse in the present stanza, insert the couplet following:—

केसवदास तणौ गज केहरि  
आयौ मान कालिआँ असनरि ।

बीजा हौ साथै दल सबल  
भाईबन्ध भबीज मुजागल ।  
महि लज्जड़ौ खुरसाण मंडोवर  
अड़िच्यौ वडाँ सरस ग्रहि अतिमर ॥ ६१ ॥

हेरा पूठि चंदोल दिवारे  
सभिक्यौ गोल विचै सिरदारे ।  
त्यों माछै जसराज गजनतन  
जोधा हरौ माण दुरजोधन ॥ ६२ ॥

सृजालत मधुकर गोटे सजि  
कमंधज राउ तणा जतनीं कजि ।  
वे भाई ग्रहि खग बहस्ये  
यूं अम्बर लागे ऊसस्ये ॥ ६३ ॥

रिया रामाद्रिण जिसौ रचावाँ  
लड़े मरीं चंद नाम लिखावाँ ।  
जसवंत येम बोलिच्यौ ज्यारीं  
तण माहेस अरज कौ त्यारीं ॥ ६४ ॥

६१। N ई (हौ), PSV रयां (हौ), BFIRST लोहड़ो, J लोहड़ो, G अड़िया, JT before the present stanza insert the following couple of verses :—

जहड़ु मेघ आलिच्यौ (T आलिच्यौ) अमनरि  
आधारै दिगती मुजि (T मुजि ददती) अंबरि ।

६२। DPRTUV सभिया, V गजनतन, DPTV दुजोवण, S दुजोवण, U दुजोरण .

६३। GNRSU गोटे मधुकर, BIPTV सभि, FT इन (यूं), J सु (यूं), DEPV लागे अंबर .

६४। FGJ जेम (जियो), BI रचावण, नरण, लिखावण, GJT सिंध (अस), U चारै, त्यारै .



१८ वचनिका २१० रतनसिङ्गजी रौ महेसदासौत रौ ।

जोधौं घणौ घणा दिन जीवौ  
दल सिंगार वंस चौ दीवौ ।  
दे सोबौ पतिसाह मूझ दल  
सबली लाज मरण कलि सज्जल ॥ ६५ ॥

मरण तणौ सोबौ दे मो नूं  
ढोलौ राज घरा कल तो नूं ।  
सारौ धर भोगवि दिन साजा  
रिण आउगौ मूझ दे राजा ॥ ६६ ॥

रिण मो रहिआं राज रहेसौ  
कमंधां कोइ न वुरौ कहिसौ ।  
जन मरतै दुरजोध गयौ क्रमि  
जोकम कालजवन आगै तिमि ॥ ६७ ॥

राजा किसन दाउ करि रहिआ  
दागव तिको पछै पिरि रहिआ ।  
हार जौप वातां हरि हाथे  
बिऊं पतिसाह सरिस हूं बाथे ॥ ६८ ॥

साहि तणा गझूं दल सारे  
धड़ न्हारौ भज्जं खग धारे ।

६५ । JTV रौ (चौ), RS घर (चौ), JP दल (बल) ।

६६ । T सुं नां, BJ मो नं, FJ ढौको (ढोलौ), PV बर (बल), J सब (बल),  
N सज्ज (बल), T तूं नां, BJ तो नं, DG आवध (आउगौ), P आविगौ,  
RS मो नूं, F मो नं ।

६७ । N लाज (राज), RST वुरां, T दुजाण, RS डजाण, BN ०जनन,  
PRST आगल ।

६८ । F लिकौ, GIR जीत, U जौपसौ हरि दे बाथे, BI व्हां (हूं), J ऊयां,  
U नं पतिसाह सुं आवीसुं बाथे ।

वचनिका रां रतनसिङ्गजी री महेसदासौत री । १६

औरंगसाहि दिसौ आखौ इम  
बुध करिस्थां कैरव पाखव जिम ॥ ६८ ॥

आहवि वाहि बहाड़ि असिम्मर  
महाराज ले जाज्यो मधुकर ।  
मतौ दिटाइ मिले रांउ मारु  
सौख रतन कौधौ खग सारु ॥ ७० ॥

ताम जुहार किछ्यौ खग तोले  
बोजै भवि मिलस्यां हसि बोले ।  
जीवै तिके भलां घरि जावौ  
आवै खगि मो साथै आवौ ॥ ७१ ॥

कालै मरण मनोरथ कौधा  
लाज मरण भारथ मुजि कौधा ।  
आप तगै डेरै फिरि आवौ  
जोध जड़ागि मिलैगिर जावौ ॥ ७२ ॥

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६८। BI नचौ, DFJRS गांजूं, T गांजां, U दल गांजूं, G दल साजूं, All MSS. भांजूं T भांजां, NU भांजूं साहरो. BI भांजूं गाहं, U चौधार, G दिवा, PTV आखै, RS. आखा.

७०। FPRS आहिव, U आहवे राड़ करीस बसुंवर, BDNPTV दिटावि, DRS करे (मिले), J कौधौ.

७१। T करै (किछ्यौ), RS जीवौ, FIJRSTU जिके, FRT आवौ (आवै), G सु साथ मो, U सी मो साथै, FI साथ मो, B साथै मो, T साथै थां, J जिके साथै देखि.

७२। JRS तथा (मरण २), FG मुजे भारथ भर लौधा, U बड़ी मुज भारथ लौधा, N सरथ मनोरथ लौधा, RS तथा डेरौ, J बचल (जड़ागि).



२० बचनिका रा<sup>१</sup> रतनसिङ्गजी जी महेशदासीत री ।

करि अंग पाँन सिनाग महाकित  
वड तोरथ मधि दौध विप्रां वित ।  
सपत धात चौरंग लिखमौ सह  
बगसे अस रैणा सुरही बह ॥ ७३ ॥

देवां दरसि फरसि जाइ द्वारै  
पूजा करि डेरै पाधारै ।  
होम कराड़ि भणाड़ि विप्रां हद  
जपि आवाहन सूर इसट जद ॥ ७४ ॥

करि भुझाई चाडि कड़ा  
विधि विधि सह भोजन बडाला ।  
पाँति रचौ चौसर प्रौचालै  
कवि रजपूत पोखिया कालै ॥ ७५ ॥

॥ दूहौ ॥

जुजिठलवाला ज्याम ज्यू  
अम भित किलै अपार ।  
दिल धाई आसीस दे  
कवि जमै जेकार ॥ ७६ ॥

७३ । FGJN पाक, BRSU पात, RSU मभि, T बिचि, BDFNPRSV  
दिशा, DGPV लिखनौ चौरंग, BGJPTV अचि.

७४ । V इन (जाइ), BRS डेरों, JRS कराव भणाव, B जिनाड़ि (भणाड़ि),  
DPV आराहन.

७५ । FJ रा (सह), RSU रचे, DFPV पूचालै, T प्रांचालै, G रोचंचालै,  
U पुंचचालै, V पामीया (पोखिया).

७६ । DJRSU जिम (ज्यू), T ज्यो, JSU जौमै केवार, G wanting.

॥ गाहा ॥

गाजे द्वारि गवन्दो  
वाजे नौसाय जेत सिर वाजा ।  
सारिख इन्द समन्दो  
नाराजा राज काइम्मो ॥ ७७ ॥

॥ असीस वचनिका ॥

काइम कमन्ध  
त्रिद धजाबन्ध  
मौजां समन्द  
व्याचार इन्द ॥ ७८ ॥

दुरजोग माण  
अरजण्ह बाण  
भुजबली भीम  
सुराति सौम ॥ ७९ ॥

खट भाख जाण  
तप तेज भाण  
विप्र गऊ पाल  
लौला भुआण ॥ ८० ॥

७७ । RV गाजा, S गाजौ, RSV वाजौ.

७८ । FS place the fourth verse in the place of the third and vice versa.

७९ । BNPT दुजोण, S द्रजोण, J दुजेण, G दुरजोण.

८० । DIJND मो.



२२ वचनिका २० रतनसिङ्गजी रौ महेसदासौत रौ ।

वीराधिवौर

हेलीं हमीर

मधुकर सुतन

किरतल्ल क्रम ॥ ८१ ॥

॥ वचनिका ॥

वासठि हजार फौजां रा भांजणहार १। छखण्ड खुरसाण रा  
बिधूसणहार २। मैमन्त हाथियां रा मारणहार ३। पतिसाह्यां  
रा विभाङ्गहार ४। पतिसाह्यां रा पड़िगाहण ५। गजराजां राजान  
कै गजवाग ६। अरिसाल ७। विजाइमाल ८। लखदौखण ९।  
जसलीखण १०। राजान कै राजा ११। तपै महाराजा रयण १२।  
तिगि वेल कपूर बौड़ा भाइयां उमरावां कवीसुरां कूँ दिख १३।  
दिवाण किखा १४। सभा रूप कैसा १५। कैसा कवीस वंस वणाउ  
करि बैठा राजेसुर १६। साहिबखान भगवान अमर बोलिया  
बहादर १७। बारठ जसराज कैसा कवेसर १८। तिनारा कौ वाङ्गी  
पुल फगर १९। जल कमल हंस का वणाउ २०। जाणे मानसरोवर  
सौरभ कौ लहरि आवै २१। जवाधि जलहर गुणौजण गाया २२।  
रङ्ग राग सुगाया २३। राजा महेसदास का जाया २४। इन्द्र सा  
निजरि आया २५ ॥ ८२ ॥

८१। BDN करतल्ल.

८२। १ JT मोड़णहार, ५ BDFGIRST [रा], ६ BFP [राजान], J राजा  
मजराज के, R मजराजां राजां के, ८ T सवाईमाल, ९ GSU °दियण,  
१० °लेयण, ११ T राजावां के राउ, १२ BN प्रतपे, FGLJNRU रायण.  
साह, १३ T राजा रैबसाह (after वेल), G महाराज (ibid.) GRSU  
भाई, V भाईयां नु, GS उमराव, U उमराव, V उमरावां नु DIPTV  
[कवीसुरां], RSU नू (कूँ), GLJ कै, T जां, १५ U कसाचेक, J कैसा  
दोसै कै, १७ T कुण कुण (before साहिब), GJS भगवान सारीखा  
अमर गंगावन सारीखा (गिरधर), U अमर गंगावन गिरधर, BEJNU  
[बोलिया बहादर], १८ J गिरधर जसराज कैसा कवेसर त्यां रा निजरि  
वयण कैसा, GU सारीखा (कैसा), R सारीखा, N जिमा, १९ U रौ,  
२० R रा, २१ F गुणौजण गुण गावै, २२ F सुगावै, २३ DGPTV [का

## ॥ चन्द्रादूणी ॥

कैसा वंस कुनौस दरगह उमरा  
सामन्द चन्द दड़िन्दक चारिख इन्द रा ।  
जोध्यां रा विचि जोध विराजै ज्यारका  
परिह्रां खांगौवन्य कमन्य मधाउत मारका ॥ ८३ ॥

## ॥ वचनिका ॥

तिखि बेला दातार भूँभार राजा रतन मूँझीं कर घाति बोलै १ ।  
तसखार तोलै २ । चागै लड़ा कुरखित महाभारथ छूँझा ३ । देव  
दागव लड़ि मूँझा ४ । चारि जुग कथा रह्यौ ५ । वेदब्यास वालमीक  
कह्यौ ६ । सु तीसरौ महाभारथ व्यागम कहता उजेखि खित ७ ।  
अगनि सोर गाजसौ ८ । पवन वाजसौ ९ । गजवन्य कुचवन्य गजराज  
गड़सौ १० । हिन्द अमुराइण लड़सौ ११ । तिका तौ वात साकावन्य  
आइ सिरै चड्यौ १२ । दुइ राह पातिसाह्यौ रौ फौजां अड्यौ १३ ।  
दिलौ रा भर भारथ भुजे दिव्या १४ । कमधन मुदै कियौ १५ । वेद

८३ । GINPRS कमरा, DV दुड़िंद (V दुरंद) चारखे, P कमंध चारखे, B  
जोध्यां विचि जोधार, GJ वामीबंध, U बांधे पाव ।

८४ । १ EGRSU तिष वार, BDIJNU घालि (घाति), २ BIN कछा बं  
(after तोलै), G कूँ ठाकुरे (ibid.), T कड़े बे ठाकुरी (ibid.), ३ G  
चागै सौ तो, T चागैई, ४ F वान, ५ DFJ खो (छ), T खो, G खो तो,  
RS खो थो तो, BI तीसरा भारथ, FJ चाथौ (after महाभारथ), RS  
रौ (ibid.), T व्यागम मां, G व्यागम सौ, DP कूँ (after कहता), U जे  
(ibid.), ८ DIP आगसौ, १० DFGTV कुचबंध गजबंध, S बंधधारी,  
SU राजा (after गजराज), DPUV पड़सौ (गु°), J लड़सौ, ११ JS  
अमुराथ, R तुरकाथ, U सुसलमान, J लड़ि मरसौ, १२ T थो (विद्या),  
DPRSV [तौ], NT साकाबंधौ, १३ FGIN दोध, D कौ, १४ IT  
भरभार, F मुजां, P लिया, १५ BIN वेदब्यास, DPRST बचाया,



२४ वचनिका रा° रतनसिङ्गजी रौ महेसदासौत रौ ।

सासच वताया सु अवसाय व्याया १६ । उजेणि खेत धारा तीरथ धनौ  
रौ काम खिची रौ धरम साचवीजे १७ । जोह्रां रा वोह सेलां रा  
धमङ्गा लीजे १८ । खाँडां रौ खाटखडि भाटभडि डगडाहडि  
खेलीजे १९ । पातिसाह्रां रौ गजघडा भड्रां ओभड्रां मारि  
ठेजीजे २० । पातिसाह्रां रै कन घाड कोजे २१ । पुरजा पुरजा  
ऊइ पडौजे २२ । तौ वैकुण्ठ चडौजे २३ । क्यूं वारठ जसराज  
२४ । हां महाराज २५ । महाराज रा मनोरथ ओमहाराज पूरै २६ ।  
अखिआति ऊवरै २७ । महाराज रा मुंहडा आगै लडां २८ । टूक  
टूक ऊइ पडां २९ । इतरा माहै साचौरा मकरीक ३० । गाहिड रा  
गाडा ३१ । फौजां रा लाडा ३२ । काल्ही रा कलस ३३ । सती रा  
गालेर ३४ । सादूल रा सादूल ३५ । भगवान अमर बोलिया  
बहादर ३६ । बायां गोलां सरां रौ मारि लोपि हाथियां रे  
कुम्भायले खगकरा वजाडां ३७ । गज डाल पाडां ३८ । पातिसाह्रां

RST [सु], BINPU सो, F सो नो, १७ BNPRSV रा (रौ १),  
NPSTV रा (रौ २), DEV साच दीजे, P साच लीजे, G जम जम  
आग कोजे (after साचवीजे), १८ U रौ धमाधम लीजे दीजे, GRS  
लीजे ने दीजे, J दीजे ने लीजे, F दीजे (लीजे), १९ D चडाचडि,  
२० BDGINPV गजघडा, FI [भड्रां], DPV [भड्रां ओभड्रां], B  
[ओभड्रां], N ओभडि, J गज भांजीजे उभडां मा, T गज मारि  
ओभडां डे, U भरां [भड्रां], २१ DU रा, P रौ, RS न, BU हचां,  
B करीजे, I घालीजे, २२ PTV पुरजो पुरजो, BUV जोर, DFNR  
जोय, २३ RSU [नौ], V वरीजे, २४ T क्वां, I क्यूं हो, FGPUV  
कचौ, २५ GU [वी], S ओवैकुण्ठनाथ, २७ BN कगरै, २८ FGT रै, T  
सुंचडे आघा, N लडौ, २९ BPUV जोर, DFIN जोय, N पडौ, ३०  
TV इतरै, T मां, GJRT बोलिया (after माहै), S बोलियो, DIU  
साचोरो, ३१ DU रौ गाडौ, ३२ GJST(U) कुंवारी घडा रा लट, DU  
रौ खाडौ, ३३ U रौ, ३४ NU रौ, ३५ DU सादूलमीच, P सादूलां,  
३६ I भगवानदास, PU बोलियो, ३७ T कचे रै ठाकुरो (before बायां),  
BNPV बांघ, P गोली, B शोलियां, GTU गोलां सरां बायां,  
DNPRSV रा कुंभायलां, T जार (before खग), U खगभाड, F  
भाड (खग), V खगबराकां वजाडियां विरंदारयां, D वजाडियां, F  
वजाड, ३८ I डालां, J नेजा (after डाल), F पाड, G पानसाचां रा

वचनिका रा<sup>०</sup> रतनसिङ्गजी रौ महेसदासौत रौ । २५

रा खासौ भगई जाई थगई आई खगई जाइस्यौ ३८ । रुक पिआला  
 पोथस्यौ पाइस्यौ ४० । चाचर विहगिइस्यौ विहगइस्यौ ४१ । रिखा-  
 खित रै विखै रङ्गिअ बाणासि मतवाली व्यू घूमता थका हाथिया सँ  
 टला खाइस्यौ ४२ । महाब्रह्म नै सिर पेस करा ४३ । अपहरा  
 वरा ४४ । देवता स्यावास कहिसौ ४५ । वात रहिसौ ४६ । इतरा  
 माहै बोलिअो गिरधर गङ्गाउत ४७ । राउता पति राउत ४८ ।  
 पातिसाह्रा रा नर हैवर कुञ्जर घड़ा पछाड़ा ४९ । चन्द जस नामौ  
 चाई ५० । इतरा माहै बोलिअो साहिबो कुम्भाणी ५१ । मुरधरा  
 रौ अयो पागौ ५२ । माहरै तो भगवानदास बाघौत कहता ५३ ॥ ८४ ॥

नर हैवर कुञ्जर धेधंगर पाड़ा (after डाल पाड़ा), ३८-४० omitted in  
 D, ३८-४२ omitted in V, ३८ T [जाईथगई], F [आईअछाई],  
 N भिडां भाड़ि जाइस्यौ, U भंडा भाड़ा, F जाचां, N आवसां, ४० P  
 रक्त (रक्त), BEJRT पोसां, F पावसां, J नं (after पोथस्यौ),  
 ४०-४२ omitted in N, ४१ F चाचरो, J नै (after विहगिइस्यौ),  
 ४१-४४ omitted in I, ४२ T मतवाली व्यौ, U जिन, G [चकी], T सां,  
 ४२ omitted in BDP, ४३ BT महादेव, B [नै], T नां, RS नं,  
 BENRU करस्यौ, ४४ omitted in F, BNRU वरस्यौ, ४६ BN आर  
 जुग (before वात), U जुग, ४७ TV इतरै, (B)I इतरौ वात कहतां,  
 J इसौ वात, DEJPTUV मै (माहै), P बोलिसा, JRSU गिरधर अयो  
 रौ भमर राबोड़ गंगावन, ४७-५० transposed to § ८७, between  
 ३ and ६, in GJN, ४८ T कहे खे ठाकुरो (before पाति), V नू (रा),  
 J नरा हैवरा कुञ्जरा, NT [हैवर], DJPRU [घड़ा], ५० GJNV  
 [जस], F लग (जस), ५१ NPT इतरै, T मां, DFUV मै, N वात  
 करतां [माहै], ५२ BDFGITU मुरधर, BDNPT को, ५३ T कहे खे  
 ठाकुरो माहरै आगिलो नालिक खे भाग, F आगै (after तो), U  
 बाघावन, FJ थू (before कचतां), G आगै खो (*ibid.*), RS आगै र  
 (*ibid.*)



२६ वचनिका रां रतनसिङ्गजी रौ महेशदासौ रौ ।

## ॥ गाथा ॥

अवसाण मरण खगधारा

सामि कामि भञ्जिऔ देहा ।

सोचत चित नितनितं

प्रामीजै पुत्रदेहा ई ॥ ८५ ॥

## ॥ वचनिका ॥

सु औ वडौ अवसाण आयौ १ । ऊँडै इह किलकिला ज्युं  
फूलधारां विचि उडि पड़ां २ । पातिसाहों रौ पौजां छै लड़ां ३ ।  
महाभारथ करि मरां ४ । वगड़ौ जोधाण ऊजला करां ५ । इतरा  
माहै बोलिऔ रासौ कुँवर ६ । दूसरौ मधुकर ७ । जलाबोल  
रिणसमन्द माहै असि जिह्वाज धरां ८ । किलमों घड़ा मारि पारि  
करां ९ । मरां तौ अपकरां वरां १० । नहों तौ जिवतसिम्भ ऊइ  
ऊवरां ११ । बारठ कहै बाप हो बाप १२ । बाप है जोडै अतुलौवल  
भलौ चाडिऔ बाल धमल १३ । महाराज विमाह है आगम मङ्गल

८५ । JT मरयो, U काजणं भंजीय सरोरो, V भंजये, D भंजोऊँ, R भंजीयत,  
GSU सुचित, N पाईजे, BDI पाईयै, T पाईयै तौ, R पाइयत, S  
पावौयेत, DGLRS [ई], B हि (ई) ।

८६ । १ T सो, F सो तौ, U सो तौ, B सो [सो], N खवडौ खवडौ, RS सो  
यो तौ महाभारथ रौ [आगम S] खवसाण..., २ RS केकरसुं (before  
ऊँडे), TU कडा, J किलकिलै, T आँ, FRS जिम, U डक  
(अँ), ITU विचै, V विचि विचि, U उडि उडि, D उपडि, F  
ऊइ, ३ JT omitted, ४ D करां, ५ J तौ (before वगड़ौ), RS  
नरसमंद (वगड़ौ), J नै, BIU जोधाणौ, BGI ऊजलौ, DF ऊजल, G  
has a gap from this point to stanza 98, one leaf being lost,  
६ BENTV इतरै, DFIUV मै, T मां, B वान कडसां (माहै), N वान  
करतां, ७ P जलोल, DPV मसुद्र, J मै, T अम तको, ८ IRS किलमां,  
११ J जीवां (नहों), DPV तर (तौ), T कपरां, १२ RS अतरा माहै  
(before बार), RSU कहियो, PRSV [हो], १३ DJ जोड़, J भलां,

धमल खम्भाइची कौजे १४ । पिण च्यौ महाभारथ रा° आगम १५ ।  
 ओक वार सूर्रां पूरां अवसाणसिध खिन्चिं रा वडा राग माहै वडा  
 दूहा गवाडौ १६ । ज्यै सूर्रां पूरां रा चाचरां रा केस चणगाइ नै  
 ऊभा ऊचै १७ । पौरिस चटै १८ । सौंग ब्रह्मण्ड चडै १९ ।  
 काइरां रा धड़ा पडै २० । विहाणै सातलोक थौ सगलोक जाइस्यौ  
 २१ । सूर्रां पूरां खिन्चिं रा वात सुगौ २२ । आपणी हौ केइक  
 सुगसौ २३ । वाह वाह बारठजो भली कहौ २४ । मन री लहौ  
 २५ । ऊकम किआ २६ । जांगडिअे वडा राग माहै दूहा दिआ २७ ।  
 परिजाऊ दूहा २८ । वेगड़ा सांड धवल रा दूहा २९ । ओकलगिड  
 वाराह रा दूहा ३० । मुझ मारवणि रा दूहा ३१ । राउ रियमल  
 रा दूहा ३२ । राउ अमर रा दूहा ३३ । किलियाणमल राइमलौत  
 रा दूहा ३४ । करण रामौत रा दूहा ३५ । तेजसौ डूंगरसौहौत

DNRU धवल, १४ BT आगमि, DNU धवल, BV खंभारतौ, J  
 करारले, १५ RST [पिण], JU तौ (after च्यौ), T के (after आगम),  
 U चायौ (ibid.), १६ RSU ओकरसु (U °मौ) खनसाणसिध सूर्रां  
 पूरां... J ओकरसु सूर्रां पूरां खिन्चिं रा वडा राग मै दूहा दिवराडौजे,  
 NV रा (after पूरां), BV बडे, BI [वडा १], १७ V जिम, JU खिन्चिं  
 (after पूरां), UV चरणाय, P चणचणार, U होर, I होय जाय, D  
 रडै, १८ BINR सोस (सौंग), १९ INSU यड़ा (धड़ा), F थड़, D दूहा  
 PTV होया (धड़ा), २० PU सतलोक, LPRU खं, T सां, BDF तै,  
 JNUV जास्यौ, F जायसौ, D जासौ, २१ IR सुगौ, PU सुगस्यौ,  
 २२ DIN [हौ], F केइक, J कइक, B केइक, D कोइक, RS केइक  
 आपणी पण सुगसौ, J सुगै, २५ JT कौ, २६ BINRS कियौ, T  
 जांगडौयां नु ऊकम कीया, २७ BDINRS जांगडियां, BIN नै (after  
 जांग°), V बडे, J नै, २८ JPV omitted, २९ BDFNTV वेगड़े,  
 BIJ धमल, F धवलै, RS सूरज (का S) सपोत रा दूहा (before  
 वेगड़ा...), P तेजसौ डूंगरसौहौत रा दूहा, ३०-३१ omitted in V,  
 ३२ JST गज (मुझ), F गज मुंजावत, ३३ T वेगड़े राउ बरजंम रा दू°,  
 RS राधा मीकल रा दूहा (after ३२), ३३-३४ omitted in P,  
 ३५ omitted in DFTV, JU अमरा, ३६ BNU कल्याणदास, ३७ P  
 करन, J करले, U रामावत, J जैता कुंवा रा दू°, T जैमल पता रा दू°.



२८ वचनिका रा° रतनसिङ्गजी रौ महिसदासौत रौ ।

रा दूहा ३६ । जेमल पता रा दूहा ३७ । जैत बूँपा रा दूहा ३८ ।  
प्रिधौराज जैताउत रा दूहा ३९ । गाँगा डंगरौत रा दूहा ४० ।  
अखैराज सोनिगरा रा दूहा ४१ । नया भारमलौत रा दूहा ४२ ।  
अमर धरमाउत रा दूहा ४३ । सोभा साचौरा वीकमसौ रा  
दूहा ४४ । अवर ही कुचौस वंस अवसागसिध खिनिचाँ रा दूहा  
गाया अर सुगाया ४५ ॥ ८६ ॥

### ॥ दूहा ॥

माख भड़ चडिचा मकर  
करिवा भारघ कत्य ।  
राग बहाला वज्जिचाँ  
सको सचाला सत्य ॥ ८७ ॥

जसवंत औरंगसाहि जब  
वेद कतेब वचाडि ।  
ने कुचपती बहसिया  
रचि बीजै दिन राडि ॥ ८८ ॥

३६ J जेमल पता रा दू°, T राउ अमर रा दू°. ३७ J प्रिधौराज जैताउत  
रा दू°, T तेजसौ डूंगरसौत रा दू°, ३८ J बीदा भारमलौत रा दू°. ३९ T  
चखवाण (जैताउत), J नया भारमलौत रा दू°, T खूरजमल चडि रा दू°  
(after ३९), ४० BDPT गाँगा, BT डूंगरसौत, IP डूंगरसौ. J  
तेजसौ डूंगरसौत रा दू°, RS भोपत गोपालदासौत रा दू°. ४१ NPV  
सोनिगरै, RS नया भरमलौत रा दू°, J करण रामावत रा दू°, ईसर  
धरमावत रा दू°, ४२ BDNPUV नया, JBS अखैराज सोनगरा रा दू°  
TU ईसर जौवाउत रा दू°, (after ४२), ४३ DFPU अमरै, RS अडौया  
अमर जाम रायमलौत रा दू°. J सोभा साचौरा करमसौत रा दू°. T  
करन दानैसरी रा दू°, भोपति गोपालदासौत रा दू° (after ४२), ४४  
BDFNP सोभा साचौरै, BI सोभा साँ रा दू° वीकमसौ रा दू°. D  
विरमसौ, J अचलदास खोचौ रा दू°, T गोमै पावू रा दू°, सोमसौ  
रतनाउत रा दू°, (after ४४), ४५ V बीजा ही, FT खरां पूरां (बबौस  
बंस), RSU परजाक (before दूहा), NU [अर], JT मे (अर) .

८७ J गिड़ (भड़), JJPTV वाजिया, BN बहाला (सचाला) .

८८ J जसमत, FPV औरंगजेब, J जदि, PR बेऊ, V बक, JU पानिसाद  
(बबौ), JST रचे, FT बिचै, BDIRS बीचै .

सिलहाँ खाना ऊचडै  
 वह भड़ ककै दुवाह ।  
 कटकां बिड्डं हँकल कलल  
 ऊँचै सनाह सनाह ॥ ८६ ॥

दलसिगगार विरोलदल  
 दावानल दन्ताल ।  
 दिव्या जसै थोरँग दुव्या  
 कोडौ गज क्खाल ॥ ८७ ॥

॥ अथ हाथिचां रा वखाण ॥  
 ॥ कन्द मुजङ्गी ॥

उरं थोदके सास थभास थागे  
 वडा जूह पूतारिचा पौलवागे ।  
 गंडां मारि बेसारिचा नौठ गज्जं  
 रुथामाल पेरे करै भाडि रज्जं ॥ ८८ ॥

तिथ्यां चोपडै तेज सिन्दूर तन्नं  
 वइछां वखावै घणूँ स्थाम वन्नं ।  
 नाडौ भौडिचां थङ्क लमा निहङ्क  
 जटाजूट सनाह जे कोड जङ्क ॥ ८९ ॥

८६ । RS कसै, V कठके, J बिन्दे, DT दुड्डं FINTU ऊर कल्लं.

८७ । PV विरोलिं, DI बोडै, R बाडौ.

८८ । NS थोरं, DJPV थोरंग, FT थरी (उरं), BIRV पोतारिचा, T पोतां, N जूह, JNU बेसाचिया, F बेसाडिचा, RS बेडाडिचा, BIP गडे, T कोडि (भाडि).

८९ । S वयंडं, V वखा मेघ चंवर स्थाम..., S घणा, F घडां, P गणं, U तन, PT सामि, BIN खूव (स्थाम), BNRSV खाना, T सनाहिया [जे], J काजि (कोड).



३० वचनिका रा० रतनसिङ्गजी रौ महेसदासौत रौ ।

कसे पाखरां चम्मरां जूह काला  
वखै जाणि पाहाड़ हेमङ्गवाला ।  
धजां भाड़ि नेजां गजां सीस ठह्लें  
माथै उड्डिचं जाणि गुड्डी मह्लें ॥ ६२ ॥

पटे ऊपटे महधारा पटालं  
खलकौ गिरां मेर थौ नीर खालं ।  
प्रलै काल क्खाल कूटा पटालं  
क्रमै डारणा कारणाभूत कालं ॥ ६३ ॥

लुडै झाकिया काल ज्यूं डारण लग्ये  
पखै पार ताखै जिके लोह पग्ये ।  
सभै भाड़ि उप्पाड़ि सैसा सनहुं  
गठां पाड़ि वेक्काड़ि चौक्काड़ि गह्लुं ॥ ६५ ॥

कुलं थड चह्लै गिरं गज्ज काला  
मंडै इन्द्र जाणे घटा मेघमाला ।  
फवै बग पन्ती खगिं दन्त पौज्जं  
गजां वाजि बौजं खिंवे सीस गज्जं ॥ ६६ ॥

६२ । I पाखरे चमरे, BDNPUV चामरां, U कालं, 'वाल्', V हेमंत, JRSU लाल (सीस), DPRV कडोये, BPTUV गुड्डी.

६३ । J(N)U ऊपटे, JP पटालां, DFS गिरं, BV ती, S ना, J खं, BIN जावि (नीर), JP खालां, BP पटाला, U डारण कारणां, BP काला.

६५ । PV झाकिये, D झाकियो, T ख्यां, BDNPTUV लग्ये, J लग्ये, BDNPTUV पग्ये, J पग्या, S सभै, BN रसा SV गढं (गढीं), D गढे.

६६ । ITUV कुलां, BINTU बाढ, BDIJNTU गिरां, TU कालं, 'माखं', FPV मिह्लै (मंडै), RS घटा जाणे, PV चह्लै (जाणे), V मेघमाला, BDFNPV पन्ती (पन्ती), DT खग्ये, RS खग्या, RS बग्ये, FP वाज (वाजि), BFIJNT बौजां, J खिमे.

वचनिका रा° रतनसिङ्गजी रौ महेसदासौत रौ । ३१

कपोलं गजां चोल सिन्दूर कौसं  
ओपै इन्द्रधानकृ जैसा अरेसं ।  
तिच्यां माहि उभौ वगै रेख तासं  
पवै उप्परै जाणि फूलौ पलासं ॥ ६७ ॥

दलां रोल दन्ताल जैसा दुग्मं  
जमं चालिया सामुहा जाणि जमं ।  
रजौ उमटै वोम नू रोसरत्ता  
धुआंधार चारक्खिया घत्तघत्ता ॥ ६८ ॥

रजौ धोम सूं वौंटिया गज्ज राजै  
वडे अमड़े जाणि रौंकी विराजै ।  
भयाण्ड मैभौत सोमन्त भारं  
कमै जाणि आधौ निसा अन्धकारं ॥ ६९ ॥

इसा गज्ज घगटाल घगटा अपारं  
त्रिगहे लोक कोतिक्र देखन्त त्वारं ।  
दुवै पौज फवै गिरं गज्ज ढाणे  
उभै जाणि आडावला खेत आणे ॥ १०० ॥

६७। GIJN कपोलां, U कपोले, DFRSV गजं, DU जैसा, J जाले (जैसा), RS मध (माहि), J मणि, GIJRS कपरां.

६८। RST जमं, GJ जमौ, GIJT सामुहा चालिया, RS कमड़े, G कमड़ौ, FGIJRT सूं (नू), D नें, BINT धुआंधोर, J धुआंधोम.

६९। GI राजं, BDFINPUV वडां अनडां, GI विराजं, DT सोमौत, (F)PV सोचंत, GJ भारौ, BDIP क्रमौ, GJ अंधकारौ.

१००। RS असौ, RT राजि (गज्ज), S वाजियं खोर घटा, BDFPV कोनिय, RST कोमत, BD देखति, (F)NU देखै निवारं, F दुचे, I दुने, R दुजं, JS दोऊं, G पौज फवै (फवै गिरं), FT गिरं, N गिरे, U गले (गिरं).



३२ वचनिका रा<sup>०</sup> रतनसिङ्गजी री महेसदासौत री ।

॥ अथ घोड़ा रा वखाण ॥

॥ कन्द भुजङ्गी ॥

अँराकौ बडा खै गरू गात अँहा  
वगावै कवी कल्य औहत्य वेहा ।  
नली जन्ममै जासु वाखाण नक्खं  
उलट्टा कटोरा वगै चन्न अक्खं ॥ १०१ ॥

उरं दाल सारौख चौड़ा अलल्ला  
भिड़ल्ला वाहू जहु बे पक्ख भल्ला ।  
पुड़च्छी जिन्ना तोक्क पै कम्म पूरा  
सँयामं विखै हाम पूरन्त सुरु ॥ १०२ ॥

जलं अल्लली मुक्ख पौअन्त जव्वं  
उभै जोड़ि राजीव नासा उअव्वं ।  
सलीयाम पेक्खैत अक्खै सरोसं  
गिगै कान बे सारिखा सौहमोसं ॥ १०३ ॥

१०१ । JBSU जाँव (जासु), BJT वाखाँणि ।

१०२ । GJV उरं, GRS तुच्छ, G पय, FP संयामं, BPU पूरन्ति ।

१०३ । BNTU जल्ला, BJP(T)V पौअन्ति, BDGHJNTV अउव्वं, P अजव्वं,  
GRS अँवै, DJ गिगाँ, RTU गगाँ, FPV गिगं ।

वचनिका रां रतनसिङ्गजी री महेसदासौत री । ३३

विड़ङ्गां वगै दूमचौ केसवाली  
भड़ां भूप राजौ ऊँचै रूप भाली ।  
जंगम्मं पसम्मं मुखंमल्ल जेहौ  
दिपै जाणि आरोस सारौस देहौ ॥ १०४ ॥

विद्या रेह तेजाल वडा विड़ङ्गां  
कवाणं गुणं डाणि भल्लै कुरङ्गां ।  
भिल्ले रागवागां सुठौ वाउ भल्लै  
चतुर्वाह रा रत्न ज्यं पत्त चल्लै ॥ १०५ ॥

धगौ उण्णरै लूण वारन्त धज्जं  
गिरावै जिके आठुआं पाणि गज्जं ।  
अपा ओदकै अण काया अपारं  
घसै धोम सान्हा जिके पलधारं ॥ १०६ ॥

मुखे हारक सान्हा गजां दन्त सेल्लै  
खगां भाटि घाटां विचै डाणि खेलै ।  
करावै हुआं टूक पै घाउ कत्तो  
हिके अन्न पाड़ै गजां चाटि कत्तो ॥ १०७ ॥

१०४ । B विड़ङ्गां, U °मं, R दूमचा, S °जा, T ऊँचा, DGJTU जंगमां पसमां,  
F ऊँगमे, R °माल, FU जेहा, RS जास (जाणि), FU देहा.

१०५ । F वडा देह (विद्या रेह), BJ विड़ंगा, BFGJTU कवांवां गुणां, BG  
भल्लै, B कुरंगा, BG भल्लै, FGIT चनवाह, BFGRS पंच, T पचि  
BG चाल्लै, DPUV omit the last two verses, whereas F in-  
serts them after the first two verses in stanza 107.

१०६ । FGIJRS कपरां, NV वारन्ति, DJ उवारन्ति, RT मुडावै (गिरावै),  
NV जिको, T वण (अण), BDFGIJNRSUV आप, J अपारां,  
°धारां.

१०७ । BDIPRTUV मुखौ, BN दांत, B सेल्लै, I सेल, GU खडां (खगां),  
I घाटे, खल्लं, R विचां, P(T) जिको.



॥ अथ सूरों पुरां सिरदारों रा वखाण ॥

॥ कन्द मुनङ्गी ॥

तुरी त्वार कौचा कसे जीण तङ्ग  
वगावे सिरौ पाखरीं सारवङ्ग ।  
सभै वंस कचौस हिन्दू समत्यं  
करेवा महासुर भारत्य कत्यं ॥ १०८ ॥

धुआं धारणा चित्त औसा सधोरं  
वडाला वहे विद् वीराधिबीरं ।  
पड़े आगि मै उड्डि जेहा पतङ्ग  
आफालै अगौ उप्परा धारि अङ्ग ॥ १०९ ॥

जातै काल नूं चालि सँ भालि जूटै  
तरुआर ज्यां तेज रा ताप चूटै ।  
मरेवा करै कोड भारत्य मङ्ग  
त्रियो मेल्हिये प्रणलै भालि तङ्ग ॥ ११० ॥

पड़न्तां दिखै आभ घम्मा प्रचण्डं  
खलौ मारि खम्मे करै खण्डखण्डं ।

१०८। JT कौचा, ST डडे (कसे), U तुंग, DPV तुंगा, F सिर, BN इचौ (सिरौ), I दसा, U असौ, PV सारवंगा.

१०९। S धुर्ष, N धुवे, BI धू, BDT चौन, P वात (चिवा), UV हंड, PR बंद, FRST मां, P ब्रुद, J चेसा, RST जेही, BJNPV ऊपरै.

११०। GI जाना, JN नैं, FG लां, BIN ज्यू, BGIJNU नाव, INRS मेल्हियां, JRV प्राजलै, DJPTU omit the last two verses.

मरन्ता न धारै म्हालुड माया  
कारै काच सौसौ जिसी टूक काया ॥ १११ ॥

सदाई लगै खाग नै° त्याग सूर  
परै जे प्रियीनाथ भूपाल पूरा ।  
परत्तौ न भेटै गऊ विप्र पालै  
चलै राज वेदो खिचौ भ्रम चलै ॥ ११२ ॥

इंदो पक्ष जीपै म्हासूर जेहा  
जगल्लेठ जोधा हगमान जेहा ।  
न भाखै खली जीह नाकार नागै  
जुड़ेवा खिचौ भ्रम आचार जागै ॥ ११३ ॥

समस्या इसा ऊंडलौ व्याभ साहै  
गजां दन्त तोड़ै रिमां घाट साहै ।  
प्रचारे ग्रहे वाघ रैणा पकाड़ै  
भिड़न्ता गजां भौम जेहौ समाड़ै ॥ ११४ ॥

न भागै जिके जुड भागां न मारै  
सरौरां हुचां खण्ड पिण्डाण साहै ।

१११। N पढ़ै, BLNRS चांभा, (B)I दलां (खलीं), BINV चजां, RT सनै (महा), BINRT मोह (जुड), J °जोष, G °सूर, D महानुधि धारै न माया, BDF(RS)T जिहौ, DJPTU omit the first two verses.

११२। BINP जो, T जां, J वे, FR(S) पखीजै, U मुजाला मुरा, FPV भ्रम (विप्र), G वेदोक्त, FT वेदां.

११३। BP पांच, D जगजुष, V जुगजुष.

११४। DJRS समथं, S उडले, (D)R उडलं, T दांत, RS दुतारै (प्रचारै) BDINP(V) जेहा.



३६ वचनिका रा° रतनसिङ्गजी री महेसदासौत री ।

॥ अथ सुगर्ला रा वखाण ॥

॥ वन्द सुजङ्गी ॥

बलङ्ग दुबङ्ग छठालं बंगालं  
चकल्या इसा चालिन्धा कालं चालं ॥ ११५ ॥

भयाङ्ग चौवा जिके रोम भूरा  
पखे पार बीवा हिले थाट पूरा ।  
प्रलम्बा मुखौ रुक्ख चक्खौ परक्खौ  
भुजां जम्म जेहा बली खब्बभक्खौ ॥ ११६ ॥

मरोड़े गजां कन्ध चोड़े मरहं  
रह्खे जिंसा सिङ्ग मुक्खौ खहं ।  
कसौसै गुणं चौसटङ्गी कवाणं  
बली भीम बल्यां कलौ पत्य बाणं ॥ ११७ ॥

करा दुब्बरा मेष्क ले मद्द क्कां  
हजारां मुह्रां बाथि कै बीरहक्कां ।  
गिरं कन्ध अन्धा ज्जिदै अग्गिच्चानं  
मरे मारि जाणै जिके अग्गिमानं ॥ ११८ ॥

११५ । BGINT भाजे, GJRST सरीर, T डबे, G(T)U बलङ्गी, FJV बलङ्गा, GU दुबङ्गी, T दुकङ्गी, FV दुचङ्गी, J दुचङ्गा, FG(T) बङ्गाला, FGT बंगाला, F(G)RS चकये, FGT चाला ।

११६ । (BD) जिकां, BDJN भूरं PV जिके (हिले), F तिके, BIT मुखां, BI छुङ्ग (चक्क), GIJ मुले, DFPUV जेसा, BN जेसी, DGJN बली ।

११७ । RS इसा, NV गुणौ, P गुणे, JR गुणां, RS बथं, J बथे, GU जेहा (बथौ) ।

११८ । RS बरं दुबरं, G बरीं दुबरीं, DTU दुबरा, BD खेह, PRS हजारां, J मुहे, DIP मुखां, FRS मुखे, RS बाग लै (बाथि ब्दे), BIN गिरां, R निहं, S खेह, GJ गिङ्गां, AN MSS. रिदै, NU अग्गिमानं, BDUV जिङ्गां, RS इसा (जिके), J तिके ।

उंधे पाघड़े कालरूपी असल्लौ  
बोलै पारसी खेरसी गल्लवल्ली ।  
करै पक्ष निव्वाज बाचै कुराणं  
कुलाग्रम्भ रत्ता कसन्ता कबाणं ॥ ११९ ॥

खुराकां तवाकां ततंमाल खावै  
भली चीज प्रियौ जिके मन्न भावै ।  
जरौ बाप नीलङ्ग जामा जड़ावै  
वपे अन्न अन्नक धारां वणावै ॥ १२० ॥

प्रियौ रा लियै भोग कैसा प्रचण्डं  
ख्यां मारि डगडै जिके गव्व खण्डं ।  
हजारौसदी पक्षसदी विसदी  
जगज्जेठ जोधा मिलै नामजदी ॥ १२१ ॥

परम्भोम धूसै जिके आप प्राणं  
बडा लुड रा बन्ध जाणै विनाणं ।  
हयै मारि पाड़ै पंखौ वीम ह्रंता  
सांहे चालि सँ जागवै काल सूता ॥ १२२ ॥

११९। RS खेरसी पारसी, J खारसी (खेरसी). PV पांच, DP कुलं, BDJN PV राता.

१२०। RSV खुराकं, BRSV तवाकं, DFGIT तता, T खावै, RSU जिको, I जिहुं, J जको, T भावै, J जामे, RS वपे, J खेक (खड्ड), D omits the last two verses.

१२१। U खगे, T खंडे, G खलां, N विसदी (वि°), G जिके (मिलै), FPTU omit the last two verses, whereas B inserts them together with the six subsequent ones, in the middle of stanza १२४.

१२२। BDV परम्भमि, BV साधै (धूसै), D ताजौ, IJ प्राणै, BJV री बुडि (रा बन्ध), IJ विनाणै, J सदी काल नै जागवै, FPTU omit this stanza.



जलै व्याप रै रोस नैसा जुअद्रं  
 त्रिणा मात्र जागै धणी कामि तद्रं ।  
 सबदां जिके वेध धानइ साधौ  
 बलुट्टी हगै बजुडौ बाल बांधौ ॥ १२३ ॥

कसै हाथलां टोप मोजा कगल्लं  
 जमहाड वामै जिके खाग ठल्लं ।  
 गुपत्ती कतौ सङ्गि गदा गुरज्जं  
 कसै आवधां चौसके भुज्ज कज्जं ॥ १२४ ॥

मुथागं कवागं जुआगं सभल्लं  
 मिलै मौरजादा इसा भुज्जमल्लं ।  
 बिन्हे फौज फौजां धणी चववाहं  
 सभै सार आवड लौधां सनाहं ॥ १२५ ॥

बिन्हे साहि राजा बिन्हे नेत बांधै  
 बगौ फौज देखे घणौ सोह बांधै ।  
 जेजेकार जीहा हरी राम जय्यै  
 असवार ह्वर्यां मुंकां पाणि आय्यै ॥ १२६ ॥

१२३ । N बोधा, GIJR काज (कामि), DU सबद, (F)J सबदे, BI जकुं, N तिके, F(I)NPUV कंवडौ (बंगडौ), INT माल (बाल), V बलौवंत कवडौ मारै बाल, FPTU omit the first two verses.

१२४ । BPV कगल्लं, BINU आवधं, JN बचौस, BI बचौस, T बचौसां, DFV भुज्ज बचौस.

१२५ । P मुथाये, J मुथायां ०थां ०थां, GRSU जुह?, F बिहं, U बिहौ, RT omit the last two verses.

१२६ । F बिहं, DEINU साहिजादा, G ०सादा, T ०जिता, BPV नेच, G देखे फौजां, DN धनौ (घ?), LJ सोभ, N जीम, U फौज साधे, IP नाम (राम), BDEGTUV अंपे.

वचनिका १। रतनसिङ्गजी री महेसदासौत री । ३६

दिबां हाथ दाडी दिडं गाढ दक्खै

इलल्ला इलल्ला इलल्लाह अक्खै ।

उजेणी महासूर हैयाट आणे

जुडेवा चडै देव दणव्व जाणे ॥ १२७ ॥

चकल्यां कमन्थां रचे वीरचाला

वणे जाणि भारत्य पारत्यवाला ॥ १२८ ॥

॥ दूहा ॥

कैरव ज्यू आया कमंध

पाण्डव ज्यू पतिसाह ।

यां हरि नाम उचारिखौ

वां रहिमाणा अलाह ॥ १२९ ॥

अकबर हर जुनिठल अजन

कमंध मुजोण करन ।

औरंगसाह मुराद वे

राजा जसौ रतन ॥ १३० ॥

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१२७। B दादां, PV चडै (दिडं), F चलै (ditto), U चडं (ditto), D बडा (ditto), BIN चडां (ditto), मज (गाढ), BIPR चलं चलं चलं, T वे (हे), G भारत (हैयाट)।

१२८। (J)RS चमथे कमंधे, G मंडे (रचे), D मिले (रचे) और, NPV पारद भारथवाला।

१२९। EGRS जिम, T दयां, B राम (नाम), V उचारिया, BDFGJNV उवां, T उयां, U उदां।

१३०। IT दुजोण, RS दजोण, JN दुरजोधन, G दुजोध, JRS दन (वे), V उवे।



॥ कविन ॥

हिन्दुआण तुरकाण  
करण घमसाण कडुवसै ।  
सभि कवाण गुण वाण  
दलीं प्रारम्भ बल दक्सै ।  
भड़ भिड़ज्ज गज प्पज्ज  
घड़ा चतुरङ्ग कसस्सै ।  
सिन्नु सट्ट रवह  
नह नौसाण निहस्सै ।  
चत्रवाह साहि दोइ राह चटि  
सभि पौजां दोवै समथ ।  
विचि भगड थगड मगडै वडा  
करिवा भारथ अेम कथ ॥ १३१ ॥

साख साख मिलि भाख  
लाख लाखौक लसकर ।  
आरि चक्का नव खगड  
हिलै कौजां गज डम्बर ।  
कसमस्सै कोरम्भ  
सैस नागिन्द्र सलस्सलि ।

१३१ । G कुरसांष, (D) NV कवसौ, U <sup>०</sup>रसौ, BI <sup>०</sup>दसौ, T कससै, U वांष  
गुण कवांष, BDINUV दसौ, FTV भड़ा, FV भौड़ जग जोध (जुध),  
U घडा, P जोध रचति, V जुध रचत (घड़ा च<sup>०</sup>), J सबद, T नजर  
(नह), BN दुद, D दुद, T वे G सभे पौज, DV दुवै, I दोनै, JRST  
वे वे, G वेवे, FITU भंडां घंडां, G घंड भंड, RS घंडां भंडां, T देवै  
(मंडै), J मंडोवर (मंडे वडा), T खूर (खम)।

सात समंद गिर ब्याठ

ताम घर मेरु टलटुलि ।

करि कोप दलाई प्रारंभ कहर

धेधिकर आगै घरे ।

मांडिब्यौ मुगल्ले मारब्ये

रिण औरंग असराज रे ॥ १३२ ॥

## ॥ वचनिका ॥

इणि भांति रा घोड़ा असवार आगि ब्रजागि माछे ऊडि पड़े १ ।  
सिर पड़िबै लड़े २ । हाथियां रे दांत चड़े ३ । हिन्दू मुसलमाण ४ ।  
नरसमन्द खुरसाण ५ । आरि चक्र नव खण्ड प्रियौ रा जगजैठ जोधार  
जमदूत राजिन्द्र जोगिन्द्र रूप करि उजेणि खेति नर हेंवर धेधिकर  
चौदन्त ह्व्या ६ । चतुरङ्ग घोड़ा बौहरङ्ग वाना किणि भांति सूँ विराज-  
मान दीसै ७ । जागे अदार भार वनासपती रित वसन्त मिलि फूलि  
रह्यौ ८ । दीठाँह्यौज वणि आवै ९ । न जाइ कह्यौ १० । हो भाई भाई  
येकणि रित रा कासूँ ११ । येकणि दीहाड़ै क रित नव रस निजरि

१३१। GR साष (भाष), J लाष (ditto), GNT कूरम, G समंद सात, I  
आम (मेरु), DITU करि (कहर), GJ करै (ditto).

१३२। १ NT [रा], G जिके (after असवार), N इतरा ठोड़ (ibid.), DJ  
मे, ST मां, २ DEFNRSU पड़ियां, ३ BGSU हाथी, FJNU दांति,  
DGRS invert the order of २, ३, ४ RU रजपूत (जमदूत),  
RS काया साया रौ आम परहर (before उजेणि), BFIJNU आष  
(before चौदन्त), ७ BIN बजरंग, GU रण, N किष किष, ८ RS  
जाँबीजै, BLJNUV [रित वसन्त], BIN [मिलि], ९ FI दीठाँ, BDJ  
NR °ह्यौ, I [°ह्यौज], १० DFG पिष (before न), RS हो (ibid.),  
(D)FIU आवै, ११ DGJRST [हो भाई भाई], FUV हो हो, N  
भाई हो भाई, BFJNTU येके, G वषाबीजै (after कासूँ), १२ DFT



४२ वचनिका रा' स्तनसिङ्गजी री महेसदासोत री ।

आवै १९ । कहि दिखावै किमि भाँति १२ । आरावाँ आतस भाल १४ ।  
 उन्हाला प्रलै काल १५ । सर काइर सूका १६ । सूर धीर निवाणे जल  
 टूका १७ । कहि दिखाई उगति १८ । आ तौ यौखम रित १८ ।  
 मदधारा वरसताँ थकाँ गजडम्बर नौसाख गाजै २० । वीजली आँकुस  
 विराजै २१ । योध चाचिग वीरघण्टा दादुर बोलै २२ । सुगल लाल  
 ममोला सा निजरि आवै २३ । वरिखा रित वरणी २४ । सरद रित  
 कहणौ २५ । रिण समन्द माछै सूर कमल विकसि विराजमान ऊँचा  
 २६ । चन्दा जेहौ चन्दवदनौ अपहरा सोलह कला सुधा नेह सम्पूरण  
 उदित ऊँई २७ । कैसौ २८ । जैसौ आसोज कौ पूनिम सरद रित जैसौ  
 ऊजली २८ । फौजाँ ऊपराँ ऊजलीं भालाँ रा डम्बर भल्लाट करि  
 जगाजोति जागौ ३० । जाणै वरफ रा टूक हेमाचल पहाड़ माथे  
 विरजमान ऊँचा ३१ । हेमन्त रित लागौ ३२ । सिंसिर रित जागौ ३३ ।  
 रुक रहिल वागौ ३४ । काइराँ नूँ ठगि लागौ ३५ । हाथ पग धूजै  
 धड़धड़ ३६ । उर दाँत हाड गोडा खड़खड़ ३७ । इगि भाँति खँ

अके, BN अक, GRSUV दिन, । मै, G माँहि, T माँहि (before ब),  
 V नदरि (निजरि), १२ DF(RS)TUV दिखाई, DFJT दह, DJT  
 खँ (after भाँति), G खँ अजीज, १६ NT सायर (काइर), १७ V सूर-  
 वीर, N सरजल, १८ F(G)IS उगत, १८ T कहौ (after रित), T  
 वरिखा रित लामौ (between १८ and २०), २२ RS मोर (after  
 चाचिग), २३ BDNRS [ममोला], RS आवै मामोला, BN आवै  
 मामोला दिखावै, २४ GJS वणी, २५ FG नै (before सरद), RS जागै  
 [नौ] (*ibid.*), T हिमै (*ibid.*), २६ NU विकसित, T विचाले (विकसि),  
 २७ F घुंमार (कला), RS सिंगार (after कला), B(N) समुद, FJ  
 TV [उदित], DRS उदोन, G उदोनमान [ऊँई], JV है (after ऊँई),  
 २८ (I)U जिमो, DRST [जिमो १], G जागै (जैसो १), FGRSV री,  
 ३० GJRST ऊपरि, BIT [ऊजलीं], BIN करनी (करि), BNU  
 लागौ (जागौ), IT [जगाजोति], ३१ RS जाबौजै, GNTU हेमा' प'  
 माँ व' रा टू बि', DGRS ऊपरि (माथे), D दु टूक, ३२ T चावौ,  
 ३४ LJ लहरि, ३५ DJ नै, ३७ GNU [हाड], T after ३७ inserts  
 the following : हिमै वसंत रित कहणौ । मैजाँ पंचवरणाँ सोई वनराय  
 जाणि फूलौ है । चोल मुख कौया है । सो जाणै मलाल माछै मरकाव

वचनिका कही क रित सही ३८ । नव रस कहि दिखाइ ३९ । सरस  
वौरे वौररस किय़ा ४० । रौद्रे रौद्ररस किय़ा ४१ । अपहरा सिङ्गार-  
रस किय़ा ४२ । नारद हासरस किय़ा ४३ । काइरे भैरस वीभर्करस  
किय़ा ४४ । सुरे सान्तरस चदभुतरस किय़ा ४५ । दूगियां करगारस  
किय़ा ४६ । वैकुण्ठ सँ लिखमौ सहित आप विसन गुरइ चडि आया  
४७ । कविलास सँ सिङ्गवाहणी चण्डी सहित ईसर त्रिभ चडि आया  
४८ । इन्द्रलोक सँ तेचौस क्रोड़ि देवतां सहित इन्द्राणी अपहरा री  
जूलरै इन्द्र कैरापत चडि आया ४९ । नव नाथ चौरासी सिद्ध अनेक  
पङ्क्तौ पलचर ग्रीध चौसठि जोगणी वावन वौर जकल किन्नर गण  
गन्द्रप सहित रिखि नाइद आया ५० । वौरे डाक वाया ५१ । विमाणे  
वोम काया ५२ । साकणी डाकणी मिलि मङ्गल गाया ५३ । नौबति  
नौसाण रिगतुर वागा ५४ । देवासुर देखवा लाग़ा ५५ ॥ १३३ ॥

कौया वे दीसै है । नौबति सौंधराज गाइजै है । सो जाणै बफ़ताल धमल  
मंगल राम गारजै है ।, ३८ BINU रसी, DGRS वचनिका कही रस  
विष [G भांति] वौ ब..., ३९ NP दिखाया, ४० PTV [सरस],  
४१ BINT नारद... (see ४२), ४२ D सिङ्गार, BINT काइरे...  
(see ४३), ४३ GP हास, BIT रौद्रे... (see ४१), N सुरे वौरे  
वीभर्करस कौया, ४४ G [भैरस], BIT अपहरा... (see ४२), N रौद्रे...  
(see ४१), F दूगियां... (see ४६), V सुरे... (see ४१), ४५ RS  
सुरज सुरां सान्तरस..., F काइरे... (see ४३), N अपहरा...  
(see ४२), T between ४१ and ४६ inserts the following:  
साकणी डाकणी मिली वीभरस कौया, ४६ FN सुरे... (see ४१), V  
काइरे... (see ४३), T वखेसरे करगरस, T मधुसुज सांतिरस किया ।  
नव रस कहिया (between ४६ and ४७), ४७ GT या (सँ), S ता,  
GRST आप विं लिं सँ, ४८ BDGIPU कैलास, G या, I ता S तौ.  
U सिंध कपरि चडि देवी आई ईसर रिषभ चडि आया, I चमंड, ४९  
DG या, I ता, S तौ, I देवसुरां, DJPV आई (after इंद्राणी), JPV  
साथै (रै भलरै), F सहित (ditto), the order of ४८, ४९ is  
inverted in GI, ५० DFJ डाक वाया (after वौर), V वेषपाल  
डाक वाया (*ibid.*). GJRSU बेताल (*ibid.*), DGUV [रिखि],  
५१ BINT वजाया, ५२ D विमाणे, the order of ५२, ५३ is inverted  
in FGRST, ५४ B देवां सुरां, JV देव दाखव, देखव.



## ॥ दूहो ॥

सभि चारावा समसमा

समासमा सभि सूर ।

समासमा दल सानुलै

वहै चंबाला तुर ॥ १३४ ॥

## ॥ दूहा वडा ॥

वहै गोला सर बाग

आन्होसान्हा ऊकलै ।

ऊहन्ते उडाड़िचौ

आगवे असमाग ॥ १३५ ॥

गर सुर दानव नाग

घर हर सुरभुवने थया ।

विडवाँ लागी वरसवा

गोला सर गैलाग ॥ १३६ ॥

जागि प्रलै रिखनक

ऊहै सर सान्हा अगनि ।

गड़ौ सवावा गणखिआ

नाखिचमाल निहक ॥ १३७ ॥

१३४ । G सभै चारावा, NP वहि, BP चंबालू, R(U) समानल.

१३५ । RST अन्हां सन्हां, DIJPRV उडाड़िया, BPU आरखी.

१३६ । All MSS. except T मानव (दानव), GS भवनां, P सुरभुवण, V सुर भेला, B हर चीने भुवन, GJN गोले, DU गोले.

१३७ । GRS गोलां (सान्हा), T सीस काल (सान्हा अगनि), DGIRSU जाणि ('माल).

चमराला जै चूर

वेगाला तेजौ बडा ।

पड़ैतां धर भेला पड़ै

सर गोला नरसूर ॥ १२८ ॥

खुन्दालिम करि खोध

वसुधा ऊपरि बाजिया ।

जागि गड़ा सिर लोटिया

जागि कवूतर जोध ॥ १२९ ॥

पड़ै लड़ै अणपार

अड़ै चड़ै सान्हे अणौ ।

कमंधे काबलिये किच्यौ

आहिव घोर अंधार ॥ १३० ॥

भौक अणौ खग भ्राट

सिर उर माथै सूरमा ।

बहतां की दल बाहतां

वैकुण्ठवाली वाट ॥ १३१ ॥

१२८ । DPRSV डवै, G(U) होइ, F डय, GRSU वेगाल, D भड़ (नर°).

१२९ । BI(T) बलै (गड़ां).

१३० । JRSU सांभौ, D सांमां, BDIJPTUV कमधां, BJPT(U) काबलियां.

१३१ । G सिर (खग), TU लपर (उर), D पर, R चर, D(G)S माभिल, (माथै), (G)P बहतां (°तां), T बहते, R बिहतां, कीधौ (की दल), वेहतां.



४६ वचनिका रां रतनसिङ्गजी रौ महेसदासौत रौ ।

नरवर सूर निगेम

भारथ मधि रौती भरौ ।

आवै आवै अपहरा

जगि अरहट षडि जेम ॥ १४२ ॥

औरंग जसौ अगाहि

जूटा सूरिज राज ज्यू ।

ग्रहण अन्धारौ गैग्रहण

मेछु किछौ रिण माहि ॥ १४३ ॥

॥ वचनिका ॥

इणि भाँति स्रु तीन पौहर दल जूटा १ । खैंग नर हाथी खुटा  
२ । चौथा पौहर लाग ३ । भूभाऊ वागा ४ । औरङ्गसाहि माति-  
साहि रा तपतेज अपरवल दईव ५ । अवतार जिण आगै जमरागौ  
विमुहा खडै ६ । तिण स्रु तीन पौहर हाथुके महाराज जसराज हौ  
लडै ७ । तिणि वेला उजेणि वीरखेत रा भूभाऊ राज राटौड़ जोधा  
रिणमल बोलिया ८ । ठाकुरो सतरङ्ग रौ ख्याल मखिओ ९ । राजा  
राखौ १० । राजा राखिओ बाजी रहै १० । आपे तौ अगौ वाँटी हरवल

१४२ । P भारथि, GRSTU मभि, V जुबि, PV षड ।

१४३ । DGRS जिम, RS(T) गयथ (ग्रहण १), T छर (जै), BD(J) केव,  
T दीया (किछौ). Between this stanza and the following  
one, RS insert 14 *rasāvalā chandas*, beginning: चौडु खेव  
जुडु । चडु वेव चडु... etc. These are not found in any other  
MS.

१४४ । १ G लय (after पौ), २ V जूटा, ३ T भूभाऊ, P भूभाऊ घाव  
बागा, ४ PV जोरावर (after तपतेज), BI अपार (अपरवल), DI  
बलदेव (दईव), T देव, RS ेराण, GRSV हौ (after ेराणौ), P  
विमुहौ, V विमुह, ६ P हाथुकां, U हाथुकाम, D खं हाथां, BV ताई,  
I रतर (हाथुके), ८ G वार, ९ G जे (before वां), BDGIRS ठाकुरे,  
V ठाकुरां, GRT हौ तौ (before सतरङ्ग), १० IJRST राखिओ, S

वचनिका ११° रतनसिङ्गजी री महेसदासौत री । ४७

किन्हा तठै बन्धेज किन्हौ हीज के ११ । साहिजहाँ जीवतौ ही मूखौ  
१२ । चौरङ्गसाहि पातिसाहि ह्व्यौ १३ । सामि सँ सङ्ग्राम करणा  
१४ । मारणा नै मरणा १५ । खोकी वाडौ १६ । जसराज काडौ  
१७ । वागी भालि जसराज वलिन्हा १८ । भारथ रा भरभार रतनागिर  
भलिन्हा १९ ॥ १४४ ॥

॥ दूहौ ॥

किन्हौ उजेखौ कमधजे  
घिन जीवत मित धाड़ि ।  
जुड़ि मुरड़े वलिन्हौ असौ  
रहे रतन मभि राड़ि ॥ १४५ ॥

॥ वचनिका ॥

तिगि वेला नौबलि नौसाग तोग भ्रष्टा सामिग्रम सोवा हिन्दुस्थान  
री सरम भुजे व्याई १ । तिगि वेला रा व्याइखौ काला पछाड़ सोभा  
वरखौ न जाई २ । मछाभारथ रै विखै क्रन कहौजै ३ । किना  
लङ्कापति कुमैण कहौजै ४ । ऊजला बारह व्यादीत मुखकमल उगा  
५ । मनोरथ घूगा ६ । मितिलाज रा भौड़ बाधा ७ । व्यवसाग लाधा  
८ ॥ १४६ ॥

रहसी, ११ BT बांढिया, DI बांढ, G ऊखा (किन्हा), I ऊखौ, V कौ,  
RS चरवल खषौ कर बांढिया, T नौ (after तठै), DJPV दंध, I नौ  
(after बन्धेज), J कौखौ, RT कौसाईज, १२ G राजा राखौ खां  
(before साहि°), १४ DUV करखौ, १६ DJV खोकी, १७ JT नै  
(before जस°), १८ JPUV बालि (भालि), १९ G दिखौ (भारथ).  
RS मुजभार, DU भारथ (भरभार), DP भेलिया, B भलिन्हा, U लिन्हा,  
१४५ । V कमधजा, GIJU मुरड़ि मुरड़ि, V जुध (जुड़ि), मधि .

१४६ । १ T दण भानि सँ, DJV देव, DV सोवा (सोवा), २ U राजा (रा  
आइखौ), कौ (after पछाड़), ३ DRS राजा (before क्रन), ४ JP  
TV क, G कि, DU के, G खंका रै विखै (लंकापति), ५ GJT मुखाक°,  
BDI [मुखाक°], T कजलि सुं जाणइ बारह खां क°, D कजं सुं  
कपरै खां क°, J क° सुं वारे हजार खां क°, ७ D तौ सूद बाधौ,  
८ D लाधौ .



## ॥ कवित्त ॥

करि प्रणाम रवि ताम

ध्यान ग्यान ह मन धारे ।

धसै धोम विचि धार

वसण वैकुण्ठ विचारे ।

तजे मोह चडि सोह

लोह बोहौ जुध लेखण ।

ताणि मूँक उससै

जाणि पाखळ्ळ अरळ्ळण ।

ऊल्लसै रोम पौरस्सि अति

ग्रहे पक्कड़ण गै वरा ।

रुठौ सरीर ऊपरि रतन

तूठौ सौस पल्लवरा ॥ १४७ ॥

## ॥ दूहा वडा ॥

मसतकि बाँधे मौड़

धारे भुज हिन्दू धरम ।

मेळ घड़ा दिसि मल्लपिचौ

रतनागिर राठौड़ ॥ १४८ ॥

१४७ । I करण, BIT दिधै करि (ग्यान ह मन), BDIPUV धारौ, RS धसव.  
T रूप (धोम), BDIPUV विचारी, IS जोह (सोह), T लोह  
(ditto), PV बाहौ (बोहौ), DFLJV जध (जुध), T विध (ditto),  
J अरजुनह, DI उससै (ऊल्लसै), DIPV पक्कड़े, RST गैवरा ।

१४८ । D धारे (बाँधे), I धरे भुजा, P घड़ा, I पर (दिसि), B विचि (ditto).

जोधा रिगमल जान

सौसोद्या हाडा सको ।

अजमेरा भाला अमङ्ग

राउ राजा राजान ॥ १४६ ॥

बेलौ सहि बिरदैत

जेठौ गोवरधन जिसा ।

करनाजल अगवर कनै

वढ जानौ वनैत ॥ १४७ ॥

बेटौ जावलि बाप

रामौ रैगाडर तणौ ।

गजकेहर रिग गाजियो

तोड़िवा खल ताप ॥ १४८ ॥

अमरौ भूप अगाहि

बौठलिखा जावलि वले ।

वधिखा साचौरा विडग

मुहरि धनौ रिग माहि ॥ १४९ ॥

खित पुड़ि साहिबखान

हयामन्त ज्यू जैता हरी ।

उगि बेला लागौ अरसि

वंस वधारण वान ॥ १५० ॥

१४६ । JP लीसोदा

१४७ । PV बोझा, JU बोला, U जोडौ (जेठौ), T गोवर०

१४८ । BDGPU बेटा, IP जालम, RS तणै, B केसर हरि (रिग)।

१४९ । DU बौठल खूं, J बौं खूं, T बौठल मे जैमल, T विडगा (वधिखा),  
विने (विदग) ।

१५० । FT जिम RS जेम, G लागै, F आगै (लागौ) ।



५० वचनिका राँ रतनसिङ्गजी रौ महेसदासौत रौ ।

करण मरण पड़ काल

राँण रमण रिण रूक रस ।

बहमँडि लागौ वैण्डत

जिम ईसर जसरान ॥ १५४ ॥

दुल्लह रयण दुभाल

सूरा पूरा जाग सहि ।

हैवै घड़ दुलहणि चुरै

धज तोरण गजडाल ॥ १५५ ॥

किलतै महरि कड़ाल

वाहे तोरण वाँदतौ ।

गौ कालौ कुम्भां थलां

काल गजां सिर काल ॥ १५६ ॥

अकणि चोटि अघाग

बूडौ सूँ अम्बर बहसि ।

वेधै सावल वाहती

बर हैँवर धर नाम ॥ १५७ ॥

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१५४। DFJPV रिण ( राण ), S रामायण ( रमण रिण ), F रामस रिम ।

१५५। B रमण, TV सहि ( सहि ), JGPV हैवै, PV घट, all MSS. except RS थग ( गज ) ।

१५६। FJ(PV) बावाल, R कालौ गौ, PV कभां ( कुम्भां ), P थलां ( थलाँ ) ।

१५७। BGPV हं ( सूँ ), T गां DFJ था, RT वेधै, PUV सामल, T साहिव, RS कुंजर ( हैँवर ) ।

वचनिका राँ रतनसिद्धजी रौ महेसदासौत रौ । ५१

जूटा सहि को जोध

नर माखू ज्यूँ नाहराँ ।

वहताँ सिर बाहै बधे

खम हाथलाँ सखोध ॥ १५८ ॥

मावै जोगसि गौत

ऊहै सर सान्हा अखत ।

वेद भणै नारद ब्रह्म

पूँखै अकर प्रवीत ॥ १५९ ॥

घसि वाजिच घण घाड

घमघमि अपकर घूघरा ।

वागा वीरारस तथा

नाराजिअँ निहाउ ॥ १६० ॥

ढालाँ सिर धाराल

वागा बरिआमाँ तथा ।

गलती निसि गाजै गजर

घण घाव्ये घड़िआल ॥ १६१ ॥

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१५८ । FRT जिम, S जेम, U जे, B बाधे ( बाहै ), S सकोध ।

१५९ । G आन्हा, T अगनि ( अखत, cfr १३० ), JPV कहे, D पहे, T पाँच, BDGRU अपकर, D प्रीत ।

१६० । J बाजै ( अपकर ), S नाराजिअे ।

१६१ । F बाजै ( गाजै ), S गरज, P गजर EP गाजै ( घाव्ये ), DJ बाजै (ditto) ।



५२ वचनिका रा° रतनसिद्धिजी रौ महेसदासौत रौ ।

वाजै इसै विनायि

खग डालां सिर खाटखड़ि ।

रमै महारिण रुक रस

जोध दगडाहड़ि जाणि ॥ १६२ ॥

खहणि करे रिण खीज

वाहै करि हाकां विहद ।

गड़दाना गाजै गुरज

वाजै मुरजां वीज ॥ १६३ ॥

करनाजल रिण काल

जैत कलोधर जैत जिम ।

सारां पहिलौ सुजउत

पड़िओ लड़ि प्रौं चाल ॥ १६४ ॥

१६१। F डाले, B खाटिखड़ि, V खूर (रुक), GU दंछेदड़, T दंछेदलि, RS दंछेदड़.

१६२। P खहर, B खोहरि, T खोहरि, J गड़दाने, RS गाजे गड़दाने, T गाजे मिरदांसौ, U गजदानी, RS मुरजे. Between this stanza and the next, RS insert the six *dūhās* following:—

जमजेढी जमराण	जेजदुदथ बापा चरो ।
गह पुर तर लगे गयो	सारां धार सुजाण ॥ १ ॥
रचसे बैगल रोद	राखे जग नांभौ रीधु ।
खूजो खूरजमाल रो	खग पुहतौ मोघोद ॥ २ ॥
जुड़ भांजण खल जोर (S जोध)	चाडा पचपंडथ डवा ।
मोदथ खमै भूभारमल	कानौ मुकज किशोर ॥ ३ ॥
मांभत खूर भूचोद	मधकर का आपाडमल ।
जुड़ कपड़े किशोर जुध	जोत मिले चव जोध ॥ ४ ॥
प्रमणा भड़ा (S घणां) पडाड	नर हर के वादे अजड़ (R न°) ।
दे चत खजवाली दखे	भालै भालावाड ॥ ५ ॥
रचसे खल रिमराच	सुत वीठल अवसानमिध ।
अणभंग चग पुहतौ (RS पो°) अजय	गौड़ करै गजगाह ॥ ६ ॥

१६४। BDGJV चूं, U जे, BDJ पहिली, F पहिली, R पैली, U भड़ (लड़ि), B(F)J(V) प्रूचाल.

पाड़े प्रिसुण अपार  
ऊभौ आखाड़े अनड़ ।  
गोवरधण नाथै गहणि  
धामा जामर धार ॥ १६५ ॥

पलू खूटा पतिसाह  
कर आवध वाहै किलब ।  
मारहये मरि मारिबौ  
रिण गोदौ रिमराह ॥ १६६ ॥

भूलालां खग भाड़ि  
वेटां बिजुं सच्चितौ बलू ।  
खिति पड़िबौ मोटौ खिचौ  
आघौ दल ऊडाड़ि ॥ १६७ ॥

डाहेवा गज डाल  
जसवंत कलि मानै जुड़िणि ।  
पाटोघर पड़ि ऊपड़ै  
समहरि रायांताल ॥ १६८ ॥

भवसि घड़ा बलि भालि  
वामण ज्यूं वौठल वधै ।  
उतवंग जाइ ब्रह्मांडि अड़ै  
पग सातमै पयालि ॥ १६९ ॥

१६५ । T गोवरधन, BT साधै, RS ऊपर, T गरठ (गहण), B भोमा,  
T धूमा.

१६६ । BPT करि, R किलम, G जमि (मरि), TU गोदे.

१६७ । T साधै (सच्चितौ), RS पूरौ (मोटौ).

१६८ । F डाहे गज जिण, T जसमन, तानै (मानै), RS omit this stanza.

१६९ । G तिण वेलां रिण ताल, FRST जिम, PU उतमंग, U [जाइ]  
ब्रह्मंडै, R खंवर (ब्र°), सातवै.



बह सुगलीं बिरदैत  
 खागै खगहरतौ खली ।  
 खासां खुन्दालिम तगां  
 वाने गौ वानैत ॥ १७० ॥

घग अहिरग घग घाउ  
 सान्हे चाचरि साचवां ।  
 वाहै साहे वौठलौ  
 खांडौ खंडिराउ ॥ १७१ ॥

जिम रावण भूँभार  
 कमधज रामाइग करे ।  
 पाल तगौ बाह्यां प्रलंब  
 पड़िऔ बिरद पगार ॥ १७२ ॥

आहवि स्मितदिनि ईम  
 पाल हरे जवलि पिता ।  
 भिड़ते गजां भमाडिआ  
 भीम तगौ परि भीम ॥ १७३ ॥

गोकल जगौ गरीठ  
 करि बिऊं बाजू केसउत ।  
 माल हरे जुध मांडिऔ  
 रुक्ते आकारौठ ॥ १७४ ॥

१७० । RS खासां, D खागै, BPT खली (तगां), G(P)UV जो वाने, RS जो वानां, DF जो वानौ ।

१७१ । RS जिम (घग २), S सवुखां, BFGRS खांडा ।

१७२ । FRST रांसव, D(J) चरौ (तगौ), (J)RS पाहें प्रसव (बाचां प्रलंब), FP प्रवल (प्रलंब) ।

१७३ । DFJTV चरौ, R तगौ, S तगै, DGU भिड़तां ।

१७४ । F करै विहावे, D कर वैजं कर, GU बाह (बाजू), RS रिष (जुध) ।

बालै मधौ बङ्गाल  
 खेला दल खांडा खहणि ।  
 धीर हरौ रिख धड़हड़ै  
 जिम होली खग भाल ॥ १७५ ॥

आहवि मधौ आगाहि  
 पड़िआलम वामै प्रवंग ।  
 जाणि खंडीवन जालिवा  
 भटकौ कटकां भाहि ॥ १७६ ॥

वीरति खाग वजाइ  
 वन अरितर बाले वडा ।  
 गौ मधुकर कणिआगरौ  
 मुरिज जोति समाइ ॥ १७७ ॥

विठतै किसौ विसेख  
 ज्युं पौयल जेतै जिहौ ।  
 पड़तै ऊदिल पाड़िया  
 आठ असुर गज अक ॥ १७८ ॥

१७५ । T बोलै, P बाधै ( बालै ), T खेलै. DJ बालां दलां.

१७६ । DEJP धोम ( मधौ ), DU पौडौलमि, P पडौलमि, J पिङ्गालम,  
 T पिड़ि लड़ियो भागौ प्रचंड, B बाजै, BDU पवंगि, RS भडके.

१७७ । P अस तरवारै वडा, T विहंडे नर बालौ वडा, B सोनिगरौ ( कषि० ).

१७८ । FJ जै, P जो, T ज्युं, RS जिम, D [ ज्युं ] पौयल वे जेतै, BF  
 (RS)T जैता, RS जरै ( जिहौ ), J दल कपाड़िया.



५६ वचनिका रां रतनसिद्धिऔ री महेसदासौत री ।

वडा वडा गज बाज

किलैंवां दल तखल करे ।

खाना खणि खानां खलै

जुड़ि पड़िचौ जगराज ॥ १७९ ॥

सुंगलालां करि चौड़

गिरधारी गाछै गर्जा ।

चटिचौ खगधारां चडे

रम्भ रथां राठौड़ ॥ १८० ॥

खलां करे वे खग

कमधज चन्दनामौ करे ।

मरख मनोरथ पूरि मनि

पौथल पड़ै प्रचग ॥ १८१ ॥

१७९ । R किलमां, T खांडां ( खाना ), DJU खल ( खणि ), F खग (ditto), T खिलि (ditto), (D)F खाने ( खानां ), FT खिने ( खलै ), BU जुड़ ( जुड़ि ), T जगराज ।

१८० । D विदिचौ ( चटिचौ ), वडे ( चडे ), T रथे ।

१८१ । F कौथौ ( करे ), BG(SU) वि वि . After this *duhā*, RS insert the following :—

खर भांजंतौ ( R'जण ) खलौच मोदण जगतावत महर ।

बाघ कलोधर बाजिथौ समहर जाले ( R'जांयक ) चौड़ ॥ १ ॥

And U the following :—

माँरै मुगल मोर सुभटां सिर दीखौ सभा ।

बलौ (sic) मेड़तीयां सकळ वरै अपहर वीर ॥ १ ॥

तोड़े खगि तुरकाग  
रिग पड़ि ऊपड़िचौ बघौ ।  
भाटो भला भमाड़िया  
जेसलमिर जोधाय ॥ १८२ ॥

जुधि जागे जमराग  
मतवाला ज्यू मल्लपिचौ ।  
भगवानौ भालै भिड़य  
चाले गौ चळव्याग ॥ १८३ ॥

१८२। RST चल ( जगि ), DEJT भवाड़िया, RS उजाड़िया, B कडाड़िया।  
After this stanza, FJP insert the six spurious *dāhas* which are given below. B inserts the same after stanza १४३, and it is noteworthy that in the last-mentioned MS., the six *dāhas* are not included in the progressive numeration, but numbered separately from 1 to 6.

पाहुँतौ ( F <sup>०</sup> तै ) पंडवेस	अचलावन अवसांण सिध ।
जुड़ियो जण जण जूजुचौ ( F <sup>०</sup> जबौ, P <sup>०</sup> जुवौ ) मुड़ियो नचौ मचेस ॥ १ ॥	
चालि गयो कटकेर ( B क <sup>०</sup> , F <sup>०</sup> च ) किलेवां ऊपरि काप करि ।	
पड़ियो रिण पूंचाल जिम	केहरियो कटकेर ( F <sup>०</sup> च ) ॥ २ ॥
भांधल वंस धियागि	जसवंत नै मरचौ जरू ।
फौजां भांदां फदलिया ( P <sup>०</sup> फौया )	कन्हालै जिम बागि ॥ ३ ॥
दुसमण मिर दोटांर	देतां ( B <sup>०</sup> तै ) भलौ ( B <sup>०</sup> ला )
	दिखाड़ियो ( B <sup>०</sup> पिया, F <sup>०</sup> लिबौ ) ।
पाल हरै कौधा ( FJ <sup>०</sup> धौ ) प्रगठ	केर मिर ( F <sup>०</sup> जव, B जिम )
	कोटांर ॥ ४ ॥
दादि जिब ( F रि <sup>०</sup> ) गज डाल	किलेवां ( P किय वा ) दल ( J मिरि ) नडल करे ।
भारघ भलां भमाड़िया ( F भवा <sup>०</sup> )	दुलौ राधामाल ॥ ५ ॥
अरि मार्ये खोनाड़	देतौ खग भाटां डुरन ।
दल भागै ( F <sup>०</sup> गौ ) मंडियो दलौ	प्रोहित जांणि पहाड़ ॥ ६ ॥

१८३। DRS मतवालो, P लै, FT जिम, DS होय ( जू ), R ऊव ( ditto ), DFGJPRSTC गौ चाले



५८ वचनिका रां रतनसिद्धिगौ रौ महेसदासौत रौ ।

घण घाघे घमचालि

चूनाला थौथ चालगौ ।

आप तणा तण अरिहरां

कड़िआ भलां कड़ालि ॥ १८४ ॥

ऊआ सको हैराण

नर सुर कर देखि निवड़ ।

रतनागिर आगौ रवद

भिड़ि पाड़े भगवान ॥ १८५ ॥

विचिचां दिआ विकाइ

भाले हणि भगवानिअे ।

जाणि कि वाग विधूसिआ

रांण तणा कपिराइ ॥ १८६ ॥

हाथां पूरे हाम

पाड़ि खलां सगतौपुरौ ।

भगवानौ भारघ करे

वैकुण्ठ गौ वरिआम ॥ १८७ ॥

१८४ । GPU घम (घब), D अहरण (घाघे), B घूमड़ि (घमचाल), D घब  
घाव (ditto), T विंगल (ditto), JPU चूनाले, DGR चूनालो,  
T चूनालां, BJP थये, D सई, R थौथौ, T खली (आप), D  
आपणे [तणा], RS तथौ, T दल (तण), D उवर (भलां), B  
कड़िड़ि, P कड़ालि, T कचाल.

१८५ । DP निवद, BG निवदि, U निदरि, F निजर, J निदच.

१८६ । B थौचि, R दिथे, RS भाला, B ०निथौ, U ज (कि), DRS(T)  
विधूसिथौ, R रावघ रो, DT तथौ, S तथै, U तथौ कपि तांइ.

१८७ । GT हाथे, RS पूरे, पाड़े, FJP खगां (०लां), R खल, S खम, GT  
सकतौ, PU सगतौपुरै, DGRST गौ वैकुण्ठ

वचनिका रा<sup>०</sup> रतनसिङ्गजी रो महेसदासौत रो । ५६

चइच्यौ अमलौमाण  
असुराँ सँ भारथि अमर ।  
करतौ घाउ कटारिचाँ  
चटाँ लटाँ चऊचाण ॥ १८८ ॥

अगिआलौ अणवौह  
पच्चनारौ पाड़तौ ।  
अनुआलै भारथि अमर  
सोभा वौकमसौह ॥ १८९ ॥

बुध करि पिरिआँ जेम  
सादाउत अवसाणसिध ।  
कर वाहे गाहे किलैव  
अमर गयौ सगि अेम ॥ १९० ॥

१८८ । BDFGPRSU चाओ, GJPS अवलौ<sup>०</sup>, P असुर (अमर), R नठ,  
(लटाँ), U चटाँ (ditto).

१८९ । BPT अगिआला, BT पाड़िया, FR उजवालो, F अमंग (अमर)  
P असुर (ditto), RS सोभा, F सरसौ (सोभा) ।

१९० । BFJPT पड़ियो, U पड़ियाँ, D पड़िये, चाँदावन, BRS भाँजे सचाँ  
(अवसाण<sup>०</sup>), D कमल (किलैव). After this stanza, D inserts  
the following :—

सरि साबलाँ सकाज	पाँचाँवता अणभंग पड़े ।
विध विध खोराँ वाज	विचन दलाँ वौच वौठलौ ॥ १ ॥
जोध करै रिणजंग	वौठड़ मज भाँजे विचन ।
पाड़ै पाँचावर पिछण	आलादै अणभंग ॥ २ ॥

and RS the following :—

सर साबलाँ सकाज	विचन घड़ा विच वौरवर ।
यध वध नाँव वौठलौ	वौज तणी पर वाज ॥ १ ॥



६० वचनिका रां रतनसिङ्गजी रौ महेसदासौत रौ ।

येकणि ह्ये अनेक  
 किसनाउत मातै कलहि ।  
 मरण तगै दिनि मारकै  
 वौठल किचौ विसेख ॥ १८१ ॥

अरिहर अविद्याटांह  
 खग भाटां भांजण खचौ ।  
 गौ भारधि गांवा हरौ  
 गिरधर गज थाटांह ॥ १८२ ॥

अगिअँ चटि अरडिङ्ग  
 रतनाउत भजि रवद ।  
 पाटोधर पडि ऊपडै  
 समहरि रायासिङ्ग ॥ १८३ ॥

मल्लपि गयौ कुल मौड़  
 जाडै दल लाडा जिहौ ।  
 सार तगै भर साहिबौ  
 रौदां सिर राठौड़ ॥ १८४ ॥

१८१। T माथै किलंब, PU तगौ, T बलि ( दिनि ), JU मारकौ.

१८२। PT अरिहरि, B आवि थाटांह, RS देतो ( भांजण ), T वाहण (ditto), U places this stanza before १८२, and DRS before १८४.

१८३। P अरधौग, U अणदौग, BT रतनागिर. After this stanza, RS insert the following:—

जोध जोधां बल जाग      मांवलको अवमांविधि ।  
 लागौ तब वेलां लडण      मरधारौ गैषाग ॥ १ ॥

१८४। BT सिर ( कुल ), GJPU लाडे, P साहि ( सार ), JP भरि.

पाखर सहित पवङ्ग

सिन्धुर नर ठाली सहित ।

भिड़तै साहिब भाँजिया

जैत हरै करि जङ्ग ॥ १८५ ॥

निध वंस चाहे नूर

करे मन्हाजुध कुँभडत ।

वगडौ धनी विराजिया

सूर सभा विधि सूर ॥ १८६ ॥

चारण ग्रहि चौधार

सजु मारण अवसाणसिध ।

वागौ डारण वैण्डत

सिरदारौ सिरदार ॥ १८७ ॥

हथि साबलि करि हाँस

जवनाँ ऊपाड़ै जसौ ।

चठिया भारथ चौहटे

वादी जाणि कि वाँस ॥ १८८ ॥

१८५ । DRS पसंग, B भिड़ताँ, BPTU भंजि<sup>०</sup>, DF हरौ, FJPU रिष (करि) ।

१८६ । TU निज, D चावध, J चडिया, U सुराँ, FGT बभा ।

१८७ । T कचाड़<sup>०</sup> (अवसाण<sup>०</sup>), U आवध सबल (ditto), T वाघ विडारण, G वाघकत, JRS सिरदारै. After this stanza, T inserts १०६, १०७.

१८८ । TU हिय, J बंस, PT कपाड़व, FJT चडियाँ, T खेलण (भारथ), R चौहटे, J बंस.



चौधरै करि चूर

विचित्र उपाड़ै वैगलत ।

गल पल भरि हंसवरमयग

ऊच्या त्रिपत गिध छर ॥ १९९ ॥

वाहि वडा गज वाज

रोहड़ कलि राजा रतन ।

जीवत मिति बाजी जुड़े

जौपि गयो जसरज ॥ २०० ॥

दल डोहे दरियाउ

हेवै वहि हदमाल रौ ।

जोड़े रिगमालां जगौ

रहिखौ खिड़िखौ राउ ॥ २०१ ॥

भाजन्तौ गज भार

सारै आपलतौ समरि ।

पड़िखौ रिग खिड़िखौ प्रचंड

पाड़े प्रिसुग अपार ॥ २०२ ॥

१९९। DT चौधारां, RS चवधारां, T उपाड़ण, BT गलि, GU ०वरिमयग, R हंसच ग्रवण, S हंसममण, B हंसमवरिमयग (sic), D गल पड़ भैरवच ग्रवण, T हंसां मरंद, BEJPTU चिपति ।

२००। D वजा बडे, RS बडे, T किलंबां दल नंडल करै (रोहड़...), DRS जुड़ण ।

२०१। J हिवै, R हमै, S बडे, F हदमालउन, रिड़मालां BJSTU खिड़ियां ।

२०२। T पाड़े रिग पड़िया, RS omit this stanza, D substitutes the following:—

उजेलौ असहस

अरि पड़ मादे कपड़े ।

वलिखौ आचर विचंडियौ

विखनी चामर बास ॥ १ ॥

वचनिका राँ रतनसिङ्गजी रौ महेसदासौत रौ । ६३

कलूँहै सुत किलिव्याण  
भीमाजल पाड़े भड़ा ।  
पिड़मुई कर्मधाँ पाखतो  
रहिअौ भीखण राण ॥ २०३ ॥

खिति बि बि खण्ड खलूँह  
कर्मध राउ करतौ किलंब ।  
बिजड़ाहय बलिराउ रौ  
दारौ गधौ दलूँह ॥ २०४ ॥

मेकालाँ सिर भार  
देतौ पद आगै दलाँ ।  
कैलपुरौ भारधि किसन  
जाड गो जिखिआर ॥ २०५ ॥

हगतौ मैंगल हाधि  
करतौ मुख हाकाँ कहर ।  
कुम्भकरण सिर केविष्याँ  
भाटी गो भाराधि ॥ २०६ ॥

२०३। T करि कैकप (कलूँहै सुत), BJP पड़ि. RS omit this stanza.  
D substitutes the following:—

सत समधाराँ सेव परम तणौ पर पूजियो ।  
मंकर को रामेस वर देह डबौ लड़ देव ॥ १ ॥

२०४। T खंड बि खंड, FJ विवि (बि बि), R दे, BPT कर्मधज, T साभै  
(करतौ), T दुजड़ाँ, BT बलिराम, T दुरगौ (दारौ), JP दुवारौ.

२०५। B खेकालाँ, D मेकाराँ, BP सारि, T पैलाँ (आगै), PS आगल, U  
दले, F दिलौ, S दुरत (दलाँ), B कैलपुरौ, T सार तणै भर साधिबो  
(कैलपुरौ...), F जाडो, D गो जाडाँ, RS गो जाडे, BGT जिखवार.

२०६। (B)D गो भाटी, FJP insert stanza २०८ before the present  
one. T places the present and the following stanza



६३ वचनिका रा° रतनसिङ्गजी री महेशदासौत री ।

अरि भञ्जण अस्मि हांस

राजा कलि राजड़ तगौ ।

जुधि जूटौ जेसा हरौ

दुजड़ा वैगौदास ॥ २०७ ॥

between १९७ and १९८. RS after the present stanza insert the following :—

भांजंतौ गज भार	असुरां देहुवतौ अभंग ।
वौकौ समहर बाजियो	नरहरदास निहार ॥ १ ॥
सौमोदियौ सुजाण	भागौ नह भाखर हरौ ।
लदियौ आडे जोहडे	रण रावत रहराण ॥ २ ॥
खांगी मंडल (RS °जी) खर	रतनौ कमधज रूपसौ ।
विदतां मुर बंधव वणे	खांडरता खल खर ॥ ३ ॥
ईसर कुंभौ अम	साचौरा बंधव मगा ।
भारथ जूटा भांजउत	जाडै नाहर जेम ॥ ४ ॥

२०७। BFT °भांजण, JT अरि (अस्मि), BT हरौ (तगौ), J जूटा, BJ दुजड़ौ, U दुवड़ौ, P दुजड़, FG दुजड़ां, T दुरणां. RS omit this stanza. D substitutes the following :—

अरि भांजे अणबोह	भूदण जगतानन महर ।
बाध कलोधर बाजियो	समहर जाण क सौह ॥ १ ॥
अरि दण हैमर अम	धज नेजा खम दहतौ ।
वौर तणौ रिण बाजियो	नाहर नाहर जेम ॥ २ ॥
कमध करण चिबत (sic) कांस	हैवै वद जडा हरौ ।
रतन तणौ खल टूक दथ	जद वागौ हर रांस ॥ ३ ॥
सौनगरी सौम माथ (sic)	आसौ नै सुंदर अभंग ।
विदता खर वणाणिया	संपदता सतसौस (D °मास) ॥ ४ ॥
धदधड़ बाडे भार	खेत कजेवौ खमदथ ।
वैणौ बूदावत नडे	पहु उपहै पूवार ॥ ५ ॥
ईसर कुंभौ अम	साचौरा बंधव मगा ।
भारथ जूटा भांजउत	जाडै नाहर जेम ॥ ६ ॥
कूरंभ मांन कठोर	समहर सामलदासजत ।
वदतहतै वदवदियौ	खुरां खर सधौर ॥ ७ ॥

वचनिका रां रतनसिङ्गजी रौ महेसदासौव रौ । ६५

रूपाञ्जलि रिमराह

मुँहतौ साँवल मारकौ ।

विडतौ देखै वोरवर

सुपह अगै पतिसाह ॥ २०८ ॥

पञ्चाङ्ग दल पूर

पैठौ ईसर कौ प्रगट ।

हेवै घट हाकोटियाँ

अगौ चडावै ऊर ॥ २०९ ॥

घारां मारि धड़ाह

देतौ गौ पैलां दलां ।

घौरंग वेला चाँदउत

भाऊ कर्मध भड़ाह ॥ २१० ॥

१०८। FPT साँवल, D सुंदर (साँवल), J बिडतै कियो, RS वोरवर, पह अनियै, P पौहै अनियै (*sic*), FJP place this stanza between १०५ and १०९. D after the present stanza inserts the following:—

विध करतौ हय बाह      हेमावत सिर चाधियां ।  
सौह तयो पर राजसौ      सह लागो मोसाह ॥ १ ॥

१०९। F रिष (दल), P बल (*ditto*), F प्राभौ दुसर गै (पैठौ...), RS गौ (कौ), T साहिबौ (को प्रगट), JPU हिवै, J घटां RS दल (घट), U चट (*ditto*), GU हाकोटियाँ, DU आण (अगौ), B नीर (ऊर)

११०। P पहलां, U भावौ, T मयो, (कर्मध), DFRS omit this stanza.



६६ वचनिका रा° रतनसिङ्गजी रौ महेसदासौत रौ ।

घाँउ करतौ घमसाणि  
सामि सुकलि अवसायसिध ।  
रामौ भिड़ि पाड़ै रवद  
नेमाली निरवाणि ॥ २११ ॥

लोहि वधारण काज  
चुगनाली दल चूरता ।  
भाटौ रिण जूटा मला  
सुन्दर बजौ सुकाज ॥ २१२ ॥

सहि बीजा सिरदार  
साथै पह पुञ्जता सरणि ।  
बैणौ दूदाउत विढे  
पड़ि ऊपड़ै पँवार ॥ २१३ ॥

माँगलिया मगमोट  
दलपति नै खानौ दुवै ।  
विहँडै खगधाराँ विचित्र  
कलहि दुवाहाँ कोट ॥ २१४ ॥

२११ । T बावो करि, BFG °विधि, J भड़, FJP नेजा बाहि निबांय, DRS omit this stanza.

२१२ । T भड़ा (भला), खरज (सुन्दर), J सकाज, DRS omit this stanza.

२१३ । F सङ (पच), DRS omit this stanza.

२१४ । F °लियो, बाखँतौ दलाँ (नै खानौ दुवै), T दुजे, F °भारी, RS खगभाडाँ, BT विचै (विचित्र), F दुवाहौ, D omits this stanza.

विहगलौ गज वाज  
 सामि तगै कलि साहगौ ।  
 देखि कहै पैलां दलाई  
 धिन हार्यां धनराज ॥ २१५ ॥

रुक दिखनौ रौठ  
 बङ्गालां माथै बहसि ।  
 पड़ियौ भड़ पाड़े प्रचण्ड  
 गाहिड़ नवल गरीठ ॥ २१६ ॥

वौरति असिमर वाहि  
 दूदाउत भांजे दुइग ।  
 रतनौ कलि राजा रतन  
 मुहरि रहै रिग माहि ॥ २१७ ॥

माथै मुगलालांह  
 बधि बधि खांडा वाहतौ ।  
 चारण जूटौ चापड़े  
 धरमौ धारालांह ॥ २१८ ॥

२१५ । U साह. तगौ, FT वगौ, DRS omit this stanza.

२१६ । RS दिखना, U बंगाली, T ऊपरि बलू (माथे...), RS पड़िया, J पड़नौ, T प्रियणां दल पाड़े पड़े, F माल (नवल), D omits this stanza.

२१७ । F वाय, BT भाजण, BF दुबण, F रतना, BPT नलि (कलि), GT मौहरि, RS place this stanza after २१८, D omits it.

२१८ । B विधि विधि, U विध विध, T विद विदि, R चापड़े, RS place this stanza after २१६, and D before २१९.



६८ वचनिका रा' रत्नसिङ्गजी री महेसदासीत री ।

भाङ्गनौ भटकाँह

घट बटकाँ करतौ घणाँ ।

मथुरौ भारथि मल्हपिच्यौ

काबौ विचि कटकाँह ॥ २१९ ॥

विडतौ रिणि वरिध्याम

सामि तणै कृणि सोहिच्यौ ।

खग भाटाँ देतौ खिचौ

तूँचर जीवौ ताम ॥ २२० ॥

नाइ समरि निडार

नागे खागे निहसिच्यौ ।

सार तणै भरि सोहिच्यौ

जीवौ हौ जिगिवार ॥ २२१ ॥

भिक्षताँ खग भाटाँह

देताँ गा पैलाँ दलाँ ।

भगवानौ नै भूरिच्यौ

घोरौ गजघाटाँह ॥ २२२ ॥

२१९ । T भाङ्गनौ, U भङ्गकाँह, G घङ्ग, S बटके, U बटकी, FJ घण, P घणाँ  
B कंबौ, S कमौ, G कोयो (काबौ), D ई (विचि), P places this  
stanza after २२०.

२२० । RS वरिच्यौ खल (R बल) दल विरंडिच्यौ (R<sup>०</sup>डियाँ) (for  
सामि... etc.), U भाङ्गाँ, F खलाँ (खिचौ), T खड़े (ditto),  
D omits this stanza.

२२१ । BEGP(T)U नाबौ, (F)P निपाडि. RS नेह हजारों सारखो  
(सार... etc.), T जुध (हौ) निष, D omits this stanza and  
substitutes २१८ in its place.

२२२ । J सिर (खग), T गज (ditto), JP भङ्गकाँह, J देतौ, BJU गो, T  
खग भाटाँ देता खड़े (देताँ... etc.)

वचनिका रा° रतनसिङ्गजी री महेसदासौत री । ६६

मुंह आगै वरिष्याम  
राजा हैगाइर तथै ।  
गुणिऔ गज भारां गयो  
देतौ दर्नां दमाम ॥ २१२ ॥

इतरा भड़ औनाड़  
पड़िया राजा पाखतौ ।  
राजा ऊभौ रतनसौ  
पाखै तरां पछाड़ ॥ २२३ ॥

॥ छन्द मोतीदाम ॥

खगां चढि धार ऊँचै वि वि खग  
पड़ै घर हितु मलेक प्रचग ।  
रत्तलि नीर जिहौं रहिराल  
खलाहलि जाणि कि भाइव खाल ॥ २२४ ॥

उजेणि चकाल भड़ाण अछेह  
मंडै घन जाणि कि वारह मेह ।  
उभै पतिसाहि अगौ करि अके  
आया सिरि रत्तन सूर अनेक ॥ २२६ ॥

२१२ । RS आगल, BDGU तणौ, D गजथटां.

२१४ । P इतरौ, B उभाड़, D अचनाड़, P पड़िऔ, DRS रावन ( राजा १ ), F कभा, P तरे.

२१५ । BU खगे, F जोध ( धार ), T वेष, R वे, D खंड ( वि वि ), J खाल ( नीर ), P जिहौं, RS वड़े ( जिहौं ), U डर ( ditto ), F खललल, U खललै, BDGJPRST खललल.

२२६ । F भुलाल, D मच धण ( मंडै... ), T करि ( घन ), U लभा, T लरवर ( आणौ करि ), D सूर रतन.



रंजै रतनागिर देखि रवइ  
 निसाण रुड़ै सहि वाजिच नइ ।  
 अड़ै सिर वोम कमन्धज ईम  
 भमाङ्ग रौद्र गजाँ जिम भौम ॥ २२७ ॥

धुवै दल राजिंद्र वाजिंद्र धोम  
 गजै गुण बाण अनै रिण गोम ।  
 उड़ै घण बाण खतङ्ग अंगार  
 पड़ै भडि नाखिच जाणि अपार ॥ २२८ ॥

राजा करि हाक खिचौ भ्रम राहि  
 मघाउत खैंग घरै रिण माहि ।  
 हिलोलै फौज चढावे हौक  
 भिंडा गज वाजि ऊड़ै भड़ भौक ॥ २२९ ॥

जुटा रतनागिर औरंग जाम  
 बडा जमरूप बिन्दे बरिआम ।  
 धमझम सेल वडै खगधार  
 पड़ै भसङ्क पटाँ अणपार ॥ २३० ॥

२२७। D राजा (रंजै), S रन्धे, U रुड़ै, T सिर (सहि), FS वाजिच, D जहमंड (कमन्धज), JP भमावण, T जोध (रौद्र), DS सिर (जिम), FJRS insert in the middle of the present stanza the couple of verses following:—

ऊवै मन आनंद पौरस हाम  
 जगौ अम देखि खंडीवन जाम ।

२२८। R धुवै, T धके जिण दैत अमिर धार (उड़ै...), BFPR पतंग (ख०) ।

२२९। D हलीला (हिलोलै), S हिलोलिय, T हिलाली, F चढे मनि हौक, वाम (वाजि), BG ऊचा, PR ऊचा, D वाज मरोड़ै भौक ।

२३०। FU जिम, T भड़ (जम०), F दुण (रूप), T धराधम, BDJS धमाधम, DRS(T) धमङ्क, BTU जमड़, DS पडे, BT पडाँच अपार, G अणवार ।

अवम्भइ जिम्भइ भइ असय  
कटै कर कोपर कालिज कस्य ।  
भइं घइ भझि ऊँचै वि वि भग  
खइक्खइ छल्ल भइम्भइ खग ॥ २३१ ॥

कइक्काइ वाजि घइं किरमाल  
वइव्वइ भाणि पइन्त बैंगाल ।  
दइदइ सुख रइव्वइ दोस  
अइव्वइ खेत चइचइ ईस ॥ २३२ ॥

अँचाँ खग भाट निराट अलम्मा  
पडै वि वि जहु पडै भइ पग्य ।  
पडै रिणि उच्छलि अेम प्रवह  
कुडाँ चटि जाणि विनाणि कुरइ ॥ २३३ ॥

खँचै रिग भडि गइथल खान  
जिहँ नट खेल कुलटु जुवान ।  
रदाँ रिणि भूकि करन्त रतन  
कपौदल जाणि कि कुम्भकरन ॥ २३४ ॥

२३१ । BDU भइ, FGP भइं, RS लाग (भइ), T वाजि (ditto), DFGU अणसंभ, B जि असंभ, DRS कालज कोपर, P भइ, BDFJPRSTU भाँज, G भाग (भझि), FR वे (वि वि), J घट (ditto), T दोर, BDFGRSTU भाग, खाग, All MSS. डाल, P भागभाग (भइ<sup>०</sup>) ।

२३२ । J पइंति, T पडै, (G)JT दइवइ, F(G) चइवइ ।

२३३ । BDFJPRS चौडौ (पडै<sup>१</sup>), U पिँडौ (ditto), J विच (वि वि), DF छथ (जहु), D भइ पइ, T धर (भइ), IT चयलि, G दम (अेम), D पनंम, कोडौ ।

२३४ । (D)T मकि, RS मादि, B गइथल, R गइथइ, T गइथल, D चयैलाचौ (sio गइ<sup>१</sup>), P भट (खेल), T छलट (कु<sup>०</sup>), U कुरज, all MSS. रौडाँ, D रौडायण (रदाँ रिण) ।



७२ वचनिका रा० रतनसिङ्गजी रौ महेसदासौत रौ ।

ऊँसै रिगि हका किलका हमस  
उडै रत कौलि दिसेह अरस ।  
अखै धिन धिन रतन अरक  
चटावै मेक घड़ा खग चका ॥ २३५ ॥

ग्रहे खग नागंद कोप गिरन्द  
मथै मुर अस्मुर जागि समन्द ।  
मधाउत कलि रतन मुगति  
प्रिथौ कजि आफलिआ असपति ॥ २३६ ॥

किअै मुख चोल धसै रिगि काल  
रले पाइ अन्त गले वरमाल ।  
वरे पतिसाह घड़ा वरबौर  
महागज वाजि पकाड़े मौर ॥ २३७ ॥

वडुपफर टूक ऊँसै गज वाज  
तडुपफड़ मच्छ जिहौ सिरताज ।

२३५ । BFG(U) ऊँ, BFGJPRSTU हाक, R दिसाह, S दसेह, U दिसा जु, P दिरघ, F कजाय ( दिसेह ), TU धनि धनि, PU चढावौ, BGS चढाविय, D चढौ रिण, FJ खड़ा ( घड़ा ), P वण (ditto), B खल ( खग ), J खड़ (ditto), T खल (ditto), B remoulds the last three verses as follows :—

आसै धन धन रतन अरस ।  
चढाविय मेक घड़ा खल चका  
उडौ रज साहि न दीठ अरक ॥

२३६ । DS ऊँध ( जागि ), All MSS. काजि.

२३७ । G पास ( पार ), T(U) बिडै ( वरे ), BT बड़ा ( घड़ा ), S पकाड़िय, D मराड़ै ( पकाड़े ), F बौर ( मौर ), T भेधोगर पाकाड़ै रिणबौर.

मरह जरह पड़े अनमन्य  
कहकुह वौर ह नाचि कमन्य ॥ २३८ ॥

हड़ाहड़ रिक्खि हुबै हर हार  
जयजय जोगिनि किद्ध जिआर ।  
महारिणि पौठै सूर मसत्त  
दिगम्बर जाणि अखाडै दत्त ॥ २३९ ॥

पल्लवर साकणि डाकणि प्रेत  
खुधावंत भक्ख लिखै रिगखेत ।  
वगै जिग सै सर सेल्ल क्वीस  
सोहै किर वंस गिरव्वर सौस ॥ २४० ॥

असौ खग घाउ लगा जब अङ्ग  
जोधा हर ताम पड़े रिगजङ्ग ॥ २४१ ॥

२३८ । BFJP वड़वड़, D ऊआ, G माह, (R)S लेहौ, GP अनबंध, T  
बिनबंध, RS नाच ह वौर, BDU कबंध .

२३९ । D हरवड़, U ऊरे, D ऊबौ, BJPRST कौध, F कौध, G(J) RS  
जैकार, DT जुहार, RS पौडिय, DRS substitute for the last  
two verses the first two of २४० .

२४० । RTU खुधा°, J लियो, T ककै खगधारा वंस क्वीस (वणे...), G  
जिम ( किर ), RST जाणि ( वंस ), DRS substitute for the  
last two lines the last two of २३९, and after them insert  
the following:—

रमज्जम भांभर घूधर रोल  
कले वर खूर वरै रम ( DR रंभ ) मोल ।

The same spurious lines are also to be found in B, with the  
variant:—

रमज्जम घूधर भांभर रोल,

but inserted in the middle of stanza २३९.

२४१ । G जब घाव लगा खग, S तब ( जब ), GJP जुडि ( रिण ).



॥ दूहौ ॥

रतन पड़ै रिगि नौवड़े

औरंग खड़े अरस्सि ।

सूर खड़े चडि रत्न सभि

नौवति तूरि निहस्सि ॥ २४२ ॥

॥ कवित्त ॥

पड़ै बाज गजराज

राउ राउत गरेसुर ।

पड़ै खान उमराउ

सुगल भुरा मौरम्बर ।

पड़ै सक्क धड़ गजाँ

इसा दीसै उगिहारै ।

ऊतारौ रिगि आगि

जागि बालद विगजारै ।

गडपतौ पड़ै कृत्रपति गरा

चन्द जस नामौ चड़ै ।

लाज रौ कोट उज्जोगि लड़ि

पिड़ि रतन राजा पड़ै ॥ २४३ ॥

२४२। P नौमड़े, DT चदि रघ, RS चडै खड़, I चडे रघ सक्का खड़े, J चद चदि मुख समझ (sic), F जग (सभि), DFRS खड़े (तूरि), T घुरै (ditto).

२४३। JT गजबाज, D राजा राजबाज, R राजा रतनेसुर (राउत...), B(D) उंबरराव, B(IT) सुद्धि घर गजाँ, JRSU संभ धड़ गंज, GP सांभ धड़ गजाँ, D सत धड़ गज, F जंग (गजाँ), I(S) इसे, D इसी, T दीवा निहियारै, J(P) अणुहारै, D चार, DIR कतारौ, BFGJPTU कतारै, all (?) MSS. चदे, T घड़े (पड़े), FJPT गिराँ, IJT कोरि, T गद (लड़ि) .

## ॥ वचनिका ॥

तिथि बेला राजा रैणसाहि रा तखल चुथि विथि लिखा १ ।  
 सरां कड़ां सूं दाग दिखा २ । नर देह जलाई ३ । अमर देह  
 पाई ४ । ब्रह्मा विसन महेस इन्द्र सुर साथि आया ५ । इन्द्राणी  
 धमल मङ्गल पौहप वरिखा करि बधाया ६ । विवाणे पाउ धारौ ७ ।  
 वैकुण्ठ पाधारौ ८ । तिथि बेला राजा रतन वैकुण्ठनाथ महाराज  
 सूं अरज करि कहियौ ९ । महाराज आज री वेठ रा धणी  
 राठौड़ १० । राठौड़ां माछे छंडज ११ । मुदै मो नूं कहियौइज  
 चाहीजै १२ । मो साथे वडा वडा गटपति कृत्रपति कामि आया १३ ।  
 हाडा मुकुन्दसिङ्ग सारीखा १४ । गौड़ अरजन सारीखा १५ ।  
 सीसोदिखा सुजागसिङ्ग सारीखा १६ । भाला दलपभ सारीखा १७ ।  
 और ही कृत्रोस वंस हिन्दू सरनौत कौजे १८ । वैकुण्ठ वास दीजे

२४४ । १ T इणि भंति, DG वार (बेला), J रतन<sup>०</sup>, [चुणि], I चुण चुण,  
 T भेला किया (लिखा) २ B सर, FJ दाघ, ५ B ब्रह्मा इन्द्र महेस  
 सुर साथे आया, J [साथि], T omitted, ६ BI मंगल गाया देवताचे  
 (I<sup>०</sup>ता) पौहप (B पु<sup>०</sup>) वरखाया, T इन्द्र सुरासुर चियां मंगल भवल  
 गाया देवताचे पौहप वरखाया बधाया, R सूं (करि), ७ G विराजो  
 (पाउ धारौ), J धारै, ८ J पाधारै, IU omitted, ९ JP ते (तिथि),  
 D वार (बेला), (B)IT रैणसाह, S महाराजा वैकुण्ठनाथ, JU  
 [महाराज], DS अर जोड़ (after सूं), D करो [कहियौ],  
 १० JP ऊ, FU अ (before महाराज), BIT [महाराज], U आलुको,  
 GJ को (री), ११ R [माछे], RS मुदै (after माछे), IU छंड, १२  
 U मो नूं राजा मुदै कियो थो नौ [मुदै] (before मो नूं), BI नें  
 (नूं), T ना, GFJ जोईजे (चाहीजै), १३ (F)JP म्हां (मो), S  
 भेला (साथे), FJRS इधधारौ, RS राजा (before कामि), F  
 आया है, १४ F मुकन<sup>०</sup>, T मुकनदास, १५ BIT इन्द्रमाल (अर<sup>०</sup>), G  
 अरिसाल, P अरजनमाल, J omitted, १६-१७ omitted by I, १७  
 B<sup>०</sup>दंभल, GU omitted, १८ DGRS अवर, DG चंड विहंड दोय



७६ वचनिका रा° रतनसिंहजी रौ महेसदासौत रौ ।

१८। इणि जाइगा वारह दिनां रौ सुकाम कौजै १०। ज्यु इतरा माहै अगनि सिनान करि सती हो आवै ११। महाराज मानौ ११। हांजी दुलह खूँ चालै विगर जानौ ११। वैकुण्ठनाथ विसक्रमा कूँ ऊकम किआ १४। वैकुण्ठ रौ रौस मातलोक माहै सोवनमै महिला-इत पैदास करौ १५। सहर रौ नाम रतनपुर घरौ १६। इतरा माहै बात करतां वार लागै १७। वैकुण्ठ रौ रौस गैव रौ इच्छा सरूप गढ कोट बाजार सतखणा सोवनमै आवास गोख जौख चित्राम चित्रसाला रचाई १८। दीठां होज वणि आवै १८। हो हो भाई भाई ३०। तिग सहर रौ पाखतो सलिता सरोवर कमोद

(D होय नै) पढ़िया जै त्यां नूँ (D छु) घर° (after हिन्दू), RS रिणखेत खंड विखंड ऊय पढ़िया ज्यो नूँ घर° (*ibid.*), DFJRS सरजौवन, S घर मोदला लोके (after कौजै), १८ omitted by R, १८-२० omitted by F, २० RS [इणि जा°], U दिन [रौ], DGRS करावै (कौजै), २१ FJPRS [ज्यु], FJPU इतरै, U मै, F नै (after करि), FR सतिथां, RS पण (हौ), I सतिथां अगन सिनान कर आवै, २१ BIT आ बात थौ (before महा°), हौ (before मानौ), F वान (*ibid.*), RS वैकुण्ठनाथ सरज वान (*ibid.*), २२ F विणि (विगर), R विनां कूँ चालै जानौ, २४ DRS नूँ (कूँ), T नां, G नै, DP कियो, २५ U भरौखो (रौ रौस), FI रूप, R वेस रा, BT [सोत्र°], R गढकोट (सोत्र°), FT महल, BIP पैदा, BI वैकुण्ठ [माहै I] मातलोक रौ रौस (दस I) [महिलाइन B] पैदा करौ, २६ T कौ (रौ), २७ T दण भांत खं (इतरा...), SU कहतां, J कछां, २८ FI दस, T माहै इरा (रौ रौस), DGP रा (रौ १), D कोट जहौ (before इच्छा), G सा कोट जिहौ (*ibid.*), RS सौ कोट जेहौ गैव रा (*ibid.*), FJT [रौ इच्छा], R मनहा (इच्छा), F(J)P(U) सरूपौ, R रूप, T रूपौ, DS [सोवनमै], T मेल सोवना, SU [जौख], G जौखां, S देवसभा (before रचाई), R देवसभा वणार (after रचाई), २८ I ई (होज), S हौ, T चाई, FJU omitted, ३० I न आवै कहौ, RS थो भाई, FJU omitted, T places first ३० and then २८, २९ BFIP तियै (तिग), T पासि (पाखनौ), F वहे

जल कमल सञ्जुगत विराजमान दोसै कै ३१ । हंस मोतो चुगि चुगि  
कौड़ा करै कै ३२ । बडा बडा आराम बाग उत्तम दुम लता मेवा  
परिमल नाना प्रकार रङ्ग सुरङ्ग गुल गुलाब विराजमान दोसै कै ३३ ।  
अनेक खम विहङ्गम कौला करै कै ३४ । इगि भाँति खै राजा रतन  
नूँ वकुलनाथ समीप बैसागि दोवाण किआ ३५ । अवर हौ क्वीस  
वंस हिन्दू सरजौत करि महेला लिआ ३६ । किगि भाँति खै ३७ ।  
क्वीस वाजिन वाजै कै ३८ । गजराज गाजै कै ३९ । लाख लाख  
रा लाखीक घुरस खाइ खाइ भूपटाँ लै कै ४० । ब्रह्मा विसन महेस  
इन्द्र सुर साथै विराजमान ऊँचा कै ४१ । आप विसन चत्रसुजरूप  
धारि ४२ । बागा बगाए करि ४३ । सङ्ग चक्र गदा पदम धारि ४४ ।  
वैजयन्ती माल मोर मुगट कुण्डल विसाल मदनमोहन कमललोचन  
स्यामसुन्दर ठाकुर विराजमान ऊँचा कै ४५ । मणिमाणिकजड़ित

कै (सरोवर), RT जल कमल, T विचव बक (कम लस), BI(T)  
विराजै कै, R ऊँचा (दोसै), ३२ BIS चुग चुग, DRT केल, J कौड़ा  
S लिखै (कौड़ा करै), G omitted, R places first ३३ and then  
३२, ३२ F फल (दुम), F(P) वेलि (after लता), R निण सहर  
पाखता (before नाना), S संजुगत (*ibid.*), RS(T) नवनव (नाना),  
BI का (after प्रकार), R बाग बाड़ी (*ibid.*), T का फल विराजमान  
ऊँचा दोसै कै (before गुल), रा फल (after गुल), R ऊँचा (दोसै),  
३४ B कौड़ा, (R)S केला, DFJTU omitted, GRS place ३४  
before ३२, ३५ BI जै (नूँ), DRSU महराज (RS) वैकुण्ठनाथ  
राजा रतन (D बैसबाह) नूँ..., F दोवाण जै, U बैस, T दिया कै,  
(किआ), ३६ T जोर, U चवौ (हिन्दू), RS सरजौत, RT किआ  
(करि), RS अर (after करि), IS मोहला, U मऊला, B मोहोला,  
D माहै, ३७ B(I) इगि, R किण हेक, U विराजै कै (after खै),  
३८ S वाजिन, JT वाजा, U omitted, ३९ RU omitted, ४० BI  
सुख आगै (before घुरस), T महेला आगै कसतुरिया भाक (*ibid.*),  
B घुरसा, P घुरसा, D घुरस, G घुरसा, RST [घुरस खाइ खाइ],  
DS लिये (लै), T रह्या (*ditto*), FJU omitted, ४१ I आया  
(वि° ऊँ जै), DF(J)P दोसै कै (ऊँ जै), U omitted, ४२ U  
विजयनाथ, F करि (धारि), ४३ P वैकुण्ठ (before बागा), U [करि],  
४४ U [पद° धा°], BI [धारि], ४५ F पोतवर (after मुगट), T आप



झचपाट सिद्धासण विरल्लमान दोसै है ४१ । भल्लुट करि जगाजोति  
जामौ है ४० । चन्द सूरिज बेहू खवासी करै है ४८ । नव लाख नाखिच  
माल चिराख भालि खड़ा रहिया है ४८ । बारह घण मुँहडा आगै  
किड़काउ करै है ५० । तीन प्रकार रौ पवन वाजै है ५१ । सौत  
मन्द सुगन्ध अनेक परिमल भोला खाइ लहिर लै है ५२ । मुँहडा  
आगै आखाड़ै रम्भा पातर नट नाटिक सङ्गौत धुनि करि करि दिखा-  
वै है ५३ । ज्याँ रा मलूक हाथ पाउ कड़ि धड़ ५४ । सोलह सिङ्गार  
किछा ५५ । रङ्ग प्रेम का झड़ ५६ । तेजपुञ्ज ५७ । रूप के गङ्ग ५८ ।  
काम कौ कलौ ५८ । चख नख चीज ६० । सुख कौ सिन्हाउ ६१ ।  
विरह कौ बीज ६२ । बैसी उरवसौ जैसी अपहरा मुँहडा आगै

(after गङ्गार), S [वि० ऊ० है], DT दोसै है (ऊ० है), ४१ G होर  
(before मणि), DRS होर (before जड़ित), BI करि (after पाठ),  
RS छछा (दोसै), G ऊँ रछा (ditto), ४० R भरपाठ, B जामसौ  
(जगा), DIU omitted, ४८ R चाँद, BT सूर, (S)T बिन्दे, R  
दोनु, BP बेच, D omitted, GRS चौमरा चमर दुलै है (after  
करै है), ४८ B(PT) चिराक, R चराकाँ, T नै (after भालि), B  
धरै है (ख० र० है), D पड़ा है (ditto), FJ omitted, ५० G वारे,  
BG मेह (घण), T मेघ, DGIU [सु० खा०], B आगलि, G करि  
रछा (करै), FJ omitted, ५१ S कौ, DJ रा, T का, DGU  
[वाजै है], ५२ I सौतल, P सुरभौ (सुगन्ध), F नै चौरंभ (ditto),  
DG [ख० परि०], GJU संजुगत (after परिमल), P खाइ खाइ, R  
दे रचौ (खाइ लहिर लै), S लैचर्रा, (D)JS लिये (लै), G लोजे.  
T नवनवा प्रकार का पवन वाज नै रछा है (परिमल... है). ५३ FT  
[सु० खा०], DJP [रछा], R पाच रंभा, F प्रात, S पात, P [पातर],  
D नाचै है (after पातर), BDIRSTU [नट], DT [करि ६], ५४  
RS किछ भांत रौ (before ज्याँ), I पग, BIT place मलूक after  
पाठ, JP धड़ि, ५५ T करि (किछा), BFIJP [किछा], ५६ I का  
(after रङ्ग), GRS रूप (before प्रे०), FGRST कौ (का), FGT  
मडौ, RS बड़, T धरि (after मड़), DU omitted, ५७ FP का  
(after तेजपुञ्ज), I कौ, ५८ DGJRST का (के), I रंग (गङ्ग),  
U omitted, ५८ DTU omitted, G transposed between ६१  
and ६२, ६० S नखाँ, IU बीज, ६१ BI मेह, D omitted, ६६

हाउभाउ कटाहि थैई थैई ततकार निरत करै कै ६२ । कू राग  
कूचीस रागणी सपत सुर भाँति भाँति करि दिखावै कै ६४ । रौंभि  
रौंभि राजौ ऊँचै कै ग्यान के गुर ६५ । तिणि वेला इसड़ी वेठ रौ  
ढाकणि वात घोड़ा चडि दिसोदिसि चालौ ६६ । उजेणि राजा रतन  
कामि आया साहि कलि दिलौ ६७ । इसड़ी आवाज महासतिआ  
रे काने आई ६८ । महाराजा रैगसाहि रा अन्तेउर हरि हरि  
करि उठौ बलख सगतौरूप वाई ६९ । कुँण कुँण ७० । कक्वाही  
रजाउति पतिव्रता अतिरूपदे पुरसोतमसिङ्ग दुरजणसिङ्गौत रौ  
सारधू ७१ । देवड़ी रैगमुखदे चाँदा प्रियौराजौत रौ सारधू ७२ ।  
कक्वाही राजाउति गुणरूपदे मौहकमसिङ्ग प्रेमसिङ्गौत रौ सारधू  
७३ । कक्वाही सेखाउति सुखरूपदे पुरसोतमसिङ्ग तोडरमलौत रौ

D omitted, ६२ T जयी (जैसी), जैसी (जयी), JSU [जैसी], 1 इंद्र की  
(after जैसी), FP मुँहडै, DGIT [मुँहडा], T [आगै], चामभाउ, BI(T)  
मुह आगै (B आगलि) करै है (after कटाहि), BI अतकारौ (नम<sup>०</sup>),  
J ततकारि ततकारि नित (before निरत), R omitted, ६४ T भाँति  
राग रौ धुनि करि दिखावै है (रागणी...), I करै है (after रागणी),  
G रौंभि रौंभि अचवचत ऊँचै है (क...रागणी), IU सर, GT विष  
ग्राम (after सर), BI खं आलाप चारौ (भाँति भाँति), I करै (क<sup>०</sup> दि<sup>०</sup>),  
D बतावै (दिखावै), ६५ BT करि (के), ६६ I दण (तिणि), RS कैचौ  
(इसड़ी), T इसड़ीअक (after रौ), GI वात ढाकण, BFIJT घोड़े,  
U चडि चडि, P दिसादिसि (D)G दिसदिआ, FRS दस दिसा, U  
दस दिष, I दिस दिष कूं, B दिसि विदिषि कूं, T दष विदस नां, ६७  
FGK अत (after उजेणि), G साह कल (after रतन), [दिलौ], F  
कलि (after दिलौ), R रा (ibid.), ६८ F(U) रसौ, T अचड़ीअक,  
BI आ वात (आवाज), G ऐहर रतलाम माँहै (after आवाज),  
BGIT सोभलौ (रे), BP कानि, IR कान, ६९ JRS राजा, DGJTU  
रण, D रौ, I [रा], JU उठिया, GF(S)U सकनि, F [रूप],  
T omitted, ७० T omitted, ७१ T [राजाउति], R रूपदे पतिव्रता  
FJPTU [अतिरूपदे], (R)S मौहकम (पुरसोतम), BU दुरजोधन<sup>०</sup>,  
P दुर्वोधन<sup>०</sup>, T तोडरमलौत (दुरजण<sup>०</sup>), U सारधू, ७२ BDGLI  
RSTU रण, F देवीदास (चाँदा), P चादरै, T वेदे (sic), ७३



८० वचनिका रा० रतनसिङ्गजी रौ महेसदासौत रौ ।

सारधू ०४ । इणि भाँति सँ च्यारि रागौ त्रिहि खवासि गङ्गाजल  
सिमान करि ०५ । होर चौर चामौर परिमल पहिरि ०६ । पान  
कपूर खाइ ०७ । दान पुण करण लागी ०८ । तिणि बेला अवर  
हौ राजलोक देखि देखि कहै कै ०९ । थे तौ आवू आविर  
ऊजला करि वैकुण्ठ महाराज पासि चानी १० । हो बाई वडभागौ  
११ । इतरा माँहै वात करतां वार लागै १२ । लहरि दरिआउ  
हिलोहल महासरवर रौ पालि अगस्सन्दण रा घर बगाया १३ ।  
इतरा माँहै आकास सँ सोवनमै विमाण हौ आया १४ ॥ २४४ ॥

### ॥ चन्द चोटक ॥

तिणि वार त्रिया रतनेस तणी

विधि साहस सोल सिंगार वणी ।

पग हाथ मलकज पङ्कजयं

गुणि कृत्तिअ गात बिन्हे गजयं ॥ २४५ ॥

D सुख<sup>०</sup> (गुण<sup>०</sup>), ०४ D गुण<sup>०</sup> (सुख<sup>०</sup>), FJPRTU [सुखरूपदे], D  
मोहकम<sup>०</sup> (पुनःसंतम<sup>०</sup>), R वेमसिं<sup>०</sup> (ditto), T दुरजयसिंहौत  
(तोडर<sup>०</sup>), ०५ DGR तौन, ०६ G चामौर, P चमार, F चमर,  
S [चामौर], BT पटङ्गल पहिरि (चामौर), GJ(S) सोलह सिंगार  
करि (after चामौर), BT सुधा लुवास लगाया (T किया) (पहिरि),  
०७ B खाया, T चखाया, F omitted, ०८ SU करवा, F omitted,  
०९ JPT(U)छौर, T हे हे हो बाई वडभाग (हे<sup>०</sup> हे<sup>०</sup> क<sup>०</sup> बै), १० BF  
आवेर आवू, DU उजलौ, T चलौ हो (after करि), F नाथ (after  
वै<sup>०</sup>), ११ S हे, T omitted, १२ P इतरै, DU मै, F कहतां, DU  
लागौ, RT omitted, १३ S रौ पालि हिलोहल (after दरि<sup>०</sup>), B  
हिलोल, T महासरवर रै हिलोल, G दूसरौ मानसरवर तिण (महा-  
सरवर), JP सरवर, TU [रौ पालि], U खाया (बगाया), १४ PT  
इतरै, B मै, S वेवांण, पर (हौ), D (हौ) ।

२४५ । B सोह सवे प्रंगार, T सोहै सिंगार सवेम, जिक्के कजक, (D)P बत्तीस  
(इतिथ), J बचौ, T गानि बचौस, गजक ।

वचनिका रा० रतनसिङ्गजी शौ महेसदासौत शौ । ८२

कटि सिङ्ग नितम्ब जंघा कदली  
चित नित्त प्रवित्त मराल धली ।  
तन रम्भह खम्भ कनङ्क तिसी  
ओपै सिरि नागिंद बेणि इसी ॥ २४६ ॥

बनिता मुख पूँनिम चन्द बणी  
भिग भूँह चरुँ भिग रूप भणी ।  
कराठ कोकिल दन्त अनार कली  
अग्र नक्क अलक्क कला उजली ॥ २४७ ॥

आभूसण अङ्ग सचकू इसा  
जिगमगै नया निखल्ल जिसा ।  
सिख नक्ख लगी सिणगार सभौ  
लज लोक तजे विधि सत्ति लजी ॥ २४८ ॥

कुलबन्ति प्रतीवरता किहड़ी  
उधरै पख आरि जिसा इहड़ी ।  
धुरिआ घण वाजिज घाउ घण  
तिणि वार चियाँ वधि रूप तण ॥ २४९ ॥

२४६। F कटि, DT कली (कदली), BGJPU खणाल (मराल), DFRS मुणाल, T मुरालि, (P)U रंभन, F खंभह रंभ, U कमी (ओपै), B बेणि नागिंद, T बेणी सेसनाग.

२४७। U योति (चन्द), DT चखे, FJ चखी, T कोरलि, B अलण्ड कली (अनार कली), R अंगनग, P अपनक, F अपनक, J अपपधक (sic), R कनक (अलक), JR कली, D जिषी (कला).

२४८। B(FJ)P(U) तन्न (चन्न), D नग (ditto), (F)JU इसी, DGPU जगमग, FT भिगमग, S जगमगिग, F सुनग, P कि नया, T नगा, DS नख (नया), D रतन (निख), FJU जिषी, D सभे, U सभौ (सभौ), F(J) बेणि (सभि), D वजे (लजी), U लजी (ditto).

२४९। T कुलवंतीय पीत करै, BJRU केहड़ी, DGS किमड़ी, D जिषी, BFPR केहड़ी, DGS इमड़ी, GTU घण, D घणा, D चदे चिया (चि° व°), GRS चलि (वधि), GTU तण, D तणा.



चिति भाम सुराम सम्भारि चली  
 भ्रम मोह संसार तिचार मुली ।  
 मिलिवा पिच जौच सभे मरण  
 करुणा सहि लोक लगा करण ॥ २५० ॥

सुर सत्य भणै कथ देखि सती  
 जसु मौंठ न को नर सुर जती ॥ २५१ ॥

### ॥ दूहा ॥

सुर नर मिलिवा जात सहि  
 परै गत प्रवीत ।  
 तिगि बेला धिन धिन चिन्हा  
 देखि कहै आदीत ॥ २५२ ॥

सती उमड़ै सग दिसा  
 मोह तने मितलोक ।  
 टगटगौ लागौ तई  
 लागी ओवण लोक ॥ २५३ ॥

२५० । B नाम (भाम), J रामद राम, BGPU सराम, F मोहि चिचार,  
 R तयार संघार, S पिच नौच, T रघ (सहि), D लोग, R लुगै, T  
 omits the first two lines.

२५१ । T मय (सत्य), B चय, U रय, R नर, F नर सिध (सत्य), T मिलै  
 (भलै), F कित (कथ), S जग (जय) ।

२५२ । J मिलौ, T साय (जात), U जात मिलिया, T मोच (गत), BU  
 पविन, J धनि धनि, BDGPRST धन धन, D सति (चिन्हा), D  
 दखे, B आदिन ।

२५३ । RS उमड़ौ, नरै (तई) ।

वचनिका रा० रतनसिङ्गजी रौ महेसदासौत रौ । ८३

अनुआलय पख आप रा

नारि तजे गिह नेह ।

चडि चञ्चल सरवर चली

मङ्गलि जालण देह ॥ २५४ ॥

## ॥ वचनिका ॥

इणि भाँति सँ चारि रागो त्रिगिह खवासि दळ नालेर उकालि  
बल्ल चाली १ । चञ्चलीं चडि महासरवर रौ पालि आइ उभौ रहौ  
२ । किसड़ी हेक दोसै ३ । जिसड़ी किरतिआँ रौ भूँवकौ ४ । कै  
मोतिआँ रौ लडि ५ । पवकाँ सँ उतरि महाप्रवीत ठौड़ि ईसर  
गौरिआ पृजौ ६ । कर जोड़ि कहण लागी ७ । जुगि जुगि कौ हौज  
घणौ देज्यौ ८ । न माँगाँ वात दूजौ ९ । पछै जमौ आकास पवन  
पाणौ चन्द सूरज नूँ परगाम करि आरोगी दोली परिकमा दीन्ही  
१० । पछै आप रै पूत परिवार नै छेहणी सौखमति आसौस  
दीन्ही ११ ॥ २५५ ॥

२५४ । DGS जंगल ( सरवर ), T दाभण मंगलि .

२५५ । १ DPR नोन, RS नारेल, G चञ्चली, FJT करि (after चञ्चलि ),  
P बल्लणि, B बाझौ ( बा० चा० ), २ T चंचलि, FU चंचल, G  
चंचलचिन, RT चाली (after चडि), T [चार], FJPU [रहौ],  
३ T किछड़ीक, (D)GRSU कैसौ, GJPU [हेक], D विराजमान  
(after हेक), DJRSU कै (after दोसै), ४ B जिसड़ी, T जिछड़ी,  
S जैसो, R जाँणे, DGU [जिछड़ी], BP छतकाँ, ५ RS कना (कै),  
BDT [कै], ६ D बैस (after लौड़ि), R गणमोर (गौरिआ), U  
पूज कर, ७ U दाघ (कर), BRS जोड़ि जोड़ि, D जोड़ तोड़ यँ,



॥ दूहा ॥

स्मितमन्दिर पैठी मल्हपि

बैठी अन्दर जाइ ।

हरि हरि हरि तिणि वार ऊइ

लै सुरमुख लगाइ ॥ २५६ ॥

हेहेकार पुकार ऊइ

राम राम भणि राम ।

घणूँ कहर वौतौ घड़ी

जहर लहर विधि जाम ॥ २५७ ॥

॥ गाहा चौसर ॥

कंत स्मित बात सुणै कुलवन्ती

करि हरि हरि जमहरि कुलवन्ती ।

कुन्दन तन होमे कुलवन्ती

कौधा चंद नामा कुलवन्ती ॥ २५८ ॥

RS अरज (after जोड़ि), G places ७ after ६, ८ B महाराज (before जुगि), T माहाराँ मांनौ (*ibid.*), G मांण्यो हो तो जुमोजुम, DR भरतार (धरौ), ६ D वर (वाम), R [वाम], DR वौजो (दूजो), १० DG धरतौ (जमौ), BJ [नूँ], DF नै (नूँ), P परिदलिषा, U प्रदलिषा, BT दौधौ, ११ D ना (before पड़े), F आपषा [रै], J आपषे [रै], RSTU रा, BGS नूँ (नै), T खं (नं), DU [खेलौ], DT [मति], GF दे (after मति), DJP [आषीस], BT दौधौ.

२५६। U चंदरि, J मंदिर (अन्दर) D जिण (तिणि), U चिण, RS वेला (वार), D(F)GU दोष, S ऊबै, JR कंत (मुख)।

२५७। DFGRS हाहाकार, GRS संसार (पुकार), DGS(U) होष, R भज (भणि), घणौ, T हरि हरि करतौ ऊइ (घणूँ...), D सी (विधि)।

२५८। R कबौ (जमहरि), B जौहर जौहर (हरि हरि जम), R मन तज मेच मोच (कुन्दन...होमे)।

## ॥ गाहा दूमेल ॥

इम खँग होमि विमागे आई  
आगै सुरत्रिअ सान्ही आई ।  
करि बह कोह पुछप विरखा करि  
सामि मिलण चाली सभि सुन्दरि ॥ २५६ ॥

## ॥ वचनिका ॥

तिणि वेला गैव रो आवाज आकासवाणी कहिअौ १ । महा-  
राज रैगसाहि वधाई वधाई २ । अमनि सिनान करि सती हो  
आई ३ । ब्रह्मा विसन महेस इन्द्र सुर साथै सुरत्रिअ नूँ कहिअौ  
४ । महासतिअ सान्ही जावौ ५ ॥ २६० ॥

## ॥ दूहा ॥

सावित्री उमया सिद्धा  
आगै सान्ही आई ।  
सुन्दरि भिन्दरि सोवने  
अन्दर लई वधाई ॥ २६१ ॥

२५६ । DS आगा, B(F)PT सुरबौ, R आग वधाई (सान्ही आई), BP  
कोहि, BDFGRU पोछप, D सक चाली.

२६० । १ T दण भांति सँ, G लई (after आवाज), कही, २ F ज (before  
महा), FTU महाराजा, BGRSU रथण P साहिब, ३ ER  
सतिअ, D(RS) पिण (ची), ४ T सुरा [साथै], BDR नै (नूँ),  
५ R के (before महा), S नूँ (after महा), BU सान्हा, T जावौ,  
DGR धमलमंल पोछपविरखा करि (मोतिअ, only in R) वधावौ  
(after जावौ).

२६१ । DS आगा, BDGJRT सोवने, T अंदरि, J इंदिर, B इंदे, U इंदे,  
F लीध, J लेव.



ऊँचा धमलमङ्गलु हरिख  
वधिया नेह नवल ।  
सूर रतन सतिषा सरस  
मिलिया जाइ मङ्गल ॥ २६२ ॥

ओसर नरपुर उडरे  
वैकुण्ठ कौधा वास ।  
राजा रैणाइर तणौ  
जुगि अविचल असवास ॥ २६३ ॥

पख वैसाखह तिथि नवमि  
पनरोतरै वरसि ।  
वारि सुकर लडिया विहद  
हिन्दू तुरक बहसि ॥ २६४ ॥

जोड़ि भगौ खडिखौ जगौ  
गसौ रतन रसाल ।  
सूरा पूरा साँभलौ  
भड़ मोटा भूपाल ॥ २६५ ॥

### ॥ वारता ॥

दिलौ रा वाका १ । उजेणि रा साका २ । चारि जुग रहिसौ  
३ । कवि वात कहिसौ ४ ॥ २६६ ॥

२६२ । S ऊँचै, U मंगलधवल, FG चियाँ (सतिषाँ), RS सदन (सरस),  
T मिलिखौ ।

२६३ । GT रँ सर, D बाँ सर, RS उमै सूर, BU ओसुर, R पुर नर, D नर  
सुर नर, T असुर देव सदि, DS कौधौ, F दौन्हा (कौधा), BGU  
रयणायर, BDRSU जग, T जब, R उजल (अवि) ।

२६४ । GJ वदि (पख), BI मास (ditto), सित (तिथि), T सुदि (ditto) ।

२६५ । BIU का, का (रा, रा), BI सुकवि, DGS पान (वान), B पाच,  
J कविन (वान), U सविवाल (कवि वान), T omitted ।

## NOTES.

1. गुणपति, for गण<sup>२</sup>, and likewise गुणेश for गणेश, are forms common enough in Dīṅgaḷa poetry. An analogous case, in which initial गण<sup>२</sup> has been changed into गुण<sup>२</sup>, is probably found in the word गुणधर, for गणधर, occurring in a Pāla-inscription of Kelhaṇa-deva of Naddūḷa, dated Saṃvat 1241 (J.A.S.B., Vol. X, No. 10, 1914, pp. 406-7).

2. बसि, a locative. खानि त्वानि सौभागि, instrumentals. Probably at the time when the *Vacanikā* was composed, the terminal *i* of the locative and instrumental singular was no longer heard in the pronunciation. In the writing, however, it was still maintained by accurate amanuenses, who followed the traditional spelling. This is one of the two reasons why I have maintained the *i* of the locative and instrumental in this and other places in my edition of the text. The other reason is a practical one, and this is that locatives and instrumentals in <sup>०</sup>*i* are better determined than locatives and instrumentals in <sup>०</sup>*a* and consequently make the text more intelligible.

3. Some lines in this *kavīṭṭa* have no *venasagāi*, but the irregularity is easily accounted for by the fact that the Poet here had to use a number of certain determinate words in a determinate order, which he could not alter.

उद्विषामिह, a poetical license for उद्विषिह. Cfr. the analogous case of कविशायरो, for कवैशरो, in verse 177.

रूप भूप ... Cfr. रूप इवौस वंस रासावत । भूप रूप औनै भवण (*Sūra Siṅghaṇī rī vela, Gāḍaṇa Colē rī kahī*, 2).

5. गुण, the use of the *anuvāra* to make a short final vowel long, is common enough in Dīṅgaḷa poetry. It is very common in the *Prithirāja Rāsō* too. The merely prosodical value of this *anuvāra* had been misunderstood by Beames, and, recently, also by Mahāmahopādhyāya Hara Prasāda Śāstrī, who felt inclined to explain it as inserted by the Poet to give his verses a Sanskrit look. (J. Beames, *A Comp. Gramm. of the Mod. Aryan Languages of India*, Vol. i, p. 117, and Hara Prasāda Śāstrī's *Preliminary Report on the Operation in Search of MSS. of Bardic Chronicles*, p. 14).



गद वेदि... Cfr. गदि देवगिरि करि फनै नौबति वजाई (*Nisāṇī Sāhi Jahā pātisāhu rī, Ādhā Mahesa Dāsa rī kahī*, 2), and also: जिधि देवगिरि पालवो दिखवो दल सङ्गि (*Nisāṇī Mahesa Dāsa Dalapātō rī, Ādhā Kisanā rī kahī*, 5).

6. सममान करे... Cfr. पटै करायौ सुनागिरि पूजिखो दिखेसरि । साहिजहाँ सममानिखौ जिम सिङ्ग अकसरि ॥ (*Nisāṇī Mahesa Dāsa Dalapātō rī, Ādhā Kisanā rī kahī*, 8).

7. आपमला... Cfr. आपोमलो, in *Gita Kumbhakuraṇājī rō, Bārathā Mahesa rō kahiyō*, and आपोमणौ, in *Gita Gokālā Dāsajī rā*, by the same Mahesa.

मुज पूजे... Cfr. प्रथोनाथ मुज पूजिखा (गजाणौ) हिंदुबाथ पति (*Gita mahārājā Gaja Singhajī rō, Ādhā Kisanā rō kahiyō*, 1).

9. दिक्कौवै is evidently < दिक्कौपति, through दिक्कौवर. Cfr. बक्कौजवै (*Bhākharī mahārājā Gaja Singhajī rī, Ādhā Kisanā rī kahī*, 6), जित्तुवर (*JitaSī rō Chanda*, anonymous, 249), साखवर (*Ditto*, 236), नरवर (*Ditto*, 224, 226). Cfr. also चक्कवै, in verse 2, above. The meaning of दिक्कौवै, in the present passage, seems to have been obscure to some later copyists, who substituted दिक्कौ वै (N), and दिक्कौ रौ (D) for it.

10. पड़ि is for पड़े, the form for the 3rd singular present indicative. Examples of *ai* (> *ē*), simplified into *i*, are very common in the Old Western Rājasthānī [Cfr. my *Notes on the Gramm. of the Old West. Rāj.*, etc., § 10 (1).] In all similar cases, the Cāraṇas would nowadays write °*a*, thus: पड़ .

11. पड़ि, the feminine form of the past participle passive, with °*i* shortened to °*i* for the sake of prosody.

नीलि, a conjunctive participle, in which the weak termination °*i* is still retained. Modern Dīngālā has now नील. One of the characteristics of Māravārī, in comparison with Gujarātī, is the preference for the weak form of the conjunctive participle, in substitution for the strong form in °*i*, which was general in Old Western Rājasthānī.

12. दारासुकर is a poetical modification of दारासिकी, evidently introduced to create a contrast with the meaning of the दुगाम in the preceding half-verse.

13. चरडिङ्ग is one of those words, whereof the original meaning is no longer clear to the Cāraṇas. I would explain it as चरि डिङ्गवाली, i.e. "repeller of foes," an etymology which is in perfect agreement with the sense in which the word is ordinarily employed.

14. दे०वर. Here the *anunāsika* is inorganic, the word being from Skt. दयवर, but the correctness of the form is corroborated by the evidence of the equivalent देमर, in which the *m* cannot be explained unless by admitting an intermediate म्. It therefore appears that the word दयवर had come to be considered as a single word instead of a compound. Cfr. the analogous case of नदवर > नदवर.

पतिमार थाँ...Cfr. परै तुम्ह दिजौ नणी पतिमार (Gajā Rūpaka, Ādhā Kisanā rō kahiyō. 39).

15. The form सूजे, which is found in the MSS. DNP, points to an influence of the Thālī. Cfr. सामुदे (G) in the next verse, and चामरै (JT), in verse 18.

16. The reading दुडँ for बिडँ is an evident modernisation; बिडँ is the regular Old Western Rājasthānī form (see Notes.. etc., § 81).

जोध कलोधर. Here कलोधर stands for कुलोधर < कुलोदर, and carries the meaning of कुल रो उदार करवाली. The weakening of the initial कु into क is probably to be explained as due to the influence of the long vowel *o* in the syllable following. Cfr. कमीद (< कुमुद) in rac. 244, below. The word कलोधर is common enough in Dīṅgaḷa poetry, and is always written क०. Other similar compounds in ०ओधर are: पादोधर "a descendant, heir" (see st. 55, below), राजोधर "king" (Nisāñi Ratana Mahesadāsōta rī, Ādhā Kisanā rī kahī, 3), and बंसोधर (Gita Cāhuwāṇa Vīrama De rō,



६० वचनिका रा० रतनसिङ्गजी रौ महेसदासौत रौ ।

*Ādhā Mahesa Dāsa rō kahiṃō*), which is equivalent in meaning with our कलोधर.

For the meaning of st. 15-16 cfr. *सुराज दिव जेसाव । विदा कौधो जिण वारे । दोय साधिजादां दिमौ । जेक जसराज अधारे ॥* (*Sūraja Prakāśa, Kaviyā Kuraṇī Dāna rō kahiṃō*).

17. *मुसुल्लिमाय*. The substitution of *i* for *a* in open syllables is one of the characteristics of Māravārī. Cfr. *चिमा* < Skt. चमा ; *किंवाड* < Skt. कपाट ; *किया* < Skt. कन्या, etc. It is reasonable that in the old poetical language, where *a* in open syllables is not quiescent as it is in the modern spoken vernacular, the law of the substitution of *i* for *a* must have a much larger application than in the latter. The bards and pandits of Rajputana ignore this fact and are inclined to consider all forms in which a quiescent *a* is turned into *i*, as wrong and attributable to an influence of the *जतिर्या रौ बोलौ*, the so-called peculiar jargon of the Jains.

18. *झंनि*, the weak form of *झंनौ*, the locative of the present participle *झंनउ* used absolutely as a postposition of the ablative [see *Notes*... etc., § 72 (10-11)]. Cfr. the plural masculine form *झंन* used in verse 10.

*साहि*, for *साह*. Here the <sup>o</sup>*i* is irregular, but I have kept it, as is evidenced by the oldest MSS. In this case the <sup>o</sup>*i* has probably only a euphonical value.

19. *राहा, गढौ*. In both these words, the initial syllables, though written as long, are to be uttered as short in the pronunciation, to suit the metre. In other similar cases, I have written the vowels as short altogether (cfr. *चरावाँ* in the next stanza), but I could not do so in the present case, as words like *हवा* and *गढौ* would be unintelligible.

20. *चरावाँ*, for *चा'*, the initial long syllable being shortened to suit the metre.

*बलौला दिलै*. Cfr. *हवाबोलै जेअम दालै बलौला* (*Gaja Rūpaka, Ādhā Kisanā rō kahiṃō*, 15). The word *बलौलौ* seems to be indicative of the swarming or flooding of a large multitude in

motion. My assistant Bārāṭha Kisora Dāna asserts that the word is still used in the vernacular, in phrases like the following : फलामा रै धरै हालौलौ हालै " In the house of that man there is a great swarming (of servants, horses, camels, etc.)."

सम्प. This is apparently for सम्प, a word which does not seem to have been unfrequent in Old Dīṅgaḷa, as evidenced by the three examples following : पाधरौ सम्प दल चादि पूरि (Jēta Sī rō Chanda, Anon., 127). सतलज्ज लङ्गि सुल्लिनाय सम्प (Jēta Sī rō Chanda, Vīṭhū Sūjē rō kahiyō, 161). येन समुद चलना सम्प (Gīta rājā Rāya Sīnghajī rō, Deser. Cat., Sect. ii, pt. i, MS. 6, p. 52b). The meaning of the word is not clear, but it must be something like " a body, a compact formation, etc."

21. कठई चले. Cfr. कठई त्रिधौ पौठि हालै कठई (Gaja Rūpaka, Āḍhā Kisanā rō kahiyō, 14), and : कठठि कौठलि मसन कुञ्जर (Sūra Sīnghajī rā gīta, Lālāsa Kheta Sī rā kahiyā, 3).

22. सामन्त फट्टे. Cfr. सरवादि मेन हालिथ मसन । सरथर जाणि फाटा सपन (Jēta Sī rō Chanda, Vīṭhū Sūjē rō kahiyō, 363). Also : रिणा उज्जटे घाठ चिन्द रवहं । सम्भौ सामन्ता जाणि फाटा समहं (Gaja Rūpaka, 19).

कौजै पचई. Cfr. st. 44, below. Also : पाधरा क्रिया पचे पचई (Jēta Sī rō Chanda, Vīṭhū Sūjē rō kahiyō, 199), and पाधरा करई माहिउ पचई (Jēta Sī rō Chanda, Anon., 89).

23. चलना दसा. Notice the peculiar use of the pronominal adjective दसौ in this construction. Cfr. बचनौ दसौ, in st. 21. For the meaning, cfr. पमे हालता उडुता किम पडौ । धकावे लिखे मारि तेरे धनहुँ ॥ (Gaja Rūpaka, 17).

25. पाधरै. An adjective in the locative, the meaning of which is to be completed with some substantive like खेत. Cfr. खदे पाधरै खेति खायो सुरम्भं (Gaja Rūpaka, 40).

28. पडिमाहण, a somewhat obscure word, which occurs again in verse 82. At a first glance, one might be tempted to read it as पिडि माहण " crusher (of enemies) in battle." But from verse 82, it is plain that we have here only one word, not two. Comparing the two passages, where the word occurs, it



seems that it ought to carry a meaning somewhat like "sustainer, upholder, rescuer, etc." Cfr. also : પ્રવર તું ભોજે પતિસાદો । પ્રવર પટ્ટિમાદે પતિસાદ (Vela rājā Rāya-Siṅghajī rī, 13, Descr. Cat., Sect. ii, pt. i, MS. 21), and : પચાલુ જેમ પટ્ટિમાદિયો । જોઈ રજો રવિ કારયો (Kavitta rāva Sūjē rā, 2, Descr. Cat., Sect., i, pt. i, MS. 18, p. 67a).

29. અવિચાર, for અવિચાર, a word whereof the meaning I have not yet been able to ascertain with certainty. Bārāṭha Kisora Dāsa takes it to mean "Muhammadian," but I do not think he is right. The word is used again in verse 192, and also occurs in the two passages following : અમઝાઠ મુજે વહ ઘાટ એમણ વાટ દહ અવિચાર (Bhūkharī rāvaḷa Bhīma rī, Āsiyā Pīra rī kahā, 4), જાહ-દિયા અવિચાર । અણમંડ મુત કદે તથા (Dūhā rāva Amara-Siṅghajī rā, Bārāṭha Narahara Dāsa rā kahiyā, 299), વિકટ ઘાટ અવિચાર (Gīta Rāma-Siṅgha Ratana Sīhōta rō, Ādhā Khumāṇā rō kahiyō, 1), and જાનોપમ અવિચાર પિતા સો જહરે પાટ (Grantha Rāja, Descr. Cat., Sect. ii, pt. i, MS. 14, p. 28b).

અગાદડો. Cfr. પમાર મહપા પાચણી । ચારણ માઠ અગાદડા (Phuṭa-kara Gīta, Bārāṭha Mahesa Dāsa rā kahiyā). Also : ચારણ માઠ અગાદડો (Kunḍaḷiyā Rūpāvatā Pātāvatā rā, Mūhara Cūpē rā kahiyā, Descr. Cat., Sect. ii, pt. i, MS. 21, p. 132a).

31. જે, the nominative plural form of the demonstrative pronoun, used pleonastically after substantives. Cfr. st. 130, below. Some MSS. write જો.

જેવે, as I explain it, is from Old Western Rājasthānī હરવર < Skt. હરપતિ "Lord of horses," an equivalent of અસપતિ < Skt. અસપતિ. It was in origin an epithet of the Mugal Emperors, but in the course of time its meaning was generalized and the word became a mere synonym of "Muhammadian." In જેવે દરમજિ "at the court of the Emperor" (Gīta Ratana Mahesa-dāsōta rō, Ādhā Kisanā rō kahiyō), the word is still used in its original meaning of "Emperor". The oldest instances of the use of જેવે (હરવર) I have come across, are found in the Jēta Sī rō Chanda Vīthū Sūjē rō kahiyō, 291, and in the Vacanikā Acala Dāsa Khicī rī, 170,

અમઝાલુ is used in the anonymous Jēta Sī rō Chanda, 276.

34. चामरिचालू. Cfr. *Rāṇā Jagata Siṅghajī rī veli, Ādhā Kisanā rī kahī*, 16.

35. तार, an abbreviation from Skt. शत्रुनाशिन ? The word is frequent enough in Dīngālā poetry, and is often used in the general meaning of "enemy." Cfr. तारयाँ उरें चर कुँन तेच (*Jēta Sī rō Chanda, Viṭhū Sūjē rō kahiyō*, 388), and : तारयाँ तणे बाजद नियम (*Ditto*, 386).

37. सुवर. The सु is merely pleonastic.

38. Cfr. चाथौ सुरधरि मणिले पिर मेघाडम्बरि, and : [ पाद लगे लटवीध वंघ ] पिरि दुल्लवे चमरि, (*Nīsāṇī Mahesa Dāsa Daḷapatōta rī, Ādhā Kisanā rī kahī*, 9).

42. खेदारव डम्बर....Cfr. किचा गिरधर धुंधला खेदारवि डम्बरि, (*Nīsāṇī Mahesa Dāsa Daḷapatōta rī, Ādhā Kisanā rī kahī*, 14).

बोम निचालै .Cfr. उड्डौ गिगिनि बीजो इ चम्भू (*Jēta Sī rō Chanda, Anon.*, 298).

43. सि गCfr. सुम्हं मिरिष निहियम मेन (*Jēta Sī rō Chanda, Anon.*, 86.)

44. चक चारु...Cfr. चन्देरी तौई चकि चाडि, (*Jēta Sī rō Chanda, Viṭhū Sūjē rō kahiyō*, 127), and : चडबाण चुरि चाडिया चकि, (*Ditto*, 121).

45. सेन दसा. Note the employment of सेन as a masculine plural. For two similar instances, cfr. सुदालका रा सेन साथै कुरणं (*Gaja Rūpaka*, 17), and : कससै बिन्है सेन दिक्खे केरा (*Ditto*, 22). In the *Jēta Sī rō Chanda* by Viṭhū Sūjō, सेन is always used as a masculine. Cfr. st. 70, 71, 137.

उजठिखा..Cfr. रसौ उजठौ फौज (*Gaja Rūpaka*, 8), and : रिखा उजठै खाट चिन्हू रवहं (*Ditto*, 19).

46. गूँडलिचौरज..Cfr. गूँडलि रजौ गयण गयवरिया, (*Jēta Sī rō Chanda, Anon.*, 316).



47. देढालै, a locative singular form from a substantive देढालौ "sight, view". For different inflections of the same, cfr. the examples following : देढालउ (nom. sing.) इवउ दुर दलौच (*Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō*, 82), दुखे माच नैमल जबा देढालै (loc. sing.) (*Gaja Rūpaka*, 24), and : फौजौ दोलवाँ देढाला (nom. plur.) जबा (*Mohilā rī vāta*, in *Mūhaṇḍa Nēna Sī rī Khyāta*).

बाजार मँडा...Cfr. डेरा किछा बाजार कराया (*Vacānikā Acaḷa Dāsa Khicī rī*, 48).

49. मिले, a strong form of the ordinary conjunctive participle in °i, corresponding to Gujarātī मिलौ. The preference for the weak termination °i of the conjunctive participle, is one of the characteristics of Māravārī, whereas Gujarātī always uses the strong termination °ī. In Dīngalā poetry the strong termination is quite frequent, but it always occurs under the form °e. For the interchange of ī and ē, which is as old as the Apabhraṃśa, cfr. *Notes...etc.*, § 7 (2).

52. बाचेन. For the suffix °ēta, see the note to stanza 150.

पौयल उदिल ( °ल ) are poetical forms of प्रियौराज (or °चिह्न) and उदैसिह्न. In both cases, the °la is a merely pleonastic appendage, etymologically identical with the °la in the diminutive suffixes °illa, °alla.

मधुकर is a recognized poetical equivalent for महेसदास. The word is quoted in the *Dīngalā rā sabada* or "Collection of Dīngalā words," contained in MS. C. 36 (see my *Progress Report...etc.*, for 1915, p. 70).

काहँ, a neuter form of the interrogative pronoun, which is not found in the Old Western Rājasthānī. It is no poetical form, but appears to have been frequent in Māravārī prose as well. Cfr. the instances following :—बाजै जाय देखे तो काहँ "As he advances and looks on, what (does he see)!" (*Pābūjī rī vāta*, in *Mūhaṇḍa Nēna Sī rī khyāta*), पाबूजी कहियो रे काहँ है "Pābū said : What is that?" (*ibid.*), काहँ कियो जोईजै "What should be done?" (*Meṛatā rī khyāta*, in MS. 12 (f.), of *Descr. Cat.*, sect. i, pt. i).

53. राज "Your honour." The word is identical with राज

(< Skt. राज्ञ ), as also shown by the archaic form राजि. In modern Mārāvārī the word is still used as an honorific pronoun.

राज जितरौ...Cfr. आप जितौ अवर कुण जाणै (*Vacanikā Acala Dāsa Khicī rī*, 18).

दुइ राह “ the two paths, i.e. Hinduism and Islam.” Cfr. दुई राहौ का पतिमाह (*Nisānī Sāhijahā pātisāha rī, Ādhā Mahesa Dāsa rī kahī*, 1).

54. लख समहर. Cfr. रण लख (*Gīta Bhagavāna Dāsajī rō, Bārāṭha Mahesa rō kahiyō*, 2), and : गजमाह लखै रसौ गजमाहं (*Gaja Rūpaka*, 38).

समहर, for समर, a poetical form, with anomalous insertion of *ha*. Cfr. the case of आपरहणौ, cited in *Notes*, etc., § 38.

55. लख जल...Cfr. चादि से बसि नौर (*Gaja Rūpaka*, 26.) Cfr. also st. 60, below.

58. रिण कालौ. Cfr. st. 237, below. Here one might be tempted to read रिण कालौ (काहलौ) “ the frantie in battle ” (cfr. रण गहिल्ल, in *Jīta Sī rō Chanda, Vīṭhū Sūjē rō kahiyō*, 328), which gives a much better sense, but the rhyme does not allow of a similar interpretation. In the *Vacanikā* there are no instances of any dental *l* rhymed with a cerebral *ḷ*.

59. मारण मरण करण रण माथौ, a verse of which any Cāraṇa would feel proud. The secret of its excellence is in the repetition of the bisyllable रण four times. In the elaborate Dīngala poetry, internal rhymes are one of the most important factors of perfection.

61. सरस is in origin an adjective meaning “ good, excellent,” but is often used in the comparative sense of “ better, preferable, more, etc.,” to express contrast. In some cases it seems to do function for an actual postposition of the ablative—like खँ—, in connection with the idea of opposition or contrast.

65. चौ. The adjectival postposition of the genitive चौ is not unknown to Dīngala poetry, and the Cāraṇas explain it as a



Dekhanism, or a peculiarity of the Marāṭhi, which has crept into the language at some time or another. Probably, they are correct. In the Old Western Rājasthānī, the च्च postposition seems to be used only exceptionally. In the present case, the Poet could have written री, and it is difficult to say why he preferred to write चौ instead. Possibly, the reason is only one of euphony: वंस चौ दौवौ sounding more harmonious to the ear than the comparatively hard वंस री, दौवौ.

सबली लाज...Cfr. मरण की लाज (*Vacanikā Acala Dāsa Khicī rī*, 134).

71. भली, a plural neuter form of the adjective भलो "good," used as an indeclinable to convey the meaning of "by all means, at pleasure, at will." The word is very common in colloquial Māravārī, coupled with the emphatic particle ī. For instance: जाऊँ ? भलीई जावौ "May I go? By all means, go!"

72. जड़ामि < Skt.\* जटाग्रि (?) "a lamp (?)." Cfr. Skt. जटा-ज्वालः "Flame-tufted, a lamp" (L.). Cfr. जड़ामि ब्रजामि (*Cāhucūṇa Balū rō gīta, Bārāṭha Mahesa rō kahīṇō*, 3).

मल्लैगिरि for मल्लवगिरि "the mount Malaya." The term is one of the authorized poetical equivalents of the name Mahesa Dāsa. Cfr. मल्लवगिरि हलकारिबा मुँहडा बागै धरि (*Nīsāṇī Mahesa Dāsa Daḷapatōṭa rī, Āḍhā Kisanā rī kahī*, 3).

73. अरि is prosodically worth two mātrās only, a short vowel following upon a long vowel, without intermediate consonants or with intermediate *h*, being optionally not reckoned as a quantity in the body of a verse.

76. जमे जैकार. Cfr. जमियौ जैजैकार (*Soḍhā Bhākhara Sī rā Chanda*, 4).

77. नाराजा राज. Cfr. सादजहाँ कादम सदा तेरी पतिसाई (*Nīsāṇī Sāhijāḥ pātisāha rī, Āḍhā Mahesa Dāsa rī kahī*, 4).

78 ff. The whole of this āśīsa vacanikā seems to have been composed after the model of the *hirudāvāṇī* in the *Vacanikā*

*Acala Dāsa Khicī rī*, 129. It is in fact but a list of *birudas* or laudatory epithets, such as the *Cāraṇas* in the old times used to recite whenever coming before the presence of their king and lord.

79. This stanza is identical with the *birudāvāṇī* mentioned above, but for a few differences in the reading: दुब्बोध सायः चरज्ज बाण । मुजबल्लौ भोम । खरिमा सोम ॥ (*Vacanikā Acala Dāsa Khicī rī*, 129).

81. *हेलौ हमौर*. *Bārāṭha Kisora Dāna* understands "a Hamīra of liberality." The literal meaning of *हेलौ* seems to be "waves," like in the phrase: हरियाव रौ हेलौ आवै, but here the word is used metaphorically in the sense of "waves of liberality." A munificent man is very commonly compared to a sea or ocean throwing up into the four directions the waves of his gifts. Cfr. *हेलौ हमौर ऊहड़ हरो । वेल् होल् नोखे वले* (*Kavitta Ūhara Harā Goindāsōta rō, Sādū Rāgho Dāsa rō kahiyō*, see Descr. Cat., Sect. ii, pt. i, MS. 8, p. 108 b). As regards "Hamīra", it is difficult to say whether the Poet here means *rāva* Hamīra of Rīnathambhora, or *rānō* Hamīra of Cīṭora. In the two passages quoted below, from the *Vacanikā Acala Dāsa Khicī rī*, it is the former Hamīra who is meant: *हमौर मनि*, 129, *हठ को राव हमौर बायस्यौ*, 36. But elsewhere it is doubtful which of the two Hamīras is meant. So in the following: *हेल् हमौर* (*Rāu Candraseṇa rō rūpaka, Bārāṭha Āsū rō kahiyō*, 17). In the two places following, the person meant seems to be the *rānō* of Cīṭora: *हेल् हमौर हमौर हर* (*Gīla Gahilōta Gokaḷa Dāsafī rū, Bārāṭha Mahesa rū kahiyā*), *हाचि हमौर सवात होद* (*Rānā Jagata Singhaṭī rī velī, Āḍhā Kisanā rī kahī*, 4).

82. *विभाङ्गहार* "destroyer". Cfr. *Misraṇa Murāri Dāna's Diṅgaḷa Koṣa*, ii, 242. Cfr. also: *वडाविभाङ्ग* (*Gaja Rūpaka*, 2).

*राजान के गजबाग*. Notice the use of the genitive postposition का, instead of रौ. In the rhymed prose, called *vacanikā*, the use of the Hindi postposition in the place of the Māravārī one, is customary and authorized. The fact is probably an indication that the *vacanikā* of the Māravārī is an imitation of some similar composition of the Hindi or Hindūstānī, possibly the *darāvēta*.



फूलफगर, for "पगर" a scattering of flowers". The phrase is a very old one, and occurs in the Jaina Sūtras, where the scattering of flowers is reckoned as one of the eight *mahāprātihāryas* of the Arhats. Cfr. *Notes...etc.*, App. No. 8. Cfr. also : निर्वा पुष्पपगर कराविथा (*Iditto*, App. No. 5).

जवाधि जलहर "a cloud of *javādha*". Khiriyō Rāma Dāsa of Bikaner tells me that *javādha* is the name of a creeper found in the Poorb, which gives a valuable perfume. The word seems to be common enough in old Dīṅgaḷa. Cfr. the examples following : सुगन्ध जवाधि (MS. जवा°) सौरभ फूटे सखो (*Guṇa Gīta Sodhē rāṇē Rāi Mala rā*, Descr. Cat., Sect. ii, pt. i, MS. 5, p. 181b), शौचस्य सुजल जवाधि (MS. जवा°) सङ्गि सविभूषण निज बाम (*Grantha Rāja*, 21). In the *Khyāta* of Mūhaṇōta Nēna Si—which was composed about the time of our *Vacanikā*—, I have found the entire phrase *javādhi jālahara* used twice as an epithet in apposition in the passages following : रावल भीम हरराज रो... बडो ठाकुर छवो... बडो माषर जवादिजलहर पातषाह चकवर कनै घषा दिन चाकरो कौबो (*Bhāṭiyā rī khyāta*); and : तलाव माहे रा° नौ°बो सीमासौत कसदुरियो मिरच जवादिजलहर भौलै है (*ibid.*). For the use of जलहर (< जल धर, "a cloud") in Dīṅgaḷa poetry, cfr. the two examples following :—धर उन्नर जलहर करै बिदकाष सदाई (*Nīsānī Sāha Jahā pātisāha rī, Ādhā Kisanā rī kahā*, 6), आणि जलहर बूढिया [*Kutab Dī Sāhiyādē rī vāta*, Descr. Cat., Sect. i, pt. ii, MS. 18 (n)].

83. उम्बर, for उमराव. A similar case of intervocal *m* being reinforced into *mb*, is उम्मारत (< इमारत), occurring in the *Khyāta* of Bikaner, by Śiṇḍhāyaca Dayāḷa Dāsa (*Descr. Cat.*, Sect. i, pt. ii, MS. 1). In कोरम (< कूरम < कूर्म, st. 132), *m* has been reinforced into *mbh*.

बारिख इन्द रा. Cfr. बारिख इन्द, (*Jēta Sī rō Chanda*, Anon., 194), and बारिख इन्द (*Rāvaḷa Samara Sī rā gīta, Bārāṭha Mahesa rā kahiyā*, ii, 1).

परिहाँ is a merely emphatic particle, which is always inserted between the third and fourth line of a *candrāyaṇō*, but whose prosodical quantities are not reckoned in the formation of the verse.

84. तबचार तोलै...Cfr. दिल्ली मुलतान सग तोलै (*Vacanikā Acala Dāsa Khūcī rī*, 18).

खाँडा री खाटखडि ..Cfr. खाटखडि<sup>२</sup> खाँडा डण्डेखड़ी खेले  
(*Ditto*, 50).

अखिखानि, <Skt. *ख्याति* "renown, fame, celebrity", hence "history". Modern Māravārī now has *ख्यात*, and the word is used to designate a chronicle or historical account in Māravārī prose. Cfr. अखियात दात चापा चवारि (*Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō*, 192).

मतवालीं खे ..Cfr. के मतवाला की नाँई लड़खड़े लोड़े (*Vacanikā Acala Dāsa Khācī rī*, 101).

85. In a MS. from Phalodhi (see *Deser. Cat.*, Sect. i, pt. i, MS. 15, c), I have come across a *gāhā*, which closely resembles the present one, so much that it seems as if both of them originally formed part of one and the same work. The fourth line is identical in both the *gāhās*. The *gāhā* is in corrupt Apabhramśa, and runs as follows :—

देवाय वरं सिखाय दरभणं  
गुरुवरिन्दसम्मानं ।  
बड़े भूमि द्विज नई  
पानिज्जइ पूज्य रेहा ई ॥ १ ॥

86. जीवतसिन्धु....Cfr. *Nīsānī Mahesa Dāsa Dalapatōta rī, Ādhā Kisanā rī kahī*, 6.

भलौ कही...etc. Cfr. चौदणराइजी बाखौ कही मन की लही (*Vacanikā Acala Dāsa Khācī rī*, 25).

परिजात दुहा. Bārathā Kisora Dāsa tells me that the term *परिजात* is used to designate any poems, whether *dūhās*, or *gītas* or *kavittas* etc., which are imbued with the *virarasa* or the heroic emotion, especially those which celebrate heroes who fought to the last to help others or to save their honour. An example of a *parijānū dūhō* is the following :—

हार विलू धै गिड़ बल्ले  
गिड़ रोकिये न कोय ।  
खुर जैखी रोकिये  
कल्लल्ल तेखी चोय ॥ १ ॥

"If you capture (his) cubs, the boar will turn (at you). There is not a boar that would suffer to be stopped. Whenever one tries to stop a boar, there always follows a fight."



१०० वचनिका १० रतनसिद्धिजी री महेसदासौत री।

87. करिबा भारथ...Cfr. करमाजण विवमउ करिष कव (Jēta Sī rō Chanda, Vithū Sūjē rō kahiyō, 92), जुधि करण कव (Ditto, 247). Cfr. also : करेवा महासूर भारथ कव (st. 108, below).

89. झंकल कलल. Cfr. किय झकुल चवल कलल (Jēta Sī rō Chanda, Vithū Sūjē rō kahiyō, 185) राधि झकल कलल कहर राची (Gita Jasāñ rō, Bāratha Mahesa rō kahiyō, 1). The term झकल is ordinarily used to express the trampling noise or possibly neighing of horses and the trampling noise or roaring of elephants, cfr. : झकल बैमरी (Bhākharī rāvaḷa Bhīmarī, Āsiyā Pira rī kahī, 1), महमह राउतां झकल बैमरी (Bhākharī mahārājā Gaja Singhajī rī, Ādhā Kisanā rī kahī, 1), झकल चमस मदोमत चाची (Gita rāvaḷa Samara Sī rā, Bāratha Mahesa rō kahiyā, ii, 2), करै मौड़ गजराज गजराज झकल कलल (Gita mahārājā Anopa Singhajī rō, Descr. Cat., Sect. ii, pt. i, MS. 6, p. 145a). There is also a verb झकलणै "to roar", which is used figuratively to express the roaring of a man fuming with anger, in the two examples below : झकल सनो झकलै चिनुवाण (Gaja Rūpaka, 41), काल मेलण चलाई झकलै कालिका (Gita Cāhuwāṇa Virama De rō, Ādhā Mahesa Dāsa rō kahiyō, 2).

91. बडा जह "the great throngs (of the elephants)". Cfr. महिचिमे जूही (Rānā Jagata Singhajī rī veli, Ādhā Kisanā rī kahī, 2), बड़े राधि गैजूद फोजी (Gaja Rūpaka, 16).

बचामाल, for बमाल, a poetical license, introduced to suit the metre. Cfr. दुचडं, for दुडं st. 117 ; बिषा, for बी, st. 216.

92. तिखी चोपड़. वझ. These two lines are identical with two lines in Gaja Rūpaka, 52, the only difference being in the readings : तझू (for तझं), and वझू (for वझं).

वझू, the neuter singular form of the adjective वणौ, used in the function of an adverb, to modify the meaning of another adjective. The form is all the more interesting, inasmuch as in Māravārī the neuter has merged into the masculine, and is no longer recognizable. The greatest part of the rare sporadic instances of neuter forms, which have survived in Māravārī, are adverbs, or rather adjectives used adverbially, sometimes in the singular, sometimes in the plural. Cfr. भर्ली, st. 71, above.

93. वणे जाणि...Cfr. वणे जाणि पाहाइ हेमकुवाला (*Gaja Rūpaka*, 52). Also : वणे जाणि सामन्त श्रीरामवाला (*Ditto*, 47).

102. वे पकल भजा. Cfr. वे पकल सुह (*Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō*, 51).

पुढुचो जिन्हा मोह...Cfr. पढुचो मनुच (*Ditto*, 346; also *Sūra Sīnghajī rō Chanda*, Descr. Cat., sect. ii, pt. i, MS. 25a, p. 42b).

राम पूरन. Cfr. परबई राम (*Jēta Sī rō Chanda*, Anon., 389), हथियार हिये पूरवण राम (*Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō*, 252).

103. जल्लु चळुली...Cfr. पोवनि चम्ब चोकरी पाणि (*Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō*, 276); पाणेण पियर जल्ल (*Ditto*, 345); जल्ल पिये चळुलि (*Sūra Sīnghajī rō Chanda*, p. 45a).

उचच्चं, for अचच्चं, the vocal metathesis being introduced only for the sake of the *venasagāṇī* (see Introduction).

105. कवाणं गुणं...Cfr. कवाण मोण घातद कुरङ (*Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō*, 287); गुहदियउ दियर गुण चेष घौव (*Ditto*, 312); कवाण मोण माले कुरङ (*Sūra Sīnghajī rō Chanda*, p. 46b).

राम बागो. Here Bārāṭha Kisora Dāna understands राम as separate from बागो, and as meaning "the grip of the legs of the rider on the ribs of the horse." So far as my limited experience goes, I have never found the term राम used by itself, but always in connection with बाग "a bridle, reins". Examples of the use of the two words in old Dīṅgaḷa, are : बाल्लियद राम बागो विसेषि (*Jēta Sī rō Chanda*, Anon., 399), बाल्लियद मसोमउ रया वय (*Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō*, 240), सांगुलर राम बागो संमोचि (*Ditto*, 376).

106. गिरावै जिहे....Cfr. चण्डरर जु चाँडू भौनि चण (*Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō*, 346); चण्डरै प्राणि दे भौन चण (*Sūra Sīnghajī rō Chanda*, p. 42b).

प्राणि, for प्राँणि < प्रमाणि, an instrumental form. Cfr. चाप प्राँण st. 122, below. Cfr. also : प्राँणि चण (*Jēta Sī rō Chanda*, Anon., 161), मुजाँ प्राँणि (*Gaja Rūpaka*, 48).



१०२ वर्चनिका रा° रतनसिङ्गजी रौ महेसदासौत रौ ।

बाया चोइहे...Cfr. बाया नह धौजर (*Jêta Sî rô Chanda, Vîthû Sûjê rô kahiyô*, 338).

108. कसे औष...Cfr. नाजौ तुरङ नाणव तङ (*Jêta Sî rô Chanda, Vîthû Sûjê rô kahiyô*, 369).

110. मेरिहचे. The reading मेरिहयाँ of INRS is worth noticing. It is evidently a modernization of मेरिहचे, a locative-instrumental plural form, which has long become uncommon, if not altogether unknown, in *Māravārī*. Similar instances of old locative-instrumentals plural in °e having been transformed into genitive-obliques plural in °ā, are very frequent in all later MSS. of old *Ḍiṅḡaḷa* poetry.

111. पदनाँ दिचै...Cfr. डिगना जिमा चाम नू यच देजे (*Gaja Rūpaka*, 48). The metaphor is very common in *Ḍiṅḡaḷa* poetry.

काच सौसौ. Cfr. भासौ सौसौ काच भतै (*Gīta Gokāḷa Dāsa Manoharadāsōta rô, Ādhā Muhesa Dāsa rô kahiyô*, 3).

112. वेदो. For वेदोँ : The correctness of the reading is evidenced by all the best MSS., but the form is at least anomalous. G reads वेदोन्न, which is metrically impossible. A similar case is हिन्दुचो (for हिन्दुचौँ) occurring in the phrase हिन्दुचो राण (*Guṇa Gīta Sodhê rāṇê Rāi Mala rā*, 1).

113. जगज्जेठ. Cfr. जगिजेठ, in *Jêta Sî rô Chanda*, Anon., 83. नाणै, for न याणै < न जाणै. For the proclitical use of न, cfr. *Notes*, etc., § 103.

114. रिमाँ घाठ गाड़े. Cfr. गजसाह माणौ गज[रिँ] घाठ गाड़े (*Gaja Rūpaka*, 11).

प्रचारि...खामाड़े. Cfr. प्रियकी जिमा सौद साके पहाड़े। मुने हाथियाँ भीम जेहौ भमाड़े (*Gaja Rūpaka*, 49). Cfr. also st. 173, below.

115. पिण्डान सारै. Cfr. करि पिण्ड सारि (*Jêta Sî rô Chanda, Vîthû Sûjê rô kahiyô*, 32).

दुखइ, for दुइ.

116. चक्ली for चक्ले, (?), an instrumental plural form (?). In this particular case the change of *e* into *ī*, which otherwise is not uncommon, would be well justified by the rhyme. But the phrase, anyhow, is not very clear, and it is doubtful whether the above interpretation is correct.

117. कसीसै गुणं...Cfr. ताषई कमाष चडार डङ्ग (*Jēta Sī rō Chanda*, Anon., 277), and: ताषई कमाष परैतौस डङ्ग (*Jēta Sī rō Chanda*, *Vīthū Sūjē rō kahiyō*, 148).

119. बाचै कुराणं. Cfr. कही करणि बाँचदं कुराण (*Jēta Sī rō Chanda*, *Vīthū Sūjē rō kahiyō*, 147).

कुल्ल°. Here the lengthening of the °a is, of course, only metrical. Cfr. उदिआसिक्क, in stanza 3 above, रायौ साल, st. 168, रायसिद्ध, st. 193.

122. आप प्रौषं, an instrumental form identical with आप प्रौषि occurring in *Jēta Sī rō Chanda*, Anon., 29, 177, 200.

रुषै मारि...Cfr. पाडुईज भमन्ना गयणि पल्लौ (*Jēta Sī rō Chanda*, Anon., 273), आयासि पल्लि पाडुइ चभुज (*Jēta Sī rō Chanda*, *Vīthū Sūjē rō kahiyō*, 148), सुगले जनावर बाणि मारि । आयास झँत आषर उत्तारि (*Ditto*, 160).

124. कसै हायलौ...Cfr. कसै मार मेराग मोजा क्रमणं (*Gaja Rūpaka*, 44).

गुपत्तौ कतौ...Cfr. गुपत्तौ चुकं मार पडा गुरक्कं (*Ditto*, 34).

कसै आबधौ...Cfr. खडबोसि डँडायुध बधई खिति (*Jēta Sī rō Chanda*, Anon., 276).

125. मुयणं कवाणं...Cfr. मुयणं कवाणं खलौ डाल मुक्कं (*Gaja Rūpaka*, 34).

129. कैरव, for कौरव. The interchange of *ē* and *ō* is a very interesting phenomenon of Māravārī phonetics. Another instance is न्दोल for न्देल < मचिल. (Cfr. the parallel forms बोर, बेर < Skt. बदर).



१०४ वचनिका री रतनसिद्धिजी री महेसदासौत री ।

131. कड़क्के. Cfr. कड़क्की खान कमाळ चिरि । बीज जिहो वडमळ (Vacanikā Acaḷa Dāsa Khicī rī, 51), कठळां कडे चादि बेवे कड़क्के (Gaḷa Rūpaka, 24).

कससु. Cfr. कससु विन्दे सेन दिग्गेस केरा (Gaḷa Rūpaka, 22).

132. साख साख. Cfr. सुरिताण तणदं दलि भाख सकल (Jēta Sī rō Chanda, Anon., 299).

लाखीक "(a horse) worth a *lakh* of rupees," hence : any good horse. The word is used in its original adjectival meaning in the passage following : लाखीक सुरजम वृत्ति लख (Jēta Sī rō Chanda, Vithū Sūjē rō kahiyō, 281). In the following, it is used as a substantive : लाखीक सुक्कि दोन्हु उ लगाय (Ditto, 352).

कोरख, for कूरख < कूर्म. Note the change of *ū* into *o*, and the re-enforcement of *m* into *hh*. Cfr. note to st. 83.

133. वैकुण्ठ सँ...etc. Cfr. विमनपुरी का विमनलोक बाया । बडपुरी का बडलोक बाया । ब्रह्मपुरी का ब्रह्मलोक बाया । इन्द्रपुरी का इन्द्रलोक बाया (Vacanikā Acaḷa Dāsa Khicī rī, 175).

कविलास. Note the insertion of euphonic *v* before the *i*. The form is much older than the *Vacanikā*, for the insertion of the *v* must have taken place at a time when the word was still written and pronounced कदलास, i.e. during the Apabhraṃśa or Old Western Rājasthānī period. For the use of the form कदलास in Prakrit, see Pischel's Grammar, § 61. Cfr. also the prefixing of *v* in Prakrit (*Op. cit.*, § 337).

135. जबले. Cfr. खानसबाजी जबले (Vacanikā Acaḷa Dāsa Khicī rī, 161), and : अग्नि घोर जबले लाय धर अम्बर लयो (Sūraja Prakāśa, Kaviyā Karaṇī Dāna rō kahiyō).

136. दानव. It is surprising that all MSS., with the only exception of T, should here read मानव, a word the meaning of which is but a repetition of the नर, with which the line begins. Apparently, the Poet had actually written मानव, probably in a moment of absent-mindedness.

137. कडे सर गान्धा. Cfr. st. 159.

139. आणि कवूतर...Cfr. चिनि करदं कवूतर फडज खडि (*Jēta Sī rō Chanda*, Anon., 380).

142. निगेम is explained by Bārāṭha Kisora Dāna as वेद रौ मारज चालखवाकौ, i.e. "a man who walks in the path of the Vedas," probably on account of the apparent connection with निगेम. The word is quoted in the *Ḍiṅgaḷa rā Sabada* (MS. C. 36), but not explained. The real meaning of the word remained obscure to me, until in reading the anonymous *Jēta Sī rō Chanda*, I came across the word गेम, which is there used in the sense of "sin." Here is the passage : करि कथा निर्मल भव गेम कटि (st. 139). It would therefore appear that निगेम is a compound of the negative prefix निर् or न with गेम "sin" and carries the meaning of "sinless, free from sin." This explanation is supported by the way in which the word is employed in the two passages following : निकल[ह] निघट निपाप निगेम (*Velī Rāṭhōra Ratana Sī Khēvārata rī*, 3, Descr. Cat., Sect. ii, pt. i, MS. 22), and : नर कुप उवा निगेम (*Dūhā Kūpā Mahirājōta rā*, 129). Obviously, the underlying idea in the latter passage is that the warriors who shed their blood in battle are freed from all their sins. It is for this very reason that a battlefield, and so also a sword, are commonly likened to a *tīrtha* of salvation, by the bards.

143. गैयदण. Cfr. गयणि गैजूचां (*Rāṇā Jayata Sīnghajī rī velī, Ādhā Kisanā rī kahī*, 2).

144. घोषा पौदर...Cfr. बारि पहर लाग़ा । भूभाज वागा (*Vacānikā Acaḷa Dāsa Khācī rī*, 101).

हायूके. Cfr. बाफलिवा फूके दूके चादवि हायूके कैराव (*Gīta tāḷakō Gaja Sīnghajī nū, Bārāṭha Goyānda Dāsa rō kahiyō*), बारानी जपडि हायूके पडि दौच (*ibid.*), and चिंचियो मज फौजां हायूकां (*Gīta Karaṇa Ratanōta rō, Ratanū Rūpā rō kahiyō*, Descr. Cat., Sect. ii, pt. i, MS. 8, pp. 197b-198a).

ठाकुरी, an instance of the old vocative plural form in °o. The termination °o is traceable to Apabhraṃśa °a-hu < °a-ho, the contraction into °o having apparently taken place in the period of transition of the Apabhraṃśa into Old Western Rājasthānī (Cfr. *Notes, etc.*, § 67). In modern Māravārī the °o ter-



mination has disappeared, the vocative plural having merged into the oblique-genitive plural form in °ā. Cfr. डाकुरी.

बाजी रहे. A metaphor borrowed from the game of chess. Cfr. बाजी रहे निबाव की जीविषै मधुकरि (*Nisānī Mahesa Dāsa Dālapatōta rī, Ādhā Kisanā rī kahī*, 7).

चापे, the plural nominative form of the reflexive pronoun चाप, used in substitution for the first personal pronoun plural. In Māravārī, चापे is always substituted for रे (< चन्हे), when the person addressed is included by the speaker (see *Notes*, etc., §§ 85, 92).

भारथ रा भरभार. Cfr. भारत जइतसौ भलिय भार (*Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō*, 210).

146. लोम. for तेम ? Bārāṭha Kisora Dāna understands the word to be a conjunctive participle, meaning लडाय मै, but such an explanation hardly seems to be possible. It is obvious that here तेम must be a substantive. The MSS. DJV read तेम. If लोम actually stands for तेम, we have here a change of *e* into *o*, analogous to the change of *o* into *e*, which has taken place in the word मेहूँ, from मोहूँ < Skt. मोक्ष्म.

147. नाणि मूँइ. Cfr. तुड़िनाण ऊभो ऊचो मूँइ नाणे (*Gaja Rūpaka*, 40).

148. रतनागिर, for रत्नाकर "a jewel-mine," a poetical equivalent of the name रतनसिद्धि. रैषादर, st. 151, is the same word, but under a Prakrit form.

153. चित्त पुड़ि "on the battle-field." Here the locative singular form पुड़ि (from पुड़, पड़ "a table, board, etc.") is practically doing the function of a postposition, meaning "over, upon". In Old Dīngāḷa poetry, analogous instances of the use of पुड़ are very frequent. I quote some below : मदि पुड़ि (*Jēta Sī rō Chanda*, Anon., 321), मेरणि पुड़ि (*Ditto*, 304), रेणा पुड़ि (*Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō*, 287), मयन पुड़ि (*Ditto*, 315), रल पुड़ि (*Vacanikā Acala Dāsa Khicī rī*, also : *Bhākhari rāva Suratāna rī, Ādhā Durasā rī kahī*).

वंश वधार...Cfr. वान वधार (*Gīta Rāma Sīnghajī rō, Bārathā Mahesa rō kahiyō*, 3), वानौ वधारि निय वंश (*Gīta Rā Kūpā Meharājōta rō, Āsiyū Karama Sī rō kahiyō*, 1), वौका वंश चडावै वान (*Sūra Sīnghajī rī velī, Gādāna Colā rī kahī*, 12), वान वधारि सूजा(?) वानैत (*Ditto*, 13).

154. रमय...रुक् रय. Cfr. 162. Cfr. also : रयणि रमाउं रुकि रसि (*Velī Rāthōra Ratana Sī Khīevāta rī*, 23).

155. गजदाल is the reading of RS., all the other MSS. having गज दाल. Possibly the latter is the original reading, but it does not seem to be capable of giving any good sense.

159. ऊँ सर ... Cfr. अखित सर ऊँलै आनधे आरत्ताँ (*Gīta rājā Rāja Sīnghajī rō, Descr. Cat., sect. ii. pt. i. MS. 6, p. 73b*).

160. वधि वाजिब... Cfr. वण वधिरव वध वाउ (st. 171), and also : वध वाधे (st. 161).

163. महुदाना "the neck (?)". The word is used once in the *Jēta Sī rō Chanda*, by Vīthū Sūjō, 247, but unfortunately the sense of the passage is not quite clear : महुदानर अरपी वीभ गनि.

165. धामाजगर "battle (?)". Cfr. जोध नीच धामाजगरि (*Kūpāvata Kesari Sīnghajī rā kavitta*, 28).

166. पल सूडा. Cfr. पल सूडौ पतिसाह (*Vacanikū Acala Dāsa Khīcī rī*, 56), and : पतिसाह पर दल पल सूडा (*Ditto*, 126). The literal sense of the expression पल सूडा obviously is " (their) flesh, or blood, was exhausted, or dried up ", but the phrase is used metaphorically as an equivalent of " (they) were reduced to great straits ", or " were decimated, or defeated ".

मारवये. Cfr. मारवयो वडनयो (*Gīta Ratana Mahesadāsōta rō, Ādhā Kisanā rō kahiyō*, 1).

168. मानै, simply : " great ". Cfr. st. 191.

169. भवसि, for भविष्य " the future, fate, destiny " (?) Such seems undoubtedly to be the meaning of the word in the follow-



ing passage from the *Vacanikā Acala Dāsa Khicī ri* : बाहिणी भोमि कौ तो भवसि थावै (25). But in *Gaja Rūpaka*, 37, भवसि is used in the plural, a fact which hardly seems to be consistent with the meaning given above : भवस्यो भिल्ले भास अत्रेक मनौ . From the last-quoted passage as well as from the following : असपनि जाग उभारि । भुज जाँ भिड़ भाग भवसि (*Dūhā Amara Singhajī rā, Bārāṭha Narahara Dāsa rā kahiyā*, 241), I assume that the meaning of the word must be "enemy", a meaning which perfectly suits the particular passage of the *Vacanikā* with which we are concerned.

174. आकारौठ. *Misraṇa Murāri Dāna*, in his *Ḍiṅgaḷa Koṣa* (ii, 467), gives the above word as an equivalent of जुध "battle". Originally, however, आकारौठ is an adjective, as shown by its employment in the passage following : रस आकारौठ लड़ाई मची है (*Rāṭhōrā ri Vamsāvalī*, MS. 15 (c), of *Descr. Cat.*, Sect. i, pt. i). Bārāṭha Kisora Dāna says that the word is still, though rarely, used as an adjective in the colloquial, and quotes the example following : फलाणो वढो आकारौठ.

176. पड़ियाल्ल is explained by Bārāṭha Kisora Dāna as "warrior", or "enemy". The word seems anyhow to be connected with पिड़ "battle," and is probably identical with पड़ियाल्ल which in the *Jēta Sī rō Chanda* by Viṭhū Sūjō is used twice in the passages following : पड़ियाल्ल भूषि रहुनाथ पासि । विदिमो सपत्त चडियउ ब्रह्मसि (257), and : पड़ियाल्ल भूषि पउरिसि पूरि । राजगर नगर परठउ मकरि (380). In the same *Jēta Sī rō Chanda*, पड़ियाल्ल is also used once in the line following : पड़ियाल्लि वरसर खेड़पति (389), where rāva Jēta Sī fighting amongst the Mughals is compared to Indra pouring rain, and his sword to the thunderbolt. From a comparison of all the above passages we can safely conclude, I think, that the original meaning of both पड़ियाल्ल and पड़ियाल्ल must be "sword."

भटकी कटकाँ...Cfr. पैले बाग उकटिआ भटके वैसग्रर (*Nisāṇī Ratana Mahesadāsōta ri, Ādhā Kisunā ri kahī*, 2).

180. रभा, not "Rambhā", but simply "Apsaras".

182. भला भमाडिचा... "Caused Jesalmer and Jodhpur to be well spoken of, i.e. made them famous all over the world". Cfr. कलाउत भवाडै भला बनल कर (*Gīta rājā Rāya Singhañ rō*, Anon., beginning मल्लुच चूडराउ..., Deser. Cat., Sect. ii, pt. i, MS. I, p. 48a), भला भमाडि ले भौम चरजण मुदण (*Guṇa Gīta Sodhê rānê Rāi Mala rā*, Anon., Op. cit., Sect. ii, pt. i, MS. 5, st. 4), भिदुनै भलौ उतराध भवाडिचौ (*Gīta rājā Karāṇa Singhañ rō*, *Sādhū Rāma Singha rō kahiyo*, Op. cit., MS. 6, p. 123a), and : भवाडनौ बौक भलौ (*Gīta rājā Karāṇa Singhañ rō*, *Vīthū Dedê rō kahiyo*, Op. cit., MS. 6, p. 123a).

183. चाले गौ. Here most of the MSS. read गौ चाले, but seeing that the Poet everywhere makes it a point to observe the rule of the *venasagā*, there can be little doubt that the original reading is चाले गौ. It is however curious to note that wherever a गौ occurs in the middle of the fourth line of a *dūhō*, as is the case with stanzas 170, 187, 205, 206, some of the MSS. have transposed it to the beginning of the line.

184. चूनाला is explained by Bārāṭha Kisora Dāna as रा खाणवाला "flour-eaters, i.e. men, soldiers".

186. भगवानिचै. Here and elsewhere (cfr. पीबलिचौ, st. 58, बौडलिचौ, st. 152) the diminutive is merely poetical, i.e. is in no way meant to modify the ordinary sense of the noun.

जाणि कि...Cfr. रौमण बाग विधूसिचौ करि खोडै बानरि (*Nisānī Mahesa Dāsa Dāṭapatōta rī*, *Ādhā Kisanā rī kahī*, 6).

188. अमलीमाष. The word is quoted amongst the *Ḍiṅgaḷa rā Sabada* of MS. C. 36. In the *Jēta Sī rō Chanda*, Anon., we find अमलूमाष, which is probably the same word. Here is the passage : मुदि कायउ थाडइ अमलूमाष (*Op. cit.*, 42). The same phrase अरयो अमलीमाष occurs also in *Dūhā Amara Singhañ rā*, Bārāṭha Narahara Dāsa rā kahiya, 371.

205. जिबिचार. Cfr. जिबि पदिचौ जिबिचारि । जाणि जोनो जम-वारो (*Marasyā Gahilōta Gokaḷa Dāsajī rā*, Bārāṭha Mahesa Dāsa rā kahiya, 7). The meaning of the word is obscure. Three MSS.



११० वर्चनिका रा० रत्नसिङ्गणी रौ महेसदासौत रौ ।

(B G T) substitute जिब वार . In the *Jēta Sī rō Chanda* by Viṭhū Sūjō, जिवियार is used twice, and both times in connection with ओध, rāva Jodhō of Jodhpur : जिवियार ओध जापर जगत, 25, and : जिवियार ओध विषनड जियार, 38. In the *Amara Sīnghaṇī rā Dūhā* by Bārāṭha NaraharaDāsa, the word is used once in connection with जग (278), and another time in connection with ओध. Comparing all the passages in which जिवियार is used, I am inclined to conclude that it is an adjective carrying some meaning like "famous, renowned".

211. सामि सुबलि . Cfr. धर सुबलि (*Jēta Sī rō Chanda*, Viṭhū Sūjō rō kahiyō, 237).

212. चुंगलाली दल . Cfr. चुंगलाली डबद रवि चक्र चूर (*Jēta Sī rō Chanda*, Anon., 468). The term चुंगलाल, which is commonly used as an epithet of the Muhammadans, seems to be connected with चुङ्गल m. "a claw, paw", and to carry the meaning of "clawed, armed with claws", hence "rapacious".

214. मनमोट, an irregular compound. Cfr. मनमोट in *Gita Rāma Sīnghaṇī rō*, Bārāṭha Mahesa rō kahiyō, 3.

दुबाही कोट. Cfr. दुबाही (for "हाँ ?") कोट (in *Op. cit.*, 3).

215. सामि तबे . Cfr. सामि बलि कलहिवा जेम चौद (*Jēta Sī rō Chanda*, Viṭhū Sūjō rō kahiyō, 281). Cfr. also st. 220, below.

216. रौठ "battle". See Misraṇa Murāri Dāna's *Ḍiṅgaḷa Koṣa*, ii, 467.

218. मुगलालीच, a plural genitive form from मुगलाली, a poetical modification of मुगल . (Cfr. मेकाली, st. 205). Here the "ha has not merely a metrical value, but also a grammatical one, it being a survival of the old termination "hā of the Apabhraṃśa. (Cfr. *Notes...etc.*, § 63). In Old Ḍiṅgaḷa *dūhās* a large use is made of genitives in "āha, which, as they give a very easy rhyme, are always inserted at the end of the lines.

चापडै "in battle (?) " Cfr. चढे चापडै बाडडै थारि चढे (*Gaja Rūpaka*, 32).

225. **खोनाड़** is explained by Misraṇa Murāri Dāna, in his *Diṅgaḷa Koṣa*, as an equivalent of **जोरावर** (ii, 254). Bārāṭha Kisora Dāna says the word means **धुरख** "a fool", hence: "a hero". Cfr. the epithet of **गदिखो** "mad", which is commonly given to heroes in *Diṅgaḷa* poetry.

228. **धुवे**. The verb **धुवौ** is rather expressive of the general idea of "raging, being furious or violent", than any particular meaning like "fighting, sounding, burning, etc.". We have already met this word in stanza 48, where it is used to express the hammering noise of drums and other instruments. In the present passage, it means "to rage, or fight with the anger of despair". In the colloquial, the verb is often used in connection with the idea of burning, blazing, etc., as in the examples following: **आज बबौ धुवे दे** "It is very hot, to-day", **आम धुवे**, etc.

**खनङ्ग** is understood by Bārāṭha Kisora Dāna to be some kind of arrow, particularly the arrow which is attached to a bow fastened to the branch of a tree, and connected with a rope below, as a trap for small game (**खनङ्ग रो बाब**). The particular feature of such an arrow is that when it shoots it never misses its mark, hence the name of **खनङ्ग** is applied to anything—whether an arrow or not—, which goes straight to the point. A few examples of the use of **खनङ्ग** are the following: **खुरसाखौ मङ्गुराखौ खनङ्ग** (*Jēta Sī rô Chanda, Vīthū Sūjē rô kahiyo*, 153), **खुरिषाय नखे बाहिय खनङ्ग** (*Ditto*, 168), **तौआ नैख खनङ्ग** (quoted by Bārāṭha Kisora Dāna from some poem in his memory), **खनङ्ग बान करो** (*ditto*, from the colloquial).

230. **पढौ** "foil-swords", or rather any sword which is used for the Rajput dance with swords (**पटे रमखौ**). Here apparently the word is used metaphorically: the hammering noise of the swords in the battle being compared to that of the foil-swords in a dance. In the passage quoted below, however, **पढौ** seems to be used in the general meaning of "sword": **भाखे भंभार पडे पहार** (*Jēta Sī rô Chanda, Vīthū Sūjē rô kahiyo*, 385).

231. **कटे कर**..Cfr. **कड़ुङ्गलि कख कोपर करङ्ग** (*Jēta Sī rô Chanda, Anon.*, 477).



२१२ वचनिका रा रतनसिङ्गनी रौ महेसदासौत रौ ।

233. निराट अलम्. Cfr. अकेलौ निराट (*Vacanikū Acala Dāsa Khicī ri*, 25). In the colloquial, the word is still used in the function of an adverb. in cases like the following : निराट जालै, निराट आधौ भयो, निराट डर आवै, निराट असङ्ग आदनी है, etc.

235. हमसु. Cfr. हटमरा पाद बाजद हमस (*Jeta Sī rō Chanda*, Anon., 444), हटमरा भट्टां ऊई हमस (*Jeta Sī rō Chanda, Vithū Sūjē rō kahiyō*, 343), and : है पाखे बाजे हमस (*Jhūlanā rājā Rāya Sīngha-jī rā, Sādū Mālā rā kahiyā*).

236. प्रिचौ कजि., Cfr. प्रिचौ काजि बाजे बिन्ह पातिसाहं (*Gaja Rūpaka*, 29).

238. नौर ह. Here the ह is merely pleonastic, i.e. inserted only to complete the number of *mātrās* required for the verse.

243. नौरम्बर, a poetical amplification of नौर. Cfr. मिल् कोडि नौरम्बर भूभसतं (*Gaja Rūpaka*, 37).

With the beginning of the *kavitta* compare the following :

पदै खलै केहरौ  
खड़े खम्बर रातम्बरि ।  
पदै राम राढौइ  
सहित पोचौ विच समरि । . . . etc.

(*Kūpāula Kesari Sīngha rā kavitta*, 37).

244. रैबसाहि, for रतनसिङ्ग. Cfr. गजसाह for गजसिङ्ग in *Gaja Rūpaka*, 11.

देह जलाई. Note the feminine. देह, as well as काय, are already used as feminines in the Old Western Rājasthānī (cfr. *Notes*, etc., § 53). काया, for काय, already occurs in the Jaina *Mahārāstri* (*Bhavavairūgyasataka*, 7).

कामि आया. "Were killed in battle" is only a poor rendering of the phrase, which literally means : "made themselves useful (to their lord and master by laying down their life for him)". कामि is a locative, hence the <sup>24</sup>.

सरजौत, for सजौत < सजौवन. Cfr. the analogous case of सरधौर for सधौर in the reading of *I*, st. 134 above. Another instance of the insertion of *r* after *sa*, which I have come across in the prose of the Marwari Chronicles, is सरजल for सजल.

महाराज मानी. scil. "बात मानी". Cfr. भली कही and मन री लही. in *rac.* 86; above.

बैकुण्ठनाथ विसकमा कुं...etc. Cfr. महाराजाजी विसकमाजी बोलाया । विसकमाजी आया । छकम थाया । विसनपुरी बद्रपुरी बहमपुरी बिसे आचलपुरी बसावो । (*Vacānikā Acaḷa Dāsa Khicī rī*, 175).

घुरस छद् छद्. I had long been in doubt concerning the real meaning of घुरस, which the Cāraṇas would explain in several different ways, when in a *Khyāta* of Bikaner I came across the following passage, from which it would seem that घुरस means "foot-stamps", or "the stamping of the foot": नाहरौ री घुरसाँ बे, "there are (to be seen) the foot-marks of wolves" (*Descr. Cat.*, Sect. i, pt. ii, MS. 31, p. 152a).

नवल्लास नाखिवनाल...Cfr. नवल्लास नाखिव कस कस पानुस जलाई (*Nisāṇī Sāhajahū pātisūha rī, Ādhā Kisanā rī kahī*, 6).

सारधू...Cfr. बाई पुहपाई राणा मोकल को सारधू (*Vacānikā Acaḷa Dāsa Khicī rī*, 89; also, *Ditto*, 132, 134).

245. बनिच मात बिन्हे गजयं.... Cfr. गाव होमे उर मैवर (*Umā De rā kavitta*, 10).

249. उधरै पख थारि. Cfr. तीन पख तारै (*Vacānikā Acaḷa Dāsa Khicī rī*, 126).

251. जसु मौद. Cfr. मौद किसी बीजा मंडलीका (*Rāṇā Jagata Singhān rī veli, Ādhā Kisanā rī kahī*, 5).

256. हरि हरि...Cfr. हरि हरि हरि होई रख्यो । विसन विसन निधि बार (*Vacānikā Acaḷa Dāsa Khicī rī*, 160).

263. जुमि अविचल असवास...Cfr. जुमि बोलो असवास (*Rāu Chandra Sena rō Rūpaka*, 18).





## GLOSSARY.<sup>1</sup>

- अहो** (cfr. **आ** ), ind. " Oho ! ", 188.  
**अकबर**, m., pr. n. " The emperor Akbar ", 130.  
**अभिप्राति** (Skt. **ख्याति** ), f. " Fame renown ", 84.  
**अखैराज**, m., pr. n., 86.  
**अखौ** (1) (abbr. for **अखैराज** ), m., pr. n., 60, (2) (abbr. for **अखाउत** ), patron., " Akhāvata ", 60.  
**अमाहि**, adj. " Invincible ", 143, 152, 176.  
**अम्बर** (for **अम्बर** ), f. " A nymph ", 159.  
**अहै**, v. 3rd sing. " Is ", 3.  
**अजन** (Skt. **अर्जुन** ), m., pr. n., 130.  
**अजमेरै**, m., an epithet of the Cāhāvānas, 149.  
**अजुवाली**, v. " To illustrate ", 189, 254.  
**अजुवाली**, m. " Light ", 29.  
**अजी** (abbr. for **अजिनसिद्ध** ), m., pr. n., 212.  
**अडवड**, ind. onom. " Running briskly about ", 232.  
**अवडल**, adj. " Impenetrable, inconceivable ", 3.  
**अवबौद**, adj. " Undaunted ", 189.  
**अपिवाली** (*Dīng. K.*, ii, 458), f. " A *kaṭārī*, a kind of dagger ", 189.  
**अपी**, f. " A point (of spear, sword, etc.) ", 140, 193. " A spear ", 141.  
**अनड**, m. " A mountain ", 52, 56, 99, 165.  
**अनमन्त्र** (for **अन्त्र** ), ind. " Uninterruptedly ", 238.  
**अनै**, ind. " And ", 208, 228.  
**अमर** (abbr. for **अमरसिद्ध** ), m., pr. n. (1) **अ° सादाउत**, 82, 84, 188, 189, 190; (2) **अ° धरमाउत**, 86; (3) **अ° मजसिद्धौत**, 86.  
**अमरौ** (an inflected form of the preceding), m., pr. n., 152.  
**अनलीमाव**, adj. " Unyielding, pertinacious ", 188.  
**अर**, ind. " And ", 86.  
**अरजव** (Skt. **अर्जुन** ), m., pr. n. 147.

<sup>1</sup> The object kept in view in the compilation of this Glossary, has not been that of giving a list of all the words occurring in the " Vacanikā," but only a selection of the most characteristic Dīngaja terms, with their meanings. The Glossary contains also a complete register of all proper names, as well as pronominal and postpositional forms, used in the " Vacanikā."



वरजघर, ditto, 79.

वरजन, ditto, 244.

वरहिङ्ग, adj. "Repeller of foes", 13, 193.

वरिषाल, adj. "Causing pain to (his) foes", 82.

वरैस (for "रौस"), adj. "Similar", 97.

वलङ्ग (*Diing. K.*, ii, 82), m. "A horse", 102.

ववम्हड़, f. "A transversal cut of sword", 231.

ववसावसिध, adj. "(The hero) who has fought and met a glorious death on the battlefield", 86, 190, 197, 211.

वविचइ, m. (?) "Throng, crowd (?)", 29.

वविचाड, ditto, 192.

ववम्ह, adj. "Incomparable (?)", 231.

वसपति (Skt. वसु<sup>३</sup>), m. "Emperor", 14, 16, 50, 52, 236.

वसिमर (*Diing. K.*, ii, 62), m. "A sword", 61, 70, 217.

वसुर m. "A Muhammadan", 188.

वसुरारण, ditto, 84.

वा, dem. pron. f. sing "This", 133.

वाइखौ, ind. "Oho!", 146.

वाउमौ, adj. "Entire, whole", 66.

वाकारौड (cfr. वाकारौड "Battle", *Diing. K.*, ii, 467), adj. (?) "Hard, violent, impetuous", 174.

वाचवौ, v. "To speak, say", 53, 69.

वागरा, pr. n., "Agra", 18.

वाँठू, "The forepart or breast (of a horse)", 106.

वाडावालो, m., pr. n., "The Aravalli range", 100.

वाधोकरै, ind. "In the middle between", 19.

वापवौ, poss. adj. "Our", 86.

वापनलौ, adj. "Uncontrollable", 8.

वापे, pers. pron. "We (including speaker)", instrum. 144.

वाँवेर, n. of a town, 244.

वावू, n. of a mountain, 244.

वारवौ, m. "A gun (on wheels)", 20, 133, 134, 135.

वारिखौ (for वा.), adj., "Similar", 83.

वारोमी, f. "A pyre (or A litter?)", 255.

वाया (abbrev. for वायवाय), m., pr. n., 3.

रवि, dem. pron. obl. sing. f., 133, 144, 244, 255.

रनरो, quant. adj., रनरा साँरै "In the meantime", 84, 86, 244.

रन्ड, (for रन्ड q. v.), 77, 78, 83.

- रन्ध, m., pr. n., 82, 96, 244, 260.  
 रन्ध्राणौ, f., pr. n., 244.  
 रम, ind. " Thus, in this way ", 49, 53, 69, 259.  
 रसद्वौ, qual. adj. " Such ", 244.  
 रसौ, ditto, 23, 100, 114, 115, 162, 243, 246, 248.  
 रसद्वौ (for रसद्वौ q. v.), 249.  
 रसणौ, v. " To look ", 252.  
 रस (for रम q. v.), 173, 227.  
 रमण, णि, णी, f., n. of a town, 24, 25, 27, 35, 46, 84, 133, 144, 145, 226, 243, 244, 266.  
 रणि, dem. pron. obl. sing. f., 153.  
 रणिचारौ, m. " Likeness, similitude ", 243.  
 रदिचारिण (for रदौ ), m., pr. n., 3.  
 रदिल (poet. for रदभाण), m., pr. n., 52.  
 रमया (for रमा ), f., pr. n., 261.  
 रमर, m. " An emir ", 18, 52, 83.  
 रमराउ, ditto, 82.  
 रदिल, (1) see र, 178 ; (2) (poet. for रदसिङ्ग ), m., pr. n., 57.  
 रदौ (abbr. for रदभाण), m., pr. n., 58.  
 रपरि, ind. " Upon ", 14.  
 रवरणौ, v. " To survive ", 84, 86.  
 र, dem. pron. nom. plur. m., 13.  
 रकणि, " One ", instr. sing. m. 191 ; loc. sing. m. 133 ; obl. sing. f., 133, 157.  
 रकलसिङ्ग, m., pr. n., 86.  
 रणि, dem. pron. instr. sing. m., 7.  
 रम (see रम ), ind., 24, 38, 51, 131, 190, 233.  
 रदौ (see रदौ ), qual. adj., 101, 113.  
 रराकौ, m. " A horse ", 39, 101.  
 रसौ, qual. adj. " Such ", 82, 83, 98, 109, 121, 123, 244.  
 रदकणौ, v. " To spring up (frightened), to startle ", 106 ; " To palpitate (said of the heart) ", 91.  
 रौ, dem. pron. nom. sing. m., 53, 86, 255.  
 रभाङ्ग (see रव ), f., 84.  
 रभाङ्ग (Ding. K., ii, 254), adj. " Powerful, incomparable (?) ", 224.  
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कववो, v. "To kill (?)", 179.

कखरखो, v. "To cut to pieces", 170.

कनक, m. "A kind of arrow" (See Notes), 228.

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कलकलवो, v. "To gurgle", 225.

कलो, m. "A battle-field", 179.

कखवो, f. "A combat", 163, 175.

कामौबन्ध, adj. "Wearing a turban tied slantwise, (an epithet of the Rāthōras)", 83.

ककककड़ि, ind. onom., "Rattling, clattering, crashing", 84, 162.

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कंडो (Ding. K. ii, 62), m. "A huge straight sword", 84, 171, 175, 218.

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 जैवर (Skt. जयवर), m. "An elephant", 147.  
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- गोल, m. " The centre or main body of an army ", 62.  
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 गुरम, f. " A foot-stamp, the stamping of the foot (as of a horse, etc.)"—चावघो v. " To stamp the foot on the ground ", 244.  
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 चारघो, f. " A smoking wheel (for stopping elephants)", 98.  
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 चौदल होवघो, v. " To come in contact ", 133.  
 चौधार, f. " A spear ", 197, 199.  
 चोरङ्ग, m. " Battle (?)", 210.

- बन्धाल (Ding. K., ii, 77), m. "An elephant", 90, 94.  
 बट्ट, m. "The shaft or pole of a spear", 244.  
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 बोलि, f. "A wave", 235.  
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 जमडादाल, adj. "Equipped with a dagger (see the foll.)", 34.  
 जमदद (for °दाद, Ding. K., ii, 457), f. (?) "A kaṭārī, a kind of  
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 जमदर (Skt. \* यमवर ? ), m. "A funeral pyre", 258.  
 जरीको, m. "A blow or cut of sword", 25.  
 जल्लर (Skt. जलधर), m. "A cloud", 82.  
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 जाँबड़िचौ, m. "A singer, minstrel", 86.



जागर, see धानाजागर.

जाबगर, adj. "Knower", 53.

जादव (Skt. या°), patron., an epithet of the Bhātis; 19.

जाम, ind. "When", 230, 257.

जालोर, n. of a town, 6

जानलि, postpos. "Together, in a pair with", 58, 151, 152, 173.

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जिब, rel. pron. obl. sing. m., 144.

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जिबिथार, adj. "Famous" (?). See *Notes*, 205.

जिबिथार, comp. ind. "Then, at that time", 221.

जिनरो, rel. quant. adj., 53.

जिम, ind. "Like, as", 69, 154, 164, 172, 175, 227.

जिसदो, rel. qual. adj., 225.

जिसो, ditto, 52, 64, 111, 150, 248, 249.

जिदो, ind. "Like, as", 8, 178, 194, 225, 234, 238.

जौबतसिध, m "A mutilated wreck, a man invalidated from wounds received in battle", 86.

जौबो, m., pr. n., 220, 221.

जुबाब, m. (?) "A sword (?)", 125.

जुजिडल (Skt. युधिष्ठिर), m., pr. n., 76, 130.

जुडणो, v. "To close in fight", 144, 230.

जुडण, m. "Encounter, battle", 168.

जुडणो, v. "To join or close in battle, attack", 113, 127, 179.

जुधबन्ध, adj. "Skilled in (the art of) battle, a warrior", 53.

जूँ, m. "A camel", 21.

जूँ (Skt. यूँ), m "Herd, throng (of elephants)", 91, 93.

जे, rel. pron., 4, 92, 112.

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- जोड़े, instrum. used as a postpos. "In a pair with, together with", 86, 201.
- जोधा, m. plur. patron., 65, 144, 149.
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- जोधान (poet. for जोधपुर ), n. of a town, 30, 86, 182.
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- ज्यू, ind. "Like, as", 76, 84, 86, 95, 105, 129, 143, 153, 158, 169, 178, 183 : "So that", 244.
- भड़, f. "A cut (of sword)", 84.
- भड़भड़ ind. onom., imitative of the hissing noise of a cut or sweep of sword, 231.
- भड़ाल, adj. "Showery (said of a cloud)", 226.
- भड़ि, f. "A shower", 228.
- भसड़क, ind. onom. "Crashing (said of many swords striking together)", 230.
- भाट, f. the same as भाटि, q. v., 141, 192, 233.
- भाटभड़ि, ind. onom. imitative of the noise of many striking swords, 84.
- भाटि, f. "A blow or cut (of sword)", 107, 220, 222.
- भालौ, n. of a Rajput tribe, 19, 149, 244.
- भिलवौ, v. "To catch, grasp", 105 ; "To receive", 222.
- भिलवौ, v. "To shine, be conspicuous, look beautiful", 39.
- भौक, f. "A thrust (of spear)", 141 ; भौक उचै "Are dashed (into confusion)", 229.
- भुलाल, adj. "Caparisoned (elephant)", 39, 167.
- भैभाज, m. "Battle, the music of battle (?)", 144.
- भैभार, m. "A warrior", 52, 84, 144, 172.
- डमटगौ, f. "A staring look", 253.
- टलटलवौ, v. "To tremble, shake", 132.
- टप्पादड़ि, f. "The stick-game of the Holi festival", 84.



डम्बर, m. "Crowd, gathering, mass", 42; "Throng", 132, 133.

डाव (Skt. दान ), m. "The rutting secretion of the elephants"  
95, 100.

डावचो, v. "To run", 107.

तई, ind. "Then, at that time", 253.

तडे, ind. "There", 144.

तडफडचो, v. "To flounce in agony (like a fish out of the water)",  
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तच्छळ, m. plur. "Disparted limbs", 244.

तार (Skt. चाननाचिन् ), m. "A murderer, a violent man, a fiend",  
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तान, ind. "Then, at that time", 12, 13, 54, 71, 132, 147, 220,  
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sing. f., 84.

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तिशो, qual. pron. adj., 246.

तुम, 2nd pers. pron. plur., 53.

तुर, m. "A horse", 23.

तुरक, m. "A Muhammadan", 264.

तुरकाच, ditto, 131, 182.

तुरो, m. "A horse", 41, 108.

तुंवर, n. of a Rajput tribe, 220.

ते, correl. pron., 3.

वेजचो हुंवरचोचोन, m., pr. n., 86.

तो, 2nd pers. pron. sing. obl., 66.

- तोम, for तेम, "A sword" (?), 146.  
 त्यां, correl. pron. obl. plur., 10, 62.  
 त्थारौ, ind. "Then", 64, 100 (°त्).  
 त्थकां, (for त्थकौ), adj. "Gormand", 120.  
 त्थ्यामल, m. "A drum", 32, 40.  
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 त्थोसठ्ठ्ठी, adj. "Of the force of thirty *ṭhikas* (said of a heavy bow)", 117.  
 थट, m. "Crowd, multitude", 209.  
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 थौ, 2nd pers. pron. plur. obl., 14, 51.  
 थाट, m. "Throng, multitude (of soldiers)", 107, 114, 116; "(of horses)", 127; "(of elephants)", 192.  
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 थै, 2nd pers. pron. plur., 244.  
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 दड्ढदड्ढ, ind. onom. "Jumping off in quick succession", 232.  
 दछादछि, f. "The stick-game of the Holi festival", 162.  
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- दुहरा, f. "A sword", 118.  
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 धजावन्ध, adj. "Having or wearing a flag, conspicuous", 78.  
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 धड़ड़णौ, v. onom. imitative of the loud noise of musical instruments, 48.  
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 धनडो, m. "A thrust (of spear)", 84.  
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- नामजदौ, adj. "Famous, renowned", 121.
- नारद, m., pr. n., 159.
- नाराज ? "A sword", 160.
- निरमे, adj. "Free from sin, sinless", 142.
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- निराठ, ind. "Exceedingly, very much", 233.
- निवड़, m. "Throng", 185.
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- पड़तल, m. "Baggage, luggage, impedimenta", 33.
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 पुङ्गही, f. " The back (of a horse) ", 102.  
 पूँचणौ, v. " To welcome the bridegroom with singing, etc., as females do when he goes to the bride's house ", 159.  
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- फूलधारा, f. "The point or blade of a sword", 106.  
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 बिरदाल, adj. "A hero who has won himself some illustrious epithet or title (*birada*)", 31.  
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 भिड्डणो, v. " To rush against, attack, meet ", 114, 173, 183, 185, 211.  
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 भीर, f. " Help, assistance ", 30.  
 भुजामल, adj. " Having long or powerful arms ", 61.  
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- मिलैगिर (Skt. मल्लगिरि, poet. for महेसदास ), m., pr. n., 72.
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- मेहाल, ditto, 205.
- मे, postpos. " In ", 109.
- मेँगल (Skt. मदकल), m. " An (intoxicated) elephant, 206.
- मेमल (Skt. मदमल), m. " Ditto ", 82.
- मो, 1st pers. pron. sing., gen.-obl., 51 (?), 66, 67, 71, 241.
- मोहर (Ding. K., ii, 430), m. " The vanguard or front of an arrayed army ", 55.
- सितसिन्दर, m. " A funeral pyre ", 256.
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- रत्न (poet. for रतन ), m., pr. n., 54, 82, 155.
- रत्नहल्लौ, v. " To stream ", 225.
- रवद (Skt. रौद्र ), m. " A Muhammadan ", 185, 193, 211, 227.
- रवचणौ, v. " To kill, slay ", 117.
- रवचल, m. " An ambling horse ", 34.
- रहिल, f. " Cold wind ", 133.
- राबवाम, f. " See Notes, 105.
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- राजि, subst. used as an honorific pronoun, 53.
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- रिचमल, ditto, 201.
- रिम (Skt. रिपु ), m. " An enemy ", 114.
- रिमराह, m. " A Rāhu to the enemies, terror of the enemies (epithet of a valiant warrior)", 166, 208.
- रौड (Dīng. K., ii, 467), " Battle ", 216.
- रघौ (abbr. for रघनाथ ), m., pr. n., 52, 60, 182.
- रघुलौ, v. " To sound, roar ", 227.
- रघ, m. " A Muhammadan ", 234.
- रल्लौ, v. " To roll, to fall ", 237.

- रुधिराल, m. " Blood ", 225.  
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 रौष (Pers. روش), f. " Style, manner ", 244.  
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 लाखीक, adj. " Worth a *lakh* of rupees ", subst. m. " A valuable horse ", 132, 244.  
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 वरूष (Ding. K., ii, 75), m. " An elephant ", 92.  
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 वरिचाम, adj. and subst. m. " A man favoured by the gods ", 161, 187, 220, 223, 230.  
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 बान, f. " Lustre, celebrity ", 153.  
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विड्ड, m. " A horse ", 104, 105.

विधूसणौ, v. " To destroy ", 82, 186.

विनाणि, instr. used as a postpos. " After the manner of . . , like ", 162, 233.

विभाडणौ, v. " To crush, destroy ", 82.

विरोल, adj. " Destroyer "; विरोलदल " Destroyer of the (enemy) army ", 90.

विवाण (Skt. विमान ), m. " A chariot of the gods ", 244.

विसन (Skt. विष्णु ), m., pr. n., 2, 244, 260.

विच्छण्डणौ, v. " To split, cut in two ", 84 ; " To cut to pieces ", 214, 215.

वीकमणौ, m., pr. n., 86.

वीठल (abbr. for वीठलदास ), m., pr. n., 56, 169, 191.

वीठलिबौ (dimin. of the following), m., pr. n., 152.

वीठलौ (infl. form of वीठल ), m., pr. n., 171.

वीर, m. " A brother, consanguineous ", 30.

वीरचाल, f. (?) " Battle " (?), 128.

वीरम (abbr. for वीरमदे ), m., pr. n., 3.

वे, dem. pron. dir. plur., 31, 130.

वेगडौ साँड धवल, m., pr. n., 86.

वेदवास, m., pr. n., 84.

वेदा (Skt. वेधस ), m. " The Creator ", 101.

वैणोदास, m., pr. n., 207.

वैणौ (a dimin. of the foregoing), m., pr. n., 213.

वजामि, f. " Thunderbolt-fire ", 133.

वजम (Skt. वज्रा ), m., pr. n., 159, 244, 260.

सको, gener. pron. " All, everybody ", 87, 149, 185.

समनोपुरौ, adj., an epithet of the Cāhuvāṇas, 187.

सचालौ, adj. " Awakened " (?), 87.

समदर (Ding. K., ii, 465 ; for समर ), m. " Battle ", 54, 168, 193.

सम्प, ind. (?) " Together, in one mass (?) ", 20.

सरजौत (Skt. सज्जीवित ), adj. " Revived ", 244.

सरस (सरिस ), adj. " Distinguished ", 133 ; " Excellent ", 262 ; used as a postpos. " Better than, more than . . ", 61, 68.

- सल्ल (for सल्लो), m., pr. n., 3, 55; सल्लया, m. plur. patron., an epithet of the Rāṭhōras, 60.
- सल्लसल्लो, v. "To reel", 132.
- सद्धि, gener. pron. "All", dir., 150, 213, 227, 250, 252; obl., 53. सद्धि को, "ditto", 158.
- साकावन्ध, adj. "Epoch-making", 84.
- साकौ, m. "Battle", 266 (साकौ).
- साचौरौ, adj., n. of a branch of the Cāhuvāpas, 84, 152.
- सावङ्ग (Dīṅg. K., ii, 459, 461), f. "A spear", 157, 198.
- सार (Dīṅg. K., ii, 63), f. (?) "A sword", 69, 125, 194, 221.
- सारणो, v. "To make, accomplish, perform", 115.
- सारवङ्ग (for सारङ्ग, Dīṅg. K., ii, 81), m. "A horse", 108.
- साक, postpos. "For, to", 24, 70.
- साल्लसल्लो, v. "To march, to advance with an army", 35, 134.
- सावल्, m., pr. n., 208.
- सावित्री, f., pr. n., 261.
- साद्धणौ, m. "A master of the stables", 215.
- साद्धो, v. "To catch, grasp, hold", 114, 122, 171.
- साहिज्जहाँ, m., pr. n., "The emperor Śāh Jahān", 12, 144.
- साहिज्जान, ditto, 8.
- साहिज्जहाँ, ditto, 9.
- साद्धि (abbr. for साद्धिहाँ), m., pr. n., 159.
- साद्धिखान, m., pr. n., 82, 153.
- साद्धि (infl. form of साद्धि), m., pr. n., 84, 194.
- सिद्धज्जो (poet. for जसवन्तसिद्ध q. v.), m., pr. n., 13.
- सिर, postpos. (?) "Of (?), for (?)", 77.
- सिरताज, adj. "Best, excellent", 238.
- सिरचर (Skt. शिखर) m. "Top, crest, crown", 53.
- सिब (Skt. शिब), m., pr. n., 2.
- सौसोदिबौ, n. of a Rajput tribe, 18, 149, 244.
- सौद (for सौदौ), m., pr. n., 3.
- सु, correl. pron., 84, 86.
- सुजावसिद्ध, m., pr. n., 244.
- सुन्दर, m., pr. n., 212.
- सुरसुच, m. "Fire", 256.
- सुरानि, f. "Heroism, prowess", 79.
- सुँ, postpos. of the abl., 25, 46, 52, 54, 84, 86, 99, 122, 133, 144, 157, 188, 244, 255.



- सूजा (for ०जो), m., pr. n., 3.  
 सजाउन, patron., 63.  
 सजो, m., pr. n. (1) (abbr. for सूरजसिङ्ग or ०मल), 56; (2) n. of one of the sons of Śāh Jahān, 12, 15.  
 सज्जो, v. "To devise, to arrange (a battle)", 56.  
 सूरमो, m. "A champion, warrior", 141.  
 सूरिजमल, m., pr. n., 55.  
 सेचावन, n. of a branch of the Kachavāhās, 244.  
 सेन, m. (sic) "An army", 35, 45.  
 सेल्लो, v. "To jump over or against", 107.  
 सेनामिरै, n. of a branch of the Cāhuvāṇas, 60.  
 सोभो, m., pr. n., 86.  
 सोद ? "Desire" (?), 147.  
 सो, qual. adj., 82, 133.  
 सिखा (for ०खो), f., pr. n., 261.  
 सङ्गुङ्ग, ind. onom. used as a subst. (?) "A confused noise", 32.  
 सङ्गाङ्ग, ind. onom. "Laughing loudly", 239.  
 सवमन, m., pr. n., 153.  
 सवमान, ditto, 113.  
 सवालौ, adj. "Hand-powerful", 3.  
 सद्, ind. "In great or infinite number", 74.  
 समसु, m. (?) "The confused noise of a multitude of horses men, etc. marching on", 235.  
 समोर, m., pr. n., 81.  
 सर (for ०रौ, q. v.), m. "A grand-son, descendant", 57, 130, 241.  
 सरि, m., pr. n., 129.  
 सरवल (Dīng K., ii, 430), f. "Vanguard", 144.  
 सरौ, m. "A grand-son, descendant", 57, 58, 62, 153, 173, 174, 175, 192, 195, 207.  
 सलौलां, see *Notes*, 20.  
 सकोटगो, v. "To shout (in battle)", 209.  
 सौजी, ind. "Yes", 244.  
 साडो, n. of a Rajput tribe, 19, 149, 244.  
 साङ्गे, ind. (?) "Hand to hand, with his own hand (?)", 144.  
 साम, f. "Purport, desire", 102, 187.  
 सौम, f. "Eagerness, desire", 207; "Eagerness (of battle)", 198.  
 हिन्दुचाव, adj. "Hindū", 131.

- चिलणौ, v. " To go, to march on ", 116 ; " To tremble ", 132.  
 चिलोणौ, v. " To unsettle, to put into confusion ", 229.  
 चौक, m. " The heart, breast ", 229.  
 चौंजरणौ, v. " To neigh (?) ", 40.  
 ऊर, v. 3rd sing. " Becomes, is ", 32, 256, 257 ; conj. part., 9,  
 11, 84, 86.  
 ऊहै, v. " ditto ", 10, 40, 43, 86, 104, 229, 231, 235, 238, 239,  
 244.  
 ऊँ, 1st pers. pron. sing., 68, 244.  
 ऊंकलकलल, onom. m. (?) " A confused noise, bristle and clamor ",  
 89.  
 ऊँन, partic. adj. used as a postpos. of the abl., 10, 122.  
 ऊँनि, ditto, 18.  
 ऐक (for ऐक ), see किसहौ ऐक, 255.  
 ऐदवणौ, v. " To drive or push before one's self ", 59.  
 ऐ, m. " A horse ", 127.  
 ऐंवर (Skt. दयवर ), m. " Ditto ", 14, 32, 36, 84, 133, 157.  
 ऐवै (Skt. दयपति ), m. " Emperor, whence : a Muhammadan ",  
 31, 59, 155, 201, 209.  
 ओ, ind. " Oho ! ", 133, 244.  
 ओमणौ, v. " To sacrifice, immolate ", 258, 259.
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BIBLIOTHECA INDICA:  
A  
COLLECTION OF ORIENTAL WORKS

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BARDIC AND HISTORICAL SURVEY OF RAJPUTANA.

A  
DESCRIPTIVE CATALOGUE  
OF  
BARDIC AND HISTORICAL MANUSCRIPTS.

SECTION II:  
*Bardic Poetry.*

PART I:  
*Bikaner State.*



BY  
DR. L. P. TESSITORI.  
FASCICULUS I.

CALCUTTA:

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\* The i Part of the ii Section of the *Descriptive Catalogue of Bardic and Historical Manuscripts*, whereof the present is the i fasciculus, deals with the manuscripts of *Bardic Poetry* extant in the Bikaner State. Though Bikaner is not one of the richest States in respect of bardic productions, yet the account of the manuscripts found in it will suffice to give an approximate idea of the vastness and importance of this peculiar literature, which once flourished all over Rajputana and Gujarat, wherever the Rajput was lavish of his blood to the soil of his conquest, and of villages to the Cāraṇas. It is a literature that is almost altogether dead to-day, but all the more precious are the relics of its exuberant growth in the past. Of the different kinds of poetical composition which form the subject of this Section, there is one particularly noteworthy for its originality, I mean the "commemorative song". Collections of commemorative songs, or, as the bards would say, *sākha rī kavitā*, are common enough in Rajputana, and it is not rare to find, even to this day, Cāraṇas who know dozens and dozens of such songs by heart. In the collections, of course, they are numbered by hundreds and thousands. Apart from their literary value, which is often considerable, these commemorative songs have a great importance for the light they throw on the Rajput life in the Middle Ages, and also—when they are really contemporary with the events commemorated—for the help they give to the historian. The difficulties of classifying commemorative songs in rich collections by means of a descriptive catalogue, are obvious, but I have tried to overcome them by grouping the songs according to subjects, and according to authors, whenever the name of the author was known. For evident reasons, I have always described at more length works composed in or referring to Bikaner, than others.

All the manuscripts of Bardic Poetry described in the i fasciculus are found in the Darbar Library in the Fort of Bikaner.

L. P. T.

*Bikaner, 18th March 1917.*





MS. 1 :—गाडण पसाइत री नै औराँ री  
फुटकर कविता.

A MS. in the form of a book, 7 $\frac{3}{4}$ " x 8 $\frac{1}{4}$ " in size, originally consisting of 232 leaves, but now reduced to only 140. 92 of the external leaves having gone lost. The leaves that remain at present are numerated from 47 to 186. Each page contains 12-14 lines of writing, of 18-25 *aksaras* each. Beautiful and accurate Marwari devanāgarī hand-writing. The MS. is undated, but appears to have been written during the Samvat Century 1700.

The MS. contains :—

(a) फुटकर गीत ११८, pp. 48a-93a. A collection of 118 miscellaneous *gītas*, mostly celebrating Rāthōra chiefs and rulers of Bikaner and Jodhpur. A great number of the *gītas* are anonymous. The authors of the others are the Cāraṇas following :—Āphō Kisanō 88, Durasō 31, 101; Āsivō Karāma Si, 22, 55, 61, 64, 70, Dalō 63, Dūdo, 74, Mānō 66, Mālō 23; KAVIVō Bhānī Dāsa 60; KHIRIVō Jaga Māla 89, Devānanda 48; GĀPAṆA Kesava Dāsa 7, 79, Sadū 56; DHADHAVĀRIYō Mokō 5; DHĪRAṆA Mālō 85, NĀRŪ Hara Sūra 67; BĀRAṬHA Akhō Bhānāvata 58, Thākura Si Devāvata 28, Dāgara Si 30, Teja Si 24, Sākara 29; RĀTANŪ Dharama Dāsa 4; VITHŪ Mehō 19, 71, 72, 73; SĀDŪ Mālō 6, 75.<sup>1</sup> The two *gītas* 44 and 69 are by RĀTHŌRA Prithī-Rāja, a son of rāva Kalyāṇa Māla of Bikaner.

(b) जोधपुर री महाराजा गजसिंहजी री कविता, pp. 94a-100a. A series of 13 *gītas* and 1 *ghamālā* in honour of mahārājā Gaja Singha of Jodhpur, mostly by Cāraṇa KHIRIVō (?) Hari Dāsa Bānāvata. The names of the other poets are: Āsivō Ratana Si; DHADHAVĀRIYō Khīva Rāja; BĀRAṬHA Rāja Si; and MAHIVō Devō.

(c) फुटकर गीत ४३, pp. 100b-116b. A collection of 43 miscellaneous *gītas*, on the same subjects as (a) above, partly anonymous, and partly by the Cāraṇas following :—Āphō Kisanō

<sup>1</sup> In the above list of Cāraṇas the individual names have been grouped under the name designating the particular *sākhā* or *khāpa* to which the persons in question belonged. The names of the *sākhās* have been printed in capital letters and arranged alphabetically. The figures given after the names, indicate the place of the songs in the collection.



21, *Dūgara* Si 24, 43, *Durasò* 6; *KHIRIYÒ Jaga Māla* 23; *DHĪRANA Mālò* 9; *BĀRATHA Kalyāna Dāsa Pithāvata* 13, *Toja* Si 3; *LĀLASA Kheta* Si 20; *SĀDŪ Mālò* 4, *Rāmò* 16.

(d) राव रिगमल रौ रूपक गाढण पसाइत रौ कहियौ,  
pp. 117a-123b. A poem in *chandas*, *dūhās*, *kavittas*, and *gāthās* on Rāthōra Rīṇa Mālā, the rāva of Maṇḍora, and the treacherous death he met in the palace of rāṇò Kūbhò of Cīṭora. By GĀPAṆA Paśāita. Beginning :—

॥ दुहौ ॥ वघ वाणी ब्रह्ममाणी  
कोमारौ सरसत्ति ।  
कीरत रिगमल नूं करूं  
देवी देहि समत्ति ॥ १ ॥  
पौर दिखावे प्राण  
गढ़ भेले भेले गिरै ।  
सांमझीयौ सुरताण  
गुहिलोतां चडोघौ गले ॥ २ ॥ ... , etc.

(e) कवित्त राव रिगमल नागौर रै घणी पेरोज नै मारियौ तै  
समै रा गाढण पसाइत रा कहिया, pp. 123b-125a. A series of 7 *chappaya kavittas* by GĀPAṆA Paśāita, in commemoration of the battle of Jotrāl, where rāva Rīṇa Mālā fought against Peroj of Nāgōra, to help rāṇò Mokala of Cīṭora. Beginning :—

अंव कोप पुरीये  
असि आहुं उर चाड़े ।  
तरंग बेल विकसौये  
नौय थाट निघाड़े । ... , etc.

(f) कवित्त राव रिगमल रागै मोकल रै वैर मै चाचै नै  
मारियौ तै समै रा गाढण पसाइत रा कहिया, pp. 125a-126a. A series of 5 *chappaya kavittas* by GĀPAṆA Paśāita, recording the murder of rāṇò Mokala of Cīṭora at the hands of Cācò, and the revenge wreaked on the latter by rāva Rīṇa Mālā. Beginning :—

डाबिलां मालवौ  
सुयग सुचौ हय सूचां ।  
निरधारां आधार  
करग तौरधां सुगतां । ... , etc.

(g) कवित्त राव गिणमल चूंडे रै वैर मै भाटियाँ नै मारिया  
तै समै रा, गाढण पसाइत रा कहिया, pp. 126b-127a. A series of  
 5 *chappaya kavittas* by GĀḌAṆA Paśāita, commemorating the  
 punitive expedition which rāva Rīṇa Mala undertook against  
 the Bhātis, to revenge the death of Cūḍō, his father. Begin-  
 ning :—

लहे यास वरहास

वेम (sic) भीचै बिलहौजे ।

जरद काट काटिये

सार ससमारुं कीजे । ... , etc.

(h) गुणजोधायण गाढण पसाइत रौ कहौ, pp. 128a-137b. The  
 “Guṇa Jodhāyaṇa”, a poem in *kavittas*, *dūhās*, and *chandas*,  
 in honour of rāva Jodhō, the founder of Jodhpur, by GĀḌAṆA  
 Paśāita. Shorter than the ordinary later recensions. Begin-  
 ning :—

। कवित्त ॥ खैरवै मारीयै (sic.)

कटक अनि बाहर चड़ीया ।

हिंदूं अनै हमौर

आप सांन्हा आपड़ीया । ... , etc.

(i) नौसाणियाँ ई डाडियाँ रौ कहौ, pp. 139a-141b. A collec-  
 tion of 6 *nīsāṇīs* on Rāthōra rāva Cūḍō, Rāthōra Jēta Si Khivō  
 Ūḍāvata, rāvaḷa Mālō, Rāthōra Jēta Māla Saḷakhāvata, and  
 Rāthōra Teja Si Dūgarasiōṭa. The two last-mentioned *nīsāṇīs*  
 are stated to have been composed by the DĀRĀṆIS Māgarō and  
 Bhalū.

(j) महाराजा गजसिङ्गजी रा गीत ई, pp. 143b-145a. A collec-  
 tion of 6 *gītas* in honour of mahārājā Gaja Siṅgha of Jodhpur,  
 of which the 2nd and 4th are stated to have been composed by  
 BĀRATHA Rāja Si Akhāvata, and the others are anonymous.

(k) राँ राव अमरसिङ्गजी रा गीत १७, pp. 150b-156b. A col-  
 lection of 17 *gītas* by different poets, in honour of rāva Amara  
 Siṅgha, the elder brother of mahārājā Jasavanta Siṅgha of  
 Jodhpur. The names of the poets given are the following :—  
 Ārṇō Kisanō 2, Dūgara Si 17 ; Āsiyō Ratana Si 16 ; GĀḌAṆA  
 Keso Dāsa 4, 15, Mādho Dāsa 1 ; BĀRATHA Narahara Dāsa 14,  
 Ratana Si Dedāvata 11, Ravō 3 ; SĀḌC Nāthō 13.



(l) फुटकर गीत २९, pp. 160b-175b. A collection of 27 miscellaneous *gītas*, partly anonymous and partly by the Cāraṇas following :—Ādhò Kisanò 3, 4, 9, 10, Dūgara Śi 24, Durasò 11 : KṢIRIYò Jasò 19, Hari Dāsa Bāpāvata 1, 17, 23, 26 : GĀPAṆA Kesò Dāsa 15 : DHĪRAṆA Mālò 2 : RĀRATHA Jasò 20, Ratana Śi 8, 21 : LĀLASA Kheta Śi 22 : VĪPHU Dhòlū 25 : VAṆASŪRA Duragò 27.

(m) राव गंगै रा कन्द किनियै खेमै रा कहिया, p. 177a-b. A small poem in *chandas*, in honour of Rāva Gāgò of Jodhpur, by KINIRYò Khemò. Beginning :—

॥ गाहा ॥ कमधन जोध कलोधं  
करिमर गंग नरींद सकगे । ... , etc.

(n) राखै उदैसिङ्गनौ रा राइरूपक कन्द, pp. 177b-179b. A small poem in *chandas* on rāṇò Udè Śiṅha of Mevāra. Anonymous. Beginning :—

॥ दोहा ॥ जे उडौयण अति अतिवंत  
पूरित गयण प्रमाण ।  
उडौयण उडौयण अंतरहि  
भाग वखण सभाग ॥ ... , etc.

(o) जबदल मलिक रा कन्द देसन्तरौ, pp. 179b-181a. A small poem in *chandas* in honour of Jabdal Malik, the Vihārī Paṭhāṇa ruler of Jālorā. Anonymous. Beginning :—

॥ दोहा ॥ पनि जिख पार न प्रामहौं  
अनि अनि थाइ अलंब ।  
प्रियमौ तुं ह्वौ प्रगट  
पौह जेथि चांग प्रलंब ॥ १ ॥ ... , etc.

(p) राखै उदैसिङ्गनौ गौ वेलि साँद रामै रौ कहौ, pp. 181a-182a. A small poem in *veliyā gītas* in honour of rāṇò Udè Śiṅha of Mevāra, by SĀDŪ Rāmò. Beginning :—

ऊजम अंग अगाहि अड़प जिम आसति  
पौहवि न कोरं अक्ड़ पछि । ... , etc.

(q) राँ देईदाम जैतावत गौ वेलि बारठ खलै भागौत रौ कहौ, pp. 182b-184b. A small poem in *veliyā gītas* in honour of

Rāṭhōra Deī Dāsa Jēṭāvata, by BĀRATHA Akhō Bhāṇōta.  
Beginning :—

ब्रह्मांखौ मात मया करि वैगौ

भल आखर मागतां भेद । ... , etc.

(r) सोटै भाखरसौ रा कन्द, pp. 184b-185b. A small poem in *chandas* in honour of Sodhō Bhākhara Si Vēraūta. Anonymous. Beginning :—

॥ भाखर भजि जांत

काल भर आयै कटक । ... , etc.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 2 :—जैतसौ रा नै पाबूजी रा इन्द.

A MS. in the form of a *gatakō*, consisting of 93 leaves,  $5\frac{1}{4}'' \times 6\frac{1}{4}''$  in size. From 15 to 19 lines of writing per page, and from 20 to 30 *akṣaras* per line. Jaina. Written by different hands and at different periods. The former half of the MS. is in *devanāgarī*, and was caused to be copied by Kothārī Thira Pāla, the son of Karama Si, at Pīpāsara, in the year Samvat 1672. This is the only really interesting part of the MS. the latter half being more recent in time and very inaccurately written, partly in Marwarī-devanāgarī, and partly in mahājani, and containing nothing of any particular interest.

Leaving aside extraneous and unimportant matters, the bardic works of interest contained in the MS. are the two following :—

(a) राइ जइतसौह रल पाबूजी इन्द<sup>1</sup>, pp. 7a-35b. A poem in honour of rāva Jēta Si of Bikaner, in 485 *pāgharī chandas*, by an author unknown. Different from the homonymous work by Sūjō contained in MS. 15 (i), though composed during the same time and on the same lines as the latter. The object of the poem is to celebrate the momentous victory obtained by rāva Jēta Si over Kamran, the son of Babar, who after taking Bhaṭanera had marched over Bikaner with large forces. The date of the aforesaid event is Samvat 1591, and the poem seems to have been

<sup>1</sup> I have retained here the archaic spelling which is found in the MS.



composed immediately or shortly afterwards, certainly before Jêta Si fell on the field of honour in Samvat 1598. As usual with all bardic poems of some bulk and importance, the subject is preceded by a lengthy introduction, containing a genealogical account of the predecessors of rāva Jêta Si, from rāva Saḷakhô down to rāva Lūṇa Karaṇa, Jêta Si's father. Here the lengthiest accounts are those of rāva Vikô and rāva Lūṇa Karaṇa, and they are particularly important inasmuch as, with the exception of a few scattered songs, they constitute the oldest documents we have of the history of the two aforesaid rāvas. The account of Jêta Si begins only from stanza 224, and continues to the end, the subject being treated very prolixly, especially the part referring to the battle mentioned above, where a minute description is given of the Rajput chiefs who fought with Jêta Si and the particular horses they mounted.

The poem begins :—

पय प्रथम गुणोसर पय प्रणाम  
तइ बुद्धि ततच्छण फुरइ ताम ।  
अग्निवांछ सुरां सह ऐकदंत  
निज वचन समण्ड मनि न भंति ॥ १ ॥

The copy is fairly correct and very accurately written. A peculiarity worth mentioning is the writing of the vocalic groups *ai*, *au* as अइ, अउ. The colophon, which I cite below, records the date and the name of the man who caused the copy to be made :—

संवत् १६७२ वर्षे शके १५ - - माहमासे । शुक्लपक्षे । त्रितीयायां  
तिथौ गुरुवासरे । चोपड़ागोत्रे । कोठारौ विरद सोभमाने । सां  
रतनसौ तत्पुत्र करमसौह पुत्र थिरपाल लिखावतं ॥ आत्मार्थे ॥

॥ पं श्रीवरजाम् लिखतं ॥ पौपासरमध्ये ॥ शुः ॥

(b) कन्द चोटक पावु जौंदराउ रउ। वीठू मेहा रउ कहियउ,  
pp. 36a-39a. A poem in 46 verses (3 *gāhās*, 42 *trōḷaka chundas*, and 1 *kaḷasa*) celebrating Pābū Dhādhālōta, the well-known Rāthōra deified hero, and the glorious death he met at the hands of Khic Jīda Rāva, while trying to rescue some kine stolen by the latter. Composed by Viṭhū Mehō. Beginning :—

वंति कमधज्ज पाळ् वरदाई ।

वेगड़ विरद वांछण वरदाई ।

वयर हरे वांकड वरदाई ।

वांकां पाधोरख वरदाई ॥ १ ॥ ... , etc.

Written by the same hand as (a).

The MS. is in the Darbar Library in the Fort of Bikaner.

### MS. 3:—ढोलै मारु रा दूहा .

A MS. in the form of a book, bound but uncovered, consisting of 95 leaves covered with writing, besides 20 blank leaves unnumbered, distributed partly at the beginning and partly at the end. Size of the leaves  $9\frac{1}{4}'' \times 5\frac{1}{4}''$ . Each page contains 25-28 lines of writing, and each line about 20 *akṣaras*. The writing is by two different hands, in clear devanāgarī. The latter half of the MS. was written by paṇḍit Kesò Dāsa at Śrī Sagara (*sic* !), in the year Saṃvat 1752.

The MS. contains three works, of which one only, the third, is of bardic interest :

(a) कविप्रिया केसवदास कृत, pp. 1a-67b. The *Kavipriyā* by Kesava Dāsa, a well-known work on rhetoric. Beginning:—

गनमुख सनमुख होत ही

विघ्न विमुख जै जात । ... , etc.

(b) रसमञ्जरी हरिवंश कृत, pp. 68a-83a. A Bhāṣā vulgarisation of some Sanskrit *Rasamañjarī*, by Harivaṃsa. Beginning:—

कल कपोल मद लोभ रस

कल गुञ्जत रोलंब ।

कवि कदंब आनंद कहि

लंबोदर अबलंब ॥ १ ॥ ... , etc.

(c) ढोलै मारु रा दूहा, pp. 83b-95b. The very popular story of the amours of Dholò, the son of Nāja, rājā of Nājavara, and Mārū or Māravanī, the daughter of rāva Piṅgaḷa of Pūgaḷa, in 395 *dūhās*. Beginning:—



ग[ाहा] । पूगल पिंगल राउ

नल राजा नरवरे नयरे ।

अदिठा दिठ दूरे

सगाई देव संजोगे ॥ १ ॥

[दूहा] । पूगल देश दुकाल थयौ

किन हौ काल विशेष ।

पिंगल उचालौ किनौ

नरवर वर चै देस ॥ २ ॥

Ending :—

आगंद अति उक्ताह अति

नरवर माहे डोल ।

ससनेहौ सयणां तयां

कलि मै रहौया बोल ॥ ६५ ॥

The MS is in the Darbar Library in the Fort of Bikaner.

#### MS. 4:—फुटकर गीत .

A MS. in the form of a paper-roll, 212" long by 6½"-6¼" broad. About 20-25 *akṣaras* per line. Fragmentary in the beginning. Written on both the faces of the paper. Devanāgarī script. About 150-200 years old.

The roll contains a small collection of *phūṭakara gīta*, or miscellaneous bardic songs, part of which refer to the Rāṭhōra rulers of Bikaner. The most interesting songs in the collection are the following :—

गीत राजा सुरसिंहजी रौ, anonymous.

(Beginning : शिवा सोह शिव भौम खग नाग धावक सघण ... )

गीत राणै समिजी रौ, by MAHIYĀRIYŌ Hara Dāsa.

(Beginning : महमंद मुदाफर बेवे मंजे ....)

गीत जमै जाड़ेचै रौ, anonymous.

(Beginning : तिल तिल तन ऊवो तयो जद तूटे ... )

गौत = मकुन्दसिङ्ग हाडै रौ, by KAVIYĀ Tiloka Dāsa and Lūṇa Karāṇa.

(Beginning : आगे हौ हूतो तिसो ऊप्रमै ..., and : पहचे नह खड़ौ अकर पक्षितावे .. , respectively.)

गौत राउ सचसालजौ रौ, by KAVIYĀ Tiloka Dāsa.

(Beginning : दूखो बल दाखि दुख्य दल देखे ... )

गौत रतन महेसदामौत रौ, by KAVIYĀ Syāma.

(Beginning : आयो जदि काम जु तू अतुलौबल ... )

गौत राजा करगसिङ्गजौ रौ, by KHIṚIYĀ Rāi Siṅgha.

(Beginning : चढीयो नह चिलै कमल चालेवा ... )

गौत महाराजा अनूपसिङ्गजौ रौ, by KHIṚIYĀ Rāi Siṅgha.

(Beginning : करन मुरझीयो कहै पतिसाह कासुं करौ ... )

गौत सेखै सुजावत रौ, by KHIṚIYĀ Dedō.

(Beginning : बापांखौ भोम बराबर बहसे ... )

गौत अखैराज सोनिगरै रौ, by KHIṚIYĀ Dedō.

(Beginning : साबसै सूर सपेखै सूरिज ... )

गौत मानसिङ्ग सोनिगरै रौ, by KHIṚIYĀ Mālō.

(Beginning : दुजड़ वाहता मान जंमदाड संन्हा डसण ... )

गौत [राखै] कुंभै रौ, by BĀRAṬHA (?) Harasūra

(Beginning : जण जोवण जावतै मोटी जोखिम ... )

गौत राउ जोधै रौ, by ĀSIYĀ Puna Rāva.

(Beginning : बहौ राव रांणा वाद विवरजित ... )

गौत राजा रायसिङ्गजौ रौ, by ĀSIYĀ Dūdō.

(Beginning : बसधा राउ जोध तखौ कजि वौको ... )



गौत कल्याणदास राइमलौत रौ, by RĀTHORA Prithi Rāja.

(Beginning : आप -व कोपीये अकवर ...)

गौत राउ वीकैजी रौ, by BĀRATHA Cōhatha.

(Beginning : समेले सघण सेहर नर साहण ...)

गौत कल्याणदास राइमलौत रौ, by ĀSIRY Dūdō.

(Beginning : समौयाण कल्याण तणे मृत सौधो ...)

The MS. is in the Darbar Library in the Fort of Bikaner.

### MS. 5:—सोढी नाथी रौ कविता नै सोढे राणै राइमल रा गुणगीत .

A MS. in the form of an ordinary book, cloth-bound, numbering 310 leaves, of which the first two are lost. Spoilt in places by water stains and by sticking of the leaves to one another. Containing 13-15 lines per page, and 14-15 *akṣaras* per line. Written almost all in *devanāgarī* by vrāhmaṇa Vihārī, the son of Śrīdhara, at Derāvāra, in Saṃvat 1730-31.

The MS. seems to have belonged to Nāthī, a Sodhī of Derāvāra. It was caused to be written by her, and contains almost only works composed by her. Nothing is said concerning her personality, except that she was the daughter of Bhoja, but if we are correct in identifying the latter with *rāṇō* Bhoja Rāja of Ūmarakoṭa, her personality becomes at once definite and important. Rāṇō Bhoja Rāja, the son of Candra Sena, must have been ruling between the end of the Saṃvat-Century 1600, and the beginning of the Saṃvat-Century 1700. According to Mūhaṇōta Nēṇa Si (*Pāvārā ri Khyāta*), Bhoja Rāja's son and successor Isars Dāsa was removed from the *gaddī* by rāvaḷa Sabala Singhā in Saṃvat 1710. Therefore Nāthī, who wrote in Saṃvat 1730-31, might well be his sister. Possibly, she had been married at Derāvāra, and had subsequently become a fervent proselyte of Visnuism and taken to compose religious works.

The contents of the MS. may be divided as follows :—

(a) सोढी नाथी रौ कविता, pp. 3a-178b A series of six religious poems by Sodhī Nāthī, composed in Saṃvat 1730-31, at Derāvāra, during the reign of rāvaḷa Sundara Dāsa of (Jesal-

mer ?), and *rājā Dalapati Siṅha* (of Bikaner). These are the names of the works :—

**भगतभाव रा चन्द्रायणा**, pp. 3a-36b. In 210 verses.

**गूढारथ**, pp. 37a-50b. In 77 verses.

**साख्खाँ**, pp. 51a-80b. In 338 verses.

**हरिकौला**, pp. 81a-104b.

**नामलौला**, pp. 105b-161b. In 532 verses.

**बालचरित**, pp. 164b-169b. In 62 verses.

**कंसकौला**, pp. 170a-178b. In 109 verses.

(b) **सोडै राखै राइमल रा गुणगौत**, pp. 179a-186a. A small poem in 63 verses, celebrating *rāṇò Rāi Mala*, a *Sodhò*, and the gallantry displayed by him on the battle-field of *Kāgiṇī*. *Rāi Mala* was a son of *Siva Rāja*, and grandson of *Kūbhò* (cfr. *Mu. Nēṇa Si*, *loc. cit.*). The name of the author is not given. The poem begins :—

॥ चारज्या ॥ सोडा रांख समथो

हरियो दलित रूप सह राय हर ।

बाधांवां बढहथो ।

रायांमल हौंदुखो रांख ॥ १ ॥ ... , etc.

The work was copied at *Derāvara*, in *Samvat* 1731, by the same *vrā° Vihārī Chāṅgānī*.

(c) **फुटकर कविता**, pp. 186b-207b, and 261b-271b. Miscellaneous verses of a religious nature, some of which by the same *Nāthī* mentioned above.

The MS. is in the *Darbar Library* in the *Fort of Bikaner*.

## MS. 6:—फुटकर कविता.

A MS. in the form of a book, cloth-bound, numbering 254 leaves,  $6\frac{1}{2}'' \times 8\frac{1}{2}''$  in size. Divisible into two parts : (a) a central body, consisting of 180 leaves (from leaf 41 to leaf 219), very accurately written, and containing only bardic songs ; and (b)



an external supplement of 74 leaves, distributed half at the beginning and half at the end, written hurriedly and by different hands, and containing genealogies and other miscellaneous information. The leaves forming the central body are all written by one and the same hand, and contain 15 lines per page, and 22-27 *akṣaras* per line. The MS. seems to be some 150 years old, and in a few places seems to be a copy of MS. 8, *q.v. infra*.

The contents of the MS. may be classified as follows :—

(a) पौढियाँ नै दूजो फुटकर बातों, pp. 1a-40b, and 220a-253b.

Miscellaneous notes, principally consisting of genealogies of the Rāthōras of Bikaner, Jodhpur, and other Rajput States, besides a few commemorative songs all referring to the history of Bikaner, and other extraneous matter. This part contains nothing so important as to deserve particular mention.

(b) दातार सूर रौ संवाद बारठ साँकर रौ कहियौ, pp. 41a-

42b. A small poem in 23 stanzas in the form of a dispute between a liberal man (*dātāra*) and a hero (*sūra*), as to which of the two is superior to the other. The dispute is resolved in favour of the liberal man by rājā Rāya Sīngha of Bikaner. The work was composed by Bāratha Sākara during the reign of the last-mentioned monarch. Beginning :—

बलि आगलि त्रिऊ भुवनि

राइ हर हथ पसारे ... , etc.

Followed by 4 commemorative songs in honour of the same Rāya Sīngha, by *pātra* Mohana, Āsryò Mānò, [GĀPAṢA] Colò, and GĀPAṢA Kesava Dāsa (pp. 42b-44a).

(c) राव जोधा नूँ गुण जोधायण गान्हण पसाइत रौ कहियौ,

pp. 44a-50a. The same work as MS. 1(h), but enlarged in the beginning by the addition of 16 *dūhās*, which are not found in MS. 1(h), and left incomplete at the end, the text being abruptly interrupted in the middle of the *kavitta* beginning *kothārī bhariyā* ... Beginning :—

नारायण न विरोध

रांगो वच साधे रयण ।

जुधता सुजौ जोध

वैरां उभौ वाहरू ॥ १ ॥ ... , etc.

(d) राजा रायसिंहजी रा गीत, pp. 50a-81a. A collection of

115 songs, almost all *gītas*, by different poets in honour of rājā

Rāya Siṅha of Bikaner. Many of the songs are anonymous, the others are referable to the Cāraṇas following:—

Ārṇò Durasò 81; Āsiyò Dalò 93, 99, Dūdò 79; KALAHATA Mādhò 35; KAVIYò Kisanò 23; KURAPHIYò Cādò 20; GĀDAṆA Jhājhaṇa 25, Netò 26, 27, 45, 108, Sadū 95; DHADHAVĀRIYò Cūdò 2; DHOLŪ Rāmò 97; BĀRATHA Jogò 6, Dūgara Sī 15, Nārāyaṇa Dāsa 11, 98, Bhīva Rāja 71, Mahesa 13, 103, Venī Dāsa 19, Sākara 28, 29, 70, Sāvaḷa 106, 107; MAHARŪ Kisanò 113; RATANŪ Tejò 16, 109; ROHARA Patò Dānāuta 36; VIṬṬŪ Tohò 17; SĀDŪ Mālò 102; SĀVARA Cāpò 84; SIṆDHĀYACA Nārū or Nārò 7, 22.

(e) किसनावती कक्वाही रा नै केसरौनिह्वा आबभरै रा गीत,

pp. 81a-82a. Two songs in honour of Kisanāvatī, a daughter of mahārājā Jē Siṅha of Ābera, and two in honour of Kesari Siṅha of Ābajharò. By BOGASò Govaradhana. The two songs of Kisanāvatī begin:—

दव दाघो अेक अेक दुष दाघो ... and :

भारथ मभि मिले दूसरौ भारथ ... , respectively.

(f) महाराजा अनूपसिङ्गजी रा गीत, pp. 82a-84a. Six songs

in honour of mahārājā Anūpa Siṅha of Bikaner, by KAVIYò Mohaṇa; LĀLASA Devī Dāna; VIṬṬŪ Khaṅgāra; and SĀDŪ Vijò.

(g) मण्डलीं भारमलीतां रूपवतीं राणावतीं राठौड़ों रा गीत,

pp. 84a-91b. A collection of 28 *gītas* referring to Maṇḍala, Bhāramalòta, Rūpāvata, and Rāṇāvata Rāthòras. The names of the Cāraṇas recorded are the following:—

DHADHAVĀRIYò Rāma Dāsa 18; MAHARŪ Cāgò 26, 28; MĪSAṆA Gopāla 2; RATANŪ Dharama Dāsa 19; VIṬṬŪ Khaṅgāra 4, 5, 6; SĀDŪ Jaganātha 12, Mālò 16, 23.

(h) विसहर, pp. 91b-95b. A collection of 21 *visahas* or satirical songs, all anonymous, and referring to Kūpāvata Mādaṇa, Sisodiya Virama De, Hādò Bhagavanta Siṅha, Rāthòra (mahārājā) Jasavanta Siṅha, Hādò (rāva) Surajana, Kachavāhò Hara Rāma, etc.

(i) भाटियों रा गीत, pp. 95b-101b. A collection of 25 *gītas* in honour of Bhātī rāvaḷas and smaller chiefs, mostly anonymous. Three *gītas* are by the poets following: RATANŪ Asarāva 14, Hara Dāsa 3; SĀDŪ Mālò 22

(j) राठौड़ रामसिङ्गजी रा गीत, pp. 101b-103b. Six *gītas* in honour of Rāthòra Rāma Siṅha, a brother of rājā Rāya Siṅha



of Bikaner, of which three composed by Rāthōra Prithi Rāja, another brother of Rāya Siṅgha.

(k) महाराजा मूरसिङ्गजी रौ कविता, pp. 103b-117b. A collection of 51 *gītas*, *kavittas*, and *dūhās* in honour of mahārājā Sūra Siṅgha of Bikaner by the poets following:—Rāthōra Prithi Rāja 43; Āsiyò Dāsa 11, Bhūmò 48; GĀPAṆA Kesava Dāsa 4, 6, 26, 33, Colò 12, 27, 28, 34, 35, 36, 37; DHADHAVĀRIYò Mādhava Dāsa 17; BĀRATHA Sākara 42, Harakhò 5; MAHARŪ Netò 25; RATANŪ Jivò 10; LĀLASA Rūpa Si 14, 45, 47; VITTHŪ Ghara Si 8, Jodha 7, Dāhò Jhājhaṇòta 16, Bhagatò 24, Suratāṇa 13, Sūrò 3.

(l) महाराजा करमसिङ्गजी रौ कविता, pp. 117b-143a. A collection of 85 *gītas*, *kavittas*, and *dūhās* in honour of mahārājā Karāṇa Siṅgha of Bikaner, partly anonymous and partly by the Cāraṇas following:—Āpnò Kesava Dāsa 56; KIRIYò Goinda 65; KHIRIYò Jaga Māla 22, 69, Pharasa Rāma 57, Rūpa Si 76; GĀPAṆA Kesava Dāsa 40, Thākura Si 45, 58, Lakhò 30; BĀRATHA Caturò 36, 37, 38, 39; Sabalò 41, 80; BHĀDò Vāghò 17; LĀLASA Devī Dāna 9, 12, 77, Hathāja 13; VITTHŪ Dedò Suratāṇòta 1, 24, 31, 79; SĀDŪ Jaganātha 35, Rāma Siṅgha 20, 21; SIṆDHĀYACA Giradhara 15, 83, Jaganātha 54; and by GÒRA Vijè Rāma 34; and by BHOJIGA Manohara 84.

(m) महाराजा अनूपसिङ्गजी रौ कविता, pp. 143a-149b. A collection of 24 *gītas*, *kavittas*, and *dūhās* in honour of mahārājā Anūpa Siṅgha of Bikaner, some anonymous and some by the Cāraṇas following:—KHIRIYò Rāi Siṅgha 15; (GĀPAṆA ?) Jhājhaṇa 7, 19; PŪVĀRIYò Jogi Dāsa 14; SĀDŪ Kābhò 13, Goinda Dāsa 1, Jagò 2, Vijò 3, Bhopata 10; SIṆDHĀYACA Jaganātha 18.

(n) फुटकर कविता, pp. 149b-161a. A collection of 45 miscellaneous songs, mostly *gītas*, in honour of Sisodiya, Rāthōra, Kachavāhā, Hula, and other chiefs. Names of poets:—Ratana-siyò 23; KHIRIYò Jaga Māla 25, Devī Dāna 16, Narahara Dāsa 24, Bhērū Dāsa 40; BĀRATHA Devī Dāsa 12, Harasūra 9; VITTHŪ Khaṅgāra 17, Jesò 42, Jhājhaṇa 32, Mehò 5; SĀDŪ Jagò 11, Mālò 27.

(o) ककावहॉ रा गौत, pp. 161a-172a. A collection of 45 miscellaneous *gītas* in honour of Kachavāhā chiefs. Names of poets:—(Āpnò) Durasò 33, 44; KAVIYò Jasò 30; KIRIYò Dūdò 3, 15, 20 (?), 25 (?); GĀPAṆA Kheta Si 6, 14, Devī Dāsa 22; MISAPA Goinda Dāsa 4; RATANŪ Jaga Māla 19, Deva Rāja 32;

VITHŪ Jesò 23, Parabata 34, Hamīra 26; SĀDŪ Mālò 10, 12; SĀMORA Akhai 24; RĀTHŌRA Prithī Rāja 7, 8.

(p) भालाँ रा गीत, pp. 172a-178a. A collection of 25 *gītas* celebrating Jhālā chiefs, all anonymous, except the 16th which is by Cāraṇa BĀṬĪ Rāma, the 20th, which is by Cāraṇa Harī Dāsa Bāṇāvata, and the 23rd and 24th, which are by Cāraṇa BĀRATHA Isara.

(q) फुटकर कविता, pp. 178a-186a. A collection of 25 miscellaneous songs in honour of gods and mythological heroes, and Kachavāhā, Mohila, Khicī, and Rāthōra chiefs. The names of the poets are:—Harasūra 1, Bharamasūra 2; Āsiryò Karama Si 25; KHIRIYò Narabada 2; DHADHAVĀRIYò Gopāla Dāsa 19; BĀRATHA Isara 10; VITHŪ Khaṅgāra 11; RĀTHŌRA Prithī Rāja 13, 14; and VĀNRIYò Acala 20.

(r) महाराजा अनुपसिङ्गजी रा गीत ५ साँदू विजे रा कहिया, pp. 186a-187a. Five *gītas* in honour of mahārājā Anūpa Siṅgha of Bikaner, by Cāraṇa SĀDŪ Vijò [cfr. (s)].

(s) राठौड़ाँ रै पोटियाँ रौ कविता, pp. 187a-202a. A collection of 70 songs celebrating the ancestors of the RĀTHŌRAS from Ajò Pāla and Jò Canda of Kanauja down to the sons of rāva Cūḍò of Maṇḍora. Songs 11-19 are in honour of mahārājā Anūpa Siṅgha of Bikaner. Most of the songs are anonymous. The only names of poets recorded are the following:—Harasūra 53, 65; GĀPAṆA Āi Dāna 19; BĀRATHA Dūḍò 60; MISAṆA Āṇanda 35, Pūṇò 42, 47; LĀLASA Devī Dāna 15; DŪMA Sabaḷò; and BHĀṬA Canda.

(t) फुटकर कविता, pp. 202a-209a. A collection of 26 songs referring to chiefs belonging to the tribes following:—Sara-vahiyā, Gohila, Parihāriyā, Rāthōra, Cāvarā, Cāraṇa, and Pirohita. The names of poets recorded are:—Kisanò 23; ĀPHò Mahesa 22; Āsiryò Dūḍò 5; (BĀRATHA) Isara 9, Bhācò 26, Harasūra 10; SĀDŪ Jaganātha 24; and RĀTHŌRA Akhè Rāja Sāmantasiṅghòta 25, and Prithī Rāja 20.

(u) मेड़तिया राठौड़ाँ रा गीत, pp. 209a-213b. A collection of 18 *gītas* referring to Meratiyā Rāthōras. Names of poets:—Isara Hīgolāvata 12, Caturò 16, Nèta Si Kesāuta 1, Hamīra Nagarājòta 8; JAGATA Sodhò 3; DHADHAVĀRIYò Cūḍò 13; MAHARŪ Jāḍò 9, Dānò 2; LĀLASA Jālapa 6.



(v) जाड़ेचाँ रा गीत, pp. 213b-217a. A collection of 16 *gītas* referring to Jārecā chiefs and Jāmas. Name of poets: DĀPHĀḶḶ Khidò 10; BĀRATHA Isara 11, 12, 16; SĀDḶ Mālò 9; SŪDHAKAVI Sāvaḷa 2.

(w) पड़िहारँ रा गीत ४, pp. 217b-218a. Four *gītas* referring to Paṛihārā chiefs. The 2nd by Thākura Si, and the 3rd by Harasūra.

(x) सोलहियाँ रा गीत ६, pp. 218a-219b. Six *gītas* referring to Solāḱhi chiefs. The 1st and the 5th by (Āpuò) Durasò.

The MS. is in the Darbar Library in the Fort of Bikaner.

## MS. 7:—राठौड़ रतनसिङ्गजी रौ महेसदासौत रौ वचनिका .

A MS. in the form of a *gūṭakò*, consisting of 72 leaves, besides 10 additional leaves at the end, which are disconnected and fragmentary. Size of the leaves  $4\frac{1}{2}'' \times 6\frac{1}{4}''$ . Each page contains 11-14 lines of writing, and each line consists of about 25-30 *akṣaras*. The MS. is all written by one and the same hand, in Marwari-devanāgarī. It is undated, but appears to have been written towards the end of the Samvat Century 1700.

The MS. contains :—

(a) वचनिका राठौड़ रतनसिङ्गजी रौ महेसदासौत रौ खिड़ियै जगै रौ कहौ, pp. 4a-27a. The well-known poem by Khiriyò Jagò, on the battle fought at Ujain in Samvat 1715 by mahārājā Jasavanta Siṅgha of Jodhpur on one side, and Ōrangzeb and Murād, the two rebel sons of Šāh Jahān, on the other. The work takes its name from rājā Ratana Siṅgha of Ratlam, in Malwa, who particularly distinguished himself in the combat, and was killed on the field.

The work begins :—

॥ गाहा ॥ गगपति गये (sic) गहौर  
गुण याहीग दान गुण देयण ।  
सिधि रिधि सुबुधि सधौर  
संडानं देव सुप्रसनं ॥ १ ॥ ... , etc.

(b) फुटकर कवित्त, pp. 28a to the end. Incomplete towards the end, owing to missing leaves. A collection of over 379 miscellaneous *kavittas*, by Kāśī Rāma, Ālam, Balabhadra and others, of no historical interest.

The MS. is in the Darbar Library in the Fort of Bikaner.

### MS. 8:—फुटकर कविता.

A MS. in the form of a book, cloth-bound, consisting of 222 leaves,  $10\frac{1}{2}'' \times 6\frac{1}{4}''$  in size. Leaves 32-48 and 95 are missing. From 25 to 30 lines of writing per page, and from 18 to 23 *akṣaras* per line. All written by one hand in devanāgarī script. Fairly accurate. Undated. Apparently over 200 years old.

The MS. contains a collection of miscellaneous commemorative songs, which, for the sake of simplification, I shall group under the heads following:—

(a) वौकानेर रै राजा करण नै मूरसिङ्गनौ रौ तथा राव कल्याणमलनौ रौ कविता, pp. 5a-11a. Sixteen *gītas*, eight *kavittas*, and one *chanda* referring to rājās Karaṇa and Sūra Siṅgha, and rāva Kalyāṇa Mala of Bikaner. The names of the poets recorded are: (Āpṭhō) Durasō 16; KṢIṚIYō Vithala 13; GĀḌAṆA Keso Dāsa 15; CĀRAṆA Hamīra 18; and LĀLĀSA Kheta Sī 14. The songs are followed by a *gīta* in honour of Rāma Siṅgha Ratanōta of Ratlam, by Mahiyāriyō Udē Karaṇa.

(b) चाहवानाँ रा गौत ३३, pp. 11b-20a. A collection of 43 *gītas* in honour of Cāhavāna chiefs, partly anonymous, and partly by the poets following:—ĀSIYō Dūdō 12; KAVIYō Jasō 11; KṢIṚIYō Tikama Dāsa 33, Dhana Rāja 19, 20, 23, 30; DHADHAVĀRIYō Garathō 38; Bogasō Devī Dāsa 7, 18, Sūjō 6; RATANŪ Mādaṇa 1; SĀMORA Patō 2; SIṆḌHĀYACA Caturō 14, 43; and VYĀSA Cintāmaṇi 3, 8, 10, 29, and Likhamī Dāsa 31, 34.

(c) फुटकर कविता, pp. 20b-121a. A collection of about 500 miscellaneous commemorative songs, of which only 416 are now extant, owing to the loss of leaves 32-48 and 95 in the MS. Almost the generality of the songs are *gītas*. The greatest part of them refer to Rāthōra chiefs, but intermixed with these are songs referring also to Cāhavānas, Kachavāhās, Bhāṭis, Hāḍās,



Cāvarās, Jādamas, Guhilōtas, and a few other less important Rajput tribes. With a few exceptions, all the songs are composed by Cāranas, whereof the following names are recorded : Āpnò Khidò 181, 330, Jaga Māla Durasāvata 215, Durasò 53, 66, 105, 106, 135, 143, 149, 161, 182, 210, 242, 256, 357, 371, Bhara Mala Durasāuta 179, Mukunda Dāsa 192 ; Āsriyò Karama Si 155, Tejò 367, Dalò 52, Dūdò 115, 268, 362, Mānò 103, 363 ; KAVIYò Alū 57, 372 (?), Bhīmò 170, Mukunda Dāsa 396, Rāja Si 174 ; KINIYò Khimò 211, 278, 412, Dūdò 251 ; KUVĀRIYò Jogī Dāsa 23 ; KHIRIYò Kisanò 28, Kheta Si 196, 197, 203, Jaga Māla 168, 175, 195, Jagò 24, 25, 27, Dalò 177, 194, Devò 45, Mālò 99, 104, 221, 222, Rāya Mala 296 ; KUORò Cāpò 235 ; GADILAVI Dedò 208 ; GĀDAṆA Ūgò 188, 204, 206, 390, 404, Keso Dāsa 280, 411, Tiloka Si 213 ; JAGAṬA Tejò 379, Nādò 111, 169, 231, 393, Sodhò 391, Sujāna 6 ; JHULò Saiyò 118 ; THEHARA Rūpò 132 ; DHADHAVĀRIYò Khema Rāja 173 ; Cūdò 376, Mokò 339, Rāma Dāsa 227 ; DHĪRAṆA Mālò 21 ; BĀRATHA Akhò 51, 290, 305, 308, Gharā Si 232, Nara Siṅgha 9, Narahara 8, Mahesa Dāsa 48, 354, 366, Ratana Si 184, Rāja Siṅgha 12, Rāja Si 353, Likhami Dāsa 41, Sabaḷò 394, 395, Harasūra (?) 158, 244, 245, 253, 258, 263, 266, 273 ; BOGASò Thākura Si 333 ; MAIYò Soharò 3 ; MAHARò Cāgò 238, 239, Colò 214, Dānò 386, Lūpa Pāla 128, 131, Sahasò 14 ; MAHIYĀRIYò Bhoja Rāja 39 ; MISAṆA Āpanda 303, Gopāla 76, Devānanda 288, Motila 212 ; MŪHARA Mahi Rāja 189, 190, 406, 407 ; RATANŪ Gaṅgā Dāsa 201, Jaga Māla 279, Dūgara Si 259, Deva Rāja 361, Dharama Dāsa 162, 228, Bharamò 62, Rūpa Si 30, Sākara 163, Hari Dāsa 348 ; LĀLASA Arijana 18, Kheta Si 5, Gopāla Pūjāvata 112, 261, 262, Narò 114, 345, 397 ; VAṆASŪRA Duragò 282 ; VARASARò Udò Si 207, 281, Goinda 347, Mālhana 241 ; VIṬHŪ Bhojò 187, 234, Mehò 180, 275, 276, Rāya Mala 250, 255, Sūrò 233 ; SĀDŪ Kamò 329, 331, 364, 410, Nāthò 415, Bhopata 416, Mālò 109, 183, 225, 236, 283, 365, 402, 405, Rāghò Dāsa 336, 349, Rāmò 54, 298, 299, 374 (?), Harī Dāsa 152 ; SĀMORA Thākura Si Jagamālòta 123, 124 (?), 125 (?), 153 ; SIṆDHĀYACA Āsò 220, Kalò 265, Khīvasūra 340, Cutarò 1, 7, Motila 133.

The other authors, who are not Cāranas, are the following :—POHAKARANò Jasavanta 34, 119, 277 ; BHĀṬA Mohana Dāsa 26 ; BHOJIGA Mādana 193 ; RĀTHORA Dūgara Si 91, Prithi Rāja 78, 79, 113, 249, 278, 332 ; VAHIYĀVATA Rāya Mala 300.

(d) हाडाँ री कविता, pp. 121a-123b. A collection of 13 *gītas* and 1 *kavīta* in honour of Hādā chiefs. Before the first *gīta*, there is the title *Hādā rō guṇa*, which probably refers to the whole collection. Names of poets :—[Āpnò] Durasò 7, 8 ; [KAVIYò] Kisanò Alūdòta 10, 11 ; DHADHAVĀRIYò Mokò 12 ; RATANŪ Dedò 5 ; SĀDŪ Mālò 6.

(e) जादम भाला सरवहियाँ री कविता, pp. 123b-131b. Forty-six songs, mostly *gītas*, in honour of Jādama (Jārecā), Jhālā, and Saravahiya chiefs. A great part of the songs are by BĀRATHA Isara (2, 4, 6, 9, 10, 12, 16, 27, 28, 29, 30, 41, 43), the others are partly anonymous and partly by the Cāraṇas following:—ĀSIYÒ Mālò 34, 36; KHIRIYÒ Kūpò 17; DĀPHĀLÒ Khidò 19; BĀRATHA Āsò 1, 14; LĀLASA Saravaṇa 7; VIṬṬ Mēhò 5; and SĀDŪ Mālò 18.

(f) मेड़तिया राठौड़ा री कविता, pp. 131b-147b. A collection of 87 songs (*gītas* and *kavittas*) in honour of chiefs of the Meratiyā branch of the Rāthōras. The names of the Cāraṇas recorded are the following:—ĀPHÒ Kisanò Durasūta 67, Durasò 51, 78, Mukunda Dāsa 49; KAVIYÒ Pañcāina 69; KHIRIYÒ Jaga Māla 62, Sādūla 71; JAGATA Divò 16, Nādò 56; DHADHĀVĀRIYÒ Mòkò 4, 59; BĀRATHA Nārāyana Dāsa 84; MAHARŪ Jādò 28, 54; MŪHARA Mahi Rāja 85; RATANŪ Isara 22, 30, 45; LĀLASA Gopāla 29, 46, Jālāpa 74; SĀDŪ Kamò 87, Mālò 52. Besides, there are the following names of Cāraṇas, the tribe of whom is not recorded: Isara Hīgolāvata 42, 64, Caturò Bhojāuta 55, Devī Dāna 53, and Narū 31. The 31st song is by DHĀPHI Isākha, the 57th by Rāvata Kalyāṇa Dāsa, and the 75th by Padamā, a Cāraṇi.

(g) कक्वाड़ा री कविता, pp. 147b-165b. A collection of 88 songs in honour of Kachavāhā chiefs, amongst which a poem: *Jhūlanā rājā Māna Singhājī rā* by ĀPHÒ Durasò (pp. 148b-150a). Names of Cāraṇas: ĀPHÒ Kesò 66, Durasò 5, 34, 54, 72, 76; KAVIYÒ Jesò 33; KINIYÒ Teja Sī 38, Dūdò 12, 22 (?), 24 (?), 58; KHIRIYÒ Kheta Sī 6; GĀPAṆA Kheta Sī 11, 84, 85, Devī Dāsa 21, 41; MISAṆA Goinda Dāsa 59, Gopāla 10, Siraṅga 45, 60, 67; MOTESARA Cutarò 80; RATANŪ Isara 16, Jaga Māla 20, Deva Rāja 32; VIṬṬ Jesò 26, Parabata 37, Hamīra 25; SĀMORA Akhaī 27; SĀDŪ Mālò 7, 9 (?), 73, 88. Song 81st is by [Rāthōra] Prithī Rāja.

(h) सौं धलौं रा गौत, pp. 166a-b. Five *gītas* in honour of the Sīdhalas Visala De, Khaṅgāra, Sihò, and Sūrija Mala, whereof the 3rd one is by Sūdana, and the 4th by ROHARIYÒ Baha-guṇò.

(i) पंवारा री गौत, pp. 167a-169b. Twelve *gītas* in honour of Pāvāra chiefs, all anonymous, except the 3rd which is by Hīgola Dāsa Bharamāuta, and the 7th which is by BĀRATHA Isara.



(j) सोढाँ रौ कविता, pp. 169b-175a. Ten songs in honour of Sodhā chiefs, amongst which a *Candrāyaṇā Acaḷa Dāsa Sabala Bhadōta rā* (4), beginning :—

अचलैसूँ तिरलोक इसी कथ उचरै ।

and a *Rāya Sala Sūjāuta rō guṇa* (5), beginning :—

चंद्र चंदन अरक अंबनिघ इसर ।

All anonymous, except the last *gīta*, which is ascribed to ROHARIYŌ Harisūra.

(k) फुटकर कविता, pp. 175a-186b. A collection of 60 miscellaneous commemorative songs, in honour of Rajputs of various tribes, to wit : Devarās, Soḷaṅkīs, Bahelās, Sūḍās, and Sākhalās. Names of poets :—ĀPHŌ Durasō 19, 25, 60 ; ĀSIYŌ Karama Si 27, 56, Dalō 14, 17 ; KAVIYŌ Kisanō Alūōta 13, Māḍaṇa 44 ; KHIRIYŌ Mālō 43 ; GĀḌAṆA Kheta Si 40 ; DHADHAVĀRIYŌ Mōkō 18 ; [ROHARIYŌ] Bahugunō 28 ; VIṬHŪ Mehō 32 ; SĀDŪ Mālō 20, 46, 48 ; SIṆDHĀYACA Sāvaḷa Gopāuta 22 ; besides : Jhīmī (a Cāraṇī ?) 31 ; Joḡī Lākhō 29 ; MĀGAṆAHĀRA Nārāyaṇa 51, and [RĀṬHŌRA] Prithī Rāja 24.

(l) भाटियाँ रौ कविता, pp. 186b-192b. A collection of 32 songs in honour of Bhāṭī chiefs. Names of poets :—KHIRIYŌ Mālō 32 ; RATANŪ Hara Dāsa 6 ; SĀDŪ Mālō 26 ; besides : Bharama Sūra 7, Rāma Dāsa Akhāuta 9 ; Josī Mādhō 30 ; and BHOJIGA Sohila 28.

(m) फुटकर गीत, pp. 192b-198a. Twenty-five miscellaneous *gītas* referring to Rāṭhōra, Paṛihāra, Bhāṭī, and Īdā chiefs. The last four ones are in honour of the Rāṭhōras of Ratlam. Names of poets :—[ĀPHŌ] Durasō 1, 25 ; ĀSIYŌ Dūdō 16 ; KHIRIYŌ Jagō 23 ; GĀḌAṆA Ūgō 5 ; BĀRATHA Isara 13, 14 ; RATANŪ Rūpō 24 ; VARASARŌ Dhanō 2, Bhāra Mala 4 ; SĀDŪ Hari Dāsa 6 ; SIṆDHĀYACA Gaṇesa 21 ; besides : Harasūra 10, 23, and Dhōlō Rāmō 20.

(n) राठौड़ाँ रौ वंसावली रौ कविता, pp. 198a-208a. A collection of 55 songs, mostly *gītas*, celebrating the ancestors of the Rāṭhōras of Marwar from *rāva* Sihō down to *rāva* Sūjō Jodhāvata. Names of poets :—BĀRATHA Cōhatha 47, Harisūra 50 ; MISAṆA Karamāṇanda 7, Gehana (*sic*!) 3, Pātū 14, Pūnō 8, 11 ; RATANŪ Bharama Sūra 45 ; VIṬHŪ Sūrō 31, 43 ; SIṆDHĀYACA Cōbhujā 22 ; besides :—Dharamō 30, 37 ; Harisūra 18, 29, 44 ; and Jasō Sikotarō 32.

(o) फुटकर कविता, pp. 208a-219a. Thirty-two miscellaneous commemorative songs referring to various chiefs, mostly Rāthōras. Names of poets :—ĀDHĀ Durasō 18 ; KIRIYĀ Goin-da Dāsa 16 ; KIRIYĀ Jaga Māla 10, Narahara Dāsa 7, Mahesa Dāsa 11, Sujāna 5 ; GĀDANA Thākura Sī 17 ; BĀRATHA Nara Sīngha 3, Nāthō 13 ; MAHIYĀRIYĀ Pūraṇa Dāsa 12 ; MOTESARA Goinda 14 ; VIṬHĀ Sūrō 25 ; SĀDŪ Rāgho Dāsa 9 ; besides : Pira Dalāuta 26, Ratana Sī 6, and [Rāthōra] Prithī Rāja 19.

The MS. is in the Darbar Library in the Fort of Bikaner.

### MS. 9:—ढोलै मारू रा दूहा आदि.

A MS. in the form of a book, stitched but uncovered, consisting of 94 leaves,  $8\frac{1}{2}'' \times 5\frac{3}{4}''$  in size. Two leaves at the beginning, and four at the end are missing, but the MS. is not mutilated, as apparently these external leaves were either blank, or only filled with extraneous and unimportant matter. From 16 to 25 lines of writing per page, and from 15 to 20 *akṣaras* per line. Devanāgarī script. Written in the year Samvat 1818.

The MS. contains :—

(a) ढोलै मारू रा दूहा, pp. 1a-21b. The same work as contained in MS. 3 (c), but very different in the readings. In 399 *dūhās*. Beginning :—

पूगलि पिगल राउ

नल राजा नरवरे ।

अदिठा दुरिठा

सगाई दइय संयोगे ॥ १ ॥

दूहा ॥ पिगल उचालौ कौयौ

नल नरवर वै देस ।

पूगल देस दुकाल छयौ

किय हौ काल विशेष ॥ २ ॥ . . . , etc.

(b) पञ्चाख्यान वाग्ता, pp. 22a-59b. A vulgarization of the *Pañcākhyāna* in Marwarī prose with Sanskrit *ślokas* interspersed. Containing 48 tales. Beginning :—



दक्षीणदेस तटै महिलारूप नामै नगर कै । तिहाँ राजा जितसु  
राज्य करै । तिया नगरै वरधमान इसै नामै विवहारौयौ विगजारो ... ,

(c) सतसई विहारौ छत, pp. 60a-91b. The *Satasai* of Vihārī  
Dāsa. Incomplete, the text being interrupted after *dūhō* 601.

The MS. is in the Darbar Library in the Fort of Bikaner.

### MS. 10 :—क्रिसन रुक्मणी रौ बेल राज प्रियौराज रौ कहौ.

A MS. in the form of a book, without cover, numbering 90 leaves,  $8\frac{7}{8}'' \times 5\frac{1}{4}''$  in size. The first six leaves have been eaten up by mice near the inner corners, and consequently several *akṣaras* in the text are now lost. The MS. is rather accurately written on 19 lines per page, in devanāgarī. Each line comprises about 15 *akṣaras*. The date is given at page 81a, and is Śaṃvat 1826.

The MS. contains the famous *Vela* of Kṛṣṇa and Rukmiṇī, composed by Rāṭhōra rāja Prithī Rāja—a brother of rājā Rāya Singha of Bikaner—, who lived under Akbar. The subject of the poem is the story of Rukmiṇī, the daughter of Bhismaka, who secretly fell in love with Kṛṣṇa, and was against her will betrothed to Śiṣupāla, but managed to send word to Kṛṣṇa, who came with his brother Balarāma and carried her off, in spite of armed opposition. The narrative is followed by a description of the wedded bliss of the two lovers, and the different seasons of the year, and is finally concluded with the birth of Pradyumna. The text, in 301 *veliyā gītas* and 1 *kalasa*, is accompanied by a prose *tikā* identical with that in MS. 28 and described below. Beginning :—

पर[मेश्वर प्रण]मि प्रणमि सरस्वति पिण

सदगुर [ - - - - ]न्दे ततसार ।

मंगलरूप गाईयै माहव

[च]र स एहिज मंगलचार ॥ १ ॥

॥ अथ टीका ॥ प्रथमहो परमेश्वर कौ नमस्कार करै कै । पाँके सरस्वती कौ नमस्कार करै कै । पाँके सदगुरु कौ नमस्कार करै कै ।

ए तीने ततसार है । मंगलरूप माधव है । ते कौ गुणानुवाद कीजै है ।  
या उपरांत मंगलाचार को नहीं है ॥ ३ ॥ ... , etc.

The copy was made in the Fort of Bikaner, by pirohita śrī Kṛṣṇa, at the order of khavāsa śrī Āsōji.

The MS. is in the Darbar Library in the Fort of Bikaner.

### MS. 11 :— जसरत्नाकर तथा पाण्डवयशेन्दुचन्द्रिका .

A MS. in the form of a book, cloth-bound, but with most of the leaves detached. Size 9" × 6½". Number of the leaves 188, besides 10 blank leaves at the beginning, which are not reckoned in the numeration. The MS. is divisible into two halves, each written by a different hand. The former half contains 16-18 lines per page, and 15-19 *akṣaras* per line, whereas the latter contains an average of 23 lines per page, and 20-25 *akṣaras* per line. In the last page, the MS. bears the date : *Samvat 1917 miti, śrāvana vada 14, vāra māṅgalavāra.*

The MS. contains—

(a) जसरत्नाकर, pp. 1a-82a. A poem in honour of mahārājā Ratana Śiṅgha of Bikaner, by an author unknown. Incomplete at the end, but probably only a small portion of the text is missing. The part extant comprises 290 verses—mostly *kavittas*, *dūhās*, and *chandās*—, but this number includes also several old commemorative songs, which the Poet has incorporated into the work. The poem begins with the *kavitta* following :—

आद विश्व अखलेस

अलख अविनासौ अव्यय ।

भयेव नाम अंभोज

जगत कर्ता सु दृढजय ।

जिह्म मरिच भये जाँव

भयव कश्यप प्रलेस भुव ।

तेजपुंज सुत्त तिमह

सगुन जुत आधदेव सुव ।



इंद्राक नृपत ताकै भयव

विकुस जौत जग विस्तारिय ।

जिन वंस कमंध रतनेस जग

अवनि सुजस बड्ड अनुसरिय ॥ १ ॥

From the above it is seen that, like most bardic poems, the work begins *a principio* from the Creation, and traces the origin of the Rāthōras to Viṣṇu himself. Then the narrative continues, prolix and wearisome, and goes through the entire list of the mythical ancestors of the Rāthōras, *paurāṇika* and others, as far as Jē Canda, the last king of Kanauja. This mythical part, which has no interest of any kind, continues as far as p. 37*a*, where the historical part proper begins with Seta Rāma and Siṅgha Sena (=rāva Sihò). The account of rāva Vikò begins p. 40*b*, with a summary enumeration of his conquests, after which the Poet proceeds to relate how Vikò marched on Jodhpur to contest the right of succession to Sūjò, his step-brother, and how he was afterwards persuaded by his step-mother, the Hādi rānī, to renounce his right in favour of Sūjò and content himself with the heirlooms of the family. These are recorded in the *kavitta* following :—

लौध पाट निज देव

तुरौ जीपण रिण भमर ।

मेघाडंबर तखत

ग्रभ कंचन लखमीवर ।

वरदाय कनग विचन

अवर केतला संभारे ।

पाटपती कृत्रपती

वले थलवट पाधारे । ...

The accounts of the reigns of the successors of Vikò (Lūna Karaṇa, Jēta Si Kalyāna Mala, Rāva Siṅgha, Sūra Siṅgha, Karaṇa Siṅgha, Anopa Siṅgha, Sujāna Siṅgha, Jorāvara Siṅgha, Gaja Siṅgha, and Sūrata Siṅgha), though succinct, are not without any interest. It is obvious that the Author consulted several sources, before composing his work. How far the composition is by his own pen, and how far he has borrowed from other pre-existing bardic poems, it is difficult to say without a closer examination of the text. But the songs mentioned below, which are found interspersed in the text, are certainly

older, and some very much older than the author of the *Jasaratnākara* :—

RĀVA JĒTA SĪ : 1 *gīta* (pp. 43b-44a). Beginning :—

खरै खेत खुरसांग रा पिसण ह्वय पांझणा ...

1 *gīta* (p. 46a). Beginning :—

उबेलण गंग वैर आंपाणै असमर ...

RĀVA KALYĀṆA MALA : 1 *gīta* by Hamī[ra] Sūjāvata (pp. 46b-47a). Beginning :—

पड़े तेण पिड़ हाय भूपाल अन्न हैकपे ...

RĀJĀ RĀVA SĪNGHA : 1 *gīta* by Āḍhò Sadūḷa Durasāvata (pp. 49b-50a). Beginning :—

अहमंदपुर जौप जोधपुर आवू ...

1 *gīta* by Āḍhò Durasò (pp. 50a-b). Beginning :—

जोधपुर तखत राखसंघ जोबतां ...

1 *gīta* (pp. 50b-51a). Beginning :—

धुवे अमत नौसांग हैकंप मातौ घरा ...

1 *gīta* by Viṭhū Parabata (p. 51b). Beginning :—

अई भाग रासा नृपत ताह रो ईखतां ...

1 *gīta* (pp. 52a-b). Beginning :—

सहर लूटतो सदा तूं देस करतो सरद ...

RĀJĀ SŪRA SĪNGHA : 1 *gīta* by Gāḍaṇa Kesava (pp. 53a-b). Beginning :—

समथ तूभ सगरांम विघरी तगत सूरसंघ ...

RĀJĀ KARAṆA SĪNGHA : 1 *gīta* by Dedò (pp. 55a-b). Beginning :—

करण प्रथौ ईक राह पतसाह आरंभ करे ...

MAHĀRĀJĀ ANOPA SĪNGHA : 1 *gīta* by Gāḍaṇa Āi Dāna (pp. 57a-b). Beginning :—

अनड़ नड़ण ओनाड़ ओकाड़ घड़ असपती ..



1 *nīsānī* by Gāḍaṇa Goradhana (pp. 58b-59b).  
Beginning :—

ईल साका अवरंग तखत ईम ह्वा उचारे...

1 *gīta* (p. 60a). Beginning :—

समंद फाल कूदे ह्वा जहर जारै संकर ...

MAHĀRĀJĀ SUJĀNA SINGHA : 1 *gīta* by Bārathā Jaganātha  
(p. 61a). Beginning :—

ह्वा ताव जोधां ईसो राव वीकां ह्वां ...

MAHĀRĀJĀ JORĀVARA SINGHA : 1 *gīta* by Bārathā Jaganātha (pp. 62a-b). Beginning :—

दव सिलगौ जंगल जोधपुर दगधे ...

MAHĀRĀJĀ GAJA SINGHA : 1 *gīta* (pp. 63b-64a). Beginning :—

कहै राम जोधां रौ प्रजा उमराव कथ ...

1 *gīta* (pp. 64a-65a). Beginning :—

धरे धंख अभमाल वालौ गजग ह्वा धरग ...

It is only on page 68b that the reader is introduced into the proper subject of the work : the reign of mahārājā Ratana Singha. Here the narrative becomes as diffuse as it can be, and particulars become very abundant. Unfortunately, it is only the beginning of the reign of Ratana Singha that is described, namely his installation on the *gaddi* in the year Samvat 1885, the *ṭikā*, or gifts of congratulation on the occasion of the succession, which he received from the East India Company, the gifts which he received from the Emperor of Delhi in Samvat 1888, and lastly the pilgrimage he made to Gayā (in Samvat 1893), and the gifts and alms he gave on the occasion.

(b) फुटकर कविता, pp. 83a-85a, 88b-89b. Three different poems, to wit : twelve stanzas, partly *kavittas* and partly *savāī-yās*, on religious subjects by Sūrata, Rasa Khā, and other poets; a *gīta* of invocation to the Āi (Mātā) ; and five *kavittas* exalting the *satī* practice. The first of the last-mentioned *kavittas* begins :—

देवत खिल दिसा

जात देवां कज जातां । ...., etc.

(c) पाण्डवयज्ञोत्सुचन्द्रिका सामी सरूपदास कृत, pp. 90a-188a.

The well-known vulgarization of the Mahābhārata in Piṅgala, by *sāmī* Sarūpa Dāsa. Composed in Samvat 1892.<sup>1</sup> Beginning :—

[ श्लोक ] ॥ गुणालंकारिणौ वीरौ धनुस्तोत्रविधारिणौ ।

सुभारहारिणौ वंदे नरनारायणावभौ ॥ १ ॥

दोहा ॥ ध्यान कौरव वंदना

त्रिविध मंगलाचर्न ।

प्रथम चतुष्टुप बीच सोह

मय त्रिधा सुन कर्म ॥ २ ॥ ... , etc.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 12 :—ढोलै मारू रा नै बीजा दूहा सङ्ग्रह .

A MS. in the form of a book, 11" x 7" in size. Number of leaves 515. From 21 to 25 lines of writing per page, and from 18 to 24 *akṣaras* per line. The MS. is apparently all written by one and the same hand, in beautiful Devanāgarī, but the first 173 leaves are written more carefully than the rest. The colophons bear neither date nor name of the copyist, but the MS. seems to be some 200 years old, at the most.

The MS. contains :—

a) ढोलै मारू रा दूहा, pp. 1a-13b. The *dūhās* of Dholō and Mārū in the same recension of MS. 9 (a) above, but with different readings. 395 *dūhās* in all. Beginning :—

॥ [ गाथा ] ॥ पूगल पिंगल राखो

नरराजा नयवरे नयरे ।

अदिहा दूरिह

सगाई दईय संजोगे ॥ १ ॥

॥ दोहा ॥ पूगलदेस दुकाल थिय

किणहीं काल विमेषि ।

<sup>1</sup> The work was published at Indore in Samvat 1909, and again in Bombay in Samvat 1954.



पिंगल उचालौ कौयौ

नर नरवर चै देखि ॥ २ ॥ ...., etc.

(b) माधवकामकन्दलाचरित्र, pp. 14a-36a. A Marwari rifacimento of the well-known love story of Madhavānala and Kāmakandalā, composed by *vācaka* Kusajalābha at Jesalmer, in the year Samvat 1616 (? *sambata sola[so]lotarai*, st. 548), under the reign of rāvala Māla Dē, for the amusement of kumāra Hari Rāja (st. 552). In 553 verses, including *caupais*, *dūhās*, and Prakrit *gāhās*. Beginning:—

देव सरसति २ सुमति दातार

कासमीर मुख मंडणी ब्रह्म पुत्र कर वीण सोहइ ।

मोहय तरवर मंजरौ

मुख मयंक विजुं भवन मोहइ । ... ॥ २ ॥

... ..

॥ चउपदं ॥ पहिलौ नागलोक पाताल ।

बीजौ मृगलोक सुविसाल ।

देव असंख कोडि जिहां रहइ ।

खगलोक ते बीजौ कहइ ॥ ४ ॥ ...., etc.

(c) मधवानल भाषावन्ध कवि अलम कृत, pp. 36a-60a. Another metrical rifacimento of the same story, in Hindī, by Ālam, a Muhammadan poet. Composed in the (Hijra) year 991 (*sana navasē ikānavē*, p. 36b) during the reign of Akbar (A.D. 1583). In *caupais* and *dūhās*. Beginning:—

प्रथमै पार ब्रह्म अस पणो ।

जुनि कहु जगत रीति को वणो ।

पार ब्रह्म परपूरन सामो

घट घट रहै सु अंतरजामी । ...., etc.

(d) माधवानलप्रबन्ध दोगधवन्ध कवि गणपति कृत, pp. 61a-139b. A third, and lengthier, rifacimento of the same story, in Marwari *dūhās*, by Gaṇapati, the son of Nara Sā (see p. 139a). Composed at Āmrāpadra, on the Narmadā, in the year Samvat 1584 (*veda bhujaṅgama bāna śaśī* | *Vikrama varasa vicāra*, p. 139a), under the reign of rānō Nāga (? *Ugrasena kulī Ugrabala rānau Nāga nareṣa*, *ibid.*). Beginning:—

कुंयूर कमलारति रमण

मयण महुा भड़ नांम ।

पंकजि पूजीय पय कमल

प्रथमजि कहं प्रणाम ॥ १ ॥

सुर नर पद्मग पणि वलौ

लक्ष चउरासी जोय । . . . , etc.

(e) फुटकर दूहा, pp. 141a-150b. Three small poems in *dūhās*, to wit: (1) *Rāmacandrajī rā dūhā*, (2) *Thākurajī rā dūhā* (3) *Jāhnavī rā dūhā*.

(f) सिंहसुभाषित ज्ञानशतक राजा देवसिंह कृत, pp. 153a-173a. A work in 617 *dūhās*, in Hindi, in the form of a collection of *subhāṣitas*, composed by a rājā Devī Singha, the son of Bhāratha, during the reign of Aurangzeb (see p. 153a). Beginning:—

औपति औ कौ प्रीति लहि

उर बैठ न कौ दोन । . . . , etc.

(g) दूहा रत्नाकर, pp. 174a-501b. A very rich collection of *dūhās* from different and numerous sources, compiled by order of mahārājā Anopa Singha of Bikaner. The collection is introduced by a series of 37 *dūhās*, the subject of which is an invocation to Gaṇeśa, etc., a review of the ancestors of the Rāthōras, and a mention of mahārājā Anopa Singha, who caused the collection to be made. The *dūhās* are for the greatest part erotic, and are grouped under different subjects, e.g. *navodhā sneha*, *navodhā rō surata*, *navodhā ko suratānta*, etc.

(h) कुंवरसी सांखलै रौ नै भरमल रौ वात, pp. 503a-b. The same work as MS. 18 (f). Fragmentary: only the first leaf left. Beginning:—

खौवसौह सांखलौ जांगलू राज्य करै बेटौ कवलसौह (i) अकदा प्रस्ताव सोतरौ (sic) धरतौ दुकाल हूवौ ताहरां खरल बोलौया कटै हेकै हालौ तौ मास चार द्राव चारां (i) ताहरां केईक बोलौया धरतौ आन खौचौयां रौ भलौ के (i) . . . , etc.

(i) जेहै जाम रौ वत, pp. 506a-509a. A tale referring to Jehò, the *jāma* of Thātò, in prose intermixed with *dūhās*. The subject is a mere episode of zenana life. Beginning:—



नगर थटे जेहो जाम रहि तिग रै नव सै ६०० स्त्री सर्ग कौ  
बेटौ साधेतां बापेकां कौ । . . . , etc.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

### MS. 13 :—फुटकर कविता रौ सङ्ग्रह .

A MS. in the form of a book, cloth-bound, 6" × 8½"-10" in size. The present number of leaves is 349, of which about 40 are blank, and about a dozen detached. The MS. in origin contained some more leaves, which are now lost. From 14 to 17 lines per page, and about 30 *akṣaras* per line. Devanāgarī script. The MS. seems to be all written by one hand. The name of the copyist is Pema Rāja, a pupil of Mathena Paṇḍit Āṇandaḥ, and he wrote the MS. in Bikaner, between Śaṃvat 1724 (p. 119*b*) and 1727 (p. 128*b*).

Leaving aside small and unimportant matters, the chief contents of the MS. are the following :—

(a) हियालिवाँ, pp. 1*b*-2*b*. A small collection of riddles, in verses.

(b) ऊमादे भटियाणी रा कवित्त, pp. 3*a*-4*b*. A poem in 14 *chappaya kavittas* in commemoration of Ūmā De, the Bhatiyāni rāṇī of Jodhpur, who after having been irreconcilable with her husband, rāva Māla De, for years, sacrificed herself on his pyre when he died. Cfr. *Descr. Cat.*, Sect. i, pt. ii, MS. 22 (xxiv). In MS. C. 50 (see *Progress Report* for 1915, p. 71), the poem is attributed to Bāratha Āsō, a Cārapa who lived at the court of Māla De. Beginning :—

गोरहरे राजगिरे

चिह्नं दिस रूपक चाडे ।

मेदपाट चौचोड़

भलौ जोधपुर भमाड़े । . . . , etc.

(c) वातार सर रौ संवादौ, pp. 4*b*-5*b*. The same work as already met with in MS. 6 (*b*) above, but containing many different readings. In 25 stanzas. Anonymous. Beginning :—

बलि चागै चय भवय

राय हरि हथ पसारै । . . . , etc.

(d) मेनासत, pp. 10a-17a. A moral tale in *caūpāis* and *dūhās*, in which the chastity (*sata*) of a queen, Mēnā, is put to test by a *mālana* Ratanā. Composed by a poet Sādhana. In Hindi. Beginning:—

प्रथम हौं गाउं सिरजनहारू

अलख अगोचर मया भंडारू । . . . , etc.

(e) राज पदमसिङ्घजी रौ गीत, p. 17a. A *gīta* commemorating the part which Padama Siṅgha, the son of *rājā* Karana Siṅgha of Bikaner, took in the famous quarrel between his brother Mohana Siṅgha and the Imperial kotwal, over the pet deer of Mohana Siṅgha. Beginning:—

मौहरि आखेट मग पाकड़े मूगलां . . . , etc.

(f) फुटकर सवाइया कवित्त, pp. 20b-36b. A collection of miscellaneous *savāiyās* and *kavittas*.

(g) जेठवा रा दूहा, pp. 50a-51a. The *dūhās* of Jethavō Mehautā, 36 in all, inspired to the *viraha* emotion. Beginning:—

घण विण घाट थयाह

अहरण आभड़ीया नही ।

सौप समुदां माहि

महिल ज मोतौ मंगीयाह ॥ १ ॥ . . . , etc.

(h) मोहमदियै रा दूहा, pp. 51b-52a. The moral *dūhās* of Mohamadiyō, 17 in all. Beginning:—

मुहमं राया अयाह

मोती कौयो हीडोनीयो ।

परज पराई मांहि

न बोलजै सु बोलौयो ॥ १ ॥ . . . . . , etc.

(i) फुटकर दूहा, pp. 52a-53a. A collection of about 30 miscellaneous *dūhās*.



(j) ढोलै मारु रा दूहा, pp. 57a-77a. The story of Dholō and Mārū in 434 *dūhās*, being the same work as already met with in MS. 3 (c), and MS. 9 (a) above, but differing in the readings as well as in that it contains an introduction which is not found in the two latter MSS. The *gāhā* : पूगल पिंगल राखो ..., with which these two MSS. begin, is the 30th verse in the present MS. The work begins :—

सकल सुरासुर सॉमिनी  
सुखि माता सरसत्ति ।  
विनय करौ नै वीगवुं  
सुभ छौ अविखल मत्ति ॥ १ ॥  
जोतां नव रस खेगि जुगि  
सविज्जं धुरि सिगगार । . . ., etc.

(k) मदनसतक, pp. 77b-84b. A moral tale in 113 *dūhās*, intermixed with prose (*vārtā*), by Dāma (? see *dūhō* 113). In Jaipuri-Marwari. Beginning :—

विश्वानंदौ पाय नमि  
भूत वात चित धारि ।  
मदन कुमार शत मइ लिख्यउ  
जिउं कौनउ करतार ॥ १ ॥

वार्ता ॥ औपुर नगर कइ विघइ । जनानंद वन ता महि ।  
कामदेव कउ प्रासाद । . . ., etc.

(l) माधवकामकन्दला चउपई, pp. 96a-119b. The same work as MS. 12 (b) q.v., copied in the year Samvat 1724.

(m) रुकमणीछरण, pp. 120b-128b. A poem in 206 verses on the rape of Rukmīnī by Kṛṣṇa, composed by Viṭhala Dāsa (see st. 206). In *dūhās*, *kavittas*, *gāhās*, and *chandās*. Beginning :—

सकल सरूप सारदा साचौ  
नारायणी कवि ऊइ नाचौ ।  
जगज जगन्ना जोगिण नाचौ  
वर दातार व्याद लग वाचौ ॥ १ ॥ . . ., etc.

(n) सुन्दर सिंगमार, pp. 129a-169a. The famous treatise on erotics by Sundara, a brahman of Gwalior, who lived under the reign of Śāh Jahān and was honoured by him with the titles of *kavirāi* and *mahākavirāi* (see st. 11). In *dūhās*, *śavāi-yās*, and *chandas*. The introduction is interesting inasmuch as it contains a eulogy of Śāh Jahān and his predecessors, and also the name of the poet and the particulars concerning the composition of the work in Samvat 1688. In Piṅgala. Beginning:—

[दूहा] ॥ देवी पूजि सरस्वती

पूजों हरि के पाइ ।

नमस्कार कर जोरि कै

कहे महाकविराइ ॥ १ ॥

नगर आगरौ वसतु है

जमुना तट सुभछातु ।

तहां पातिसाहौ करै

बैठवौ साहिजहानु ॥ २ ॥

... ..

जिनि पुरुषनि के वंस मैं

उपज्यौ साहिजहान ।

तिनि साहिज के नाम को

अब कवि करे वधान ॥ ४ ॥

कृपे ॥ प्रथम मीर तैमूर

लियौ साहिज किरान पद ।

ता को मीरां साहिज

बज्जरि सुलितान महमद ।

अबू सैद पुनि उमर

सेध बाबर स जमाऊं ।

साहि अकबर साहि

जहांगौर हिं जुग नाऊं ।



तिहि बंस अंस कविराज भनि

साहि जहाँ बड्डिम बघत ।

धरि कतु बइख्यौ अटल मुव

पातिसाहि दिल्ली तघत ॥ ५ ॥ ... , etc.

(o) बारहमासा सुन्दर कृत, pp. 169a-172a. A small poem in 24 *śavāīyās*, describing the twelve months of the year, by the same Sundara mentioned above. Beginning :—

भोर अन्हान उठै नर नारि सवारति गेह लिखै लिखनाए । ... , etc.

(p) वेतालपचीसौ री कथा, pp. 173a-192b. The same translation of the *Vetāla*-tales as found in MS. 15 (z) of *Descr. Cat.*, Sect. i, pt. ii, but incomplete, the pages containing the first ten *kathās* and part of the eleventh, having gone lost. The last stanza of the work records that the translation was made for *rājakumāra* Anūpa Siṅha of Bikaner.

कौतुक कंवर अनूपसिंघ

केरै लिखौ बयाइ ।

वात पचीस वेताल री

भाषा कहि बड्ड भाइ ॥

(q) कविप्रिया केसोदास कृत, pp. 193a-247a. The well-known treatise on *alamkāra* by Keso Dāsa (composed Śamvat 1658). Beginning from the 3rd *adhyāya*. (Cfr MS. 3 (a) above).

(r) राव रिगमल खावडिये री वात, pp. 287b-293b. The story of the amours of Rina Mala Khābariyō with the Sodhī wife of his brother Bhāra Mala. In prose mixed with *dūhās*. Incomplete in the beginning, the first two three lines being broken away. In the colophon, the work is called भावना, not वात. Beginning :—

... राव रिगमल री अगुहार ॥ १ ॥ खुरासांख सों । सौदामर  
सेर मोहोमंद । घोड़ा री सोवति ले चाल्यौ । ... , etc.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 14 :—ग्रन्थराज गाढण गोपीनाथ  
रौ कहियौ .

A MS. originally consisting of 178 leaves, but now reduced to only 140, the remaining leaves having gone lost. Cloth-bound, but with all the leaves detached; in fact the present cover does not seem to be the original cover of the MS. Size of the leaves about 9" x 6". The last 46 leaves of the MS. are blank. The leaves covered with writing contain from 14 to 18 lines per page, and from 11 to 21 *akṣaras* per line. Most of the writing is in large and beautiful *devanāgarī*. Page 120*b* gives the name of the copyist as Prohita śrī Kṛṣṇa, and the date of the MS. as *Samvat* 1810.

The MS. contains only one work, to wit :—

ग्रन्थराज अथवा महाराजा गजसिंहजी रौ रूपक गाढण गोपीनाथ रौ कहियौ. pp. 3*a*-120*b*. A poem in various metres in honour of mahārājā Gaja Siṅgha of Bikaner, who reigned from *Samvat* 1802 to *Samvat* 1844. By Cāraṇa Gādaṇa Gopīnātha. Fragmentary owing to the loss of 27 leaves (2, 19, 20, 22, 37-8, 42-3, 53-4, 61, 72-4, 86-93, 105-7, 118). After the customary introductory stanzas, the poem opens with a *kavitrīsamvāda*, or a dialogue between the Poet and his wife in praise of mahārājā Gaja Siṅgha. Then comes the genealogical account of the predecessors of Gaja Siṅgha, at first very concise, then by and by more ample. The account of rāva Vikō is found at pages 11*a*-14*b* of the MS. Then follow the accounts of Narō (pp. 14*b* 15*a*), Lūpa Karaṇa (pp. 15*a*-*b*), Jēta Si (pp. 15*b*-16*a*), Kalyāṇa Mala (pp. 16*a*-*b*), Rāya Siṅgha (pp. 16*b*—?), Daḷapata Siṅgha and Sūra Siṅgha (pp. ?—27*b*), Karaṇa Siṅgha (pp. 28*a*-*b*), Anūpa Siṅgha (pp. 28*b*-35*b*), and Sarūpa Siṅgha (pp. 35*b*—?). Of these, the most diffuse are those of Rāya Siṅgha and Anūpa Siṅgha, which contain not only a summary exposition of the events happened during their reign, but also descriptive passages of some length. Soon after the accession of Sujāna Siṅgha (*Samvat* 1757), the thread of the narrative is interrupted by a very detailed account of the birth of Gaja Siṅgha (*Samvat* 1780) (pp. 40*a* ff.), his horoscope, the festivities and ceremonies following upon his birth; his boyhood, his education, etc. Pp. 44*a*-46*b* contain an enumeration of the different Sanskrit books and the different arts and sciences which Gaja Siṅgha mastered under his preceptors. Then, after a description of the beauty and prosperity of Bikaner at the time, the thread of the narrative is resumed with an account of the wars with Jodhpur, which constitute the most important feature of the reigns of Sujāna



Siṅgha, Jorāvara Siṅgha, and lastly of Gaja Siṅgha himself. As might be expected, lengthy descriptions of battles in the usual Dīngala style, form the largest bulk of this part of the work, which goes as far as the final defeat of Rāma Siṅgha of Jodhpur in Samvat 1807. The work ends with an enumeration of the places reduced to obedience by Mahatō Bhaktāvara.

The poem is on the whole a valuable work, especially comparatively with the period of decadence, in which it was composed. Its author, Gaḍana Gopinātha, reveals himself as a bard of good talents, and his knowledge of Dīngala and his mastery of the different metres are uncommon for the time in which he wrote. From the *Khyāta* of Bikaner, by Dayāla Dāsa (p. 287a), we learn that Gopinātha presented the *Grantha Rāja* to mahārājā Gaja Siṅgha at Ript, (in Samvat 1810 ?), and the Mahārājā was so pleased that he rewarded the bard with a *lākhapasāva*.<sup>1</sup> Strange enough, the name of the author is not recorded in the work, but only that of the copyist which in the last *dūhō* at the end is given as *prohita* Kehara, and in the colophon as *prohita* Śrī Kṛṣṇa.

The MS. begins with the *gāhō* :

विवरे कवि कंठि वसणौ

पुस्तक [क\*]रि वेद्य रथ डोरठो ।

वेहराव वात विमलो

वागेश्वरी जै जयो वसधा ॥ २ ॥

As a specimen of the composition I give the following *pāgharī chandas* which summarily record the chief exploits of the predecessors of Gaja Siṅgha from rāva Vikō to Karana Siṅgha. They are taken from the account of the reign of Anūpa Siṅgha :—

वहलोल सरसि विक्रम दुवाह ।

राया राव विलगौ जांशि राह ॥ ७ ॥

कन राव वडे मुहमंद कंठोर ।

नरनाह चड़ावे वंस नीर ॥ ८ ॥

<sup>1</sup> As usual, the *lākhapasāva* was not given in cash entirely, but only for a small part in cash, and for the rest in kind. Here is the passage in the *Khyāta*, in which the particulars are related :—

पौके रिषौ विराजनां गडण मोपीनाथ रंघ १ चौजौ रौ वथायो नांभ  
मंथराज । पौके मालम कौथौ । तिण पर इतरो निवाजम डरै । रुपैया १०००  
रोक । चाची १ । ड्यण्यो १ । घांड़ा १ । शिरपाव । मोनीयां रौ कंठो १ । इय रोन  
खानपनाव दोथौ ।

जैतसौ भंजि कंमरौ जड़ागि ।  
 धूंधहर राइ लागे धियागि ॥ ६ ॥  
 मालदे तंगौ भंजौयौ मांग ।  
 कलियाण पांग भुले केवाण ॥ १० ॥  
 बांधीयौ ललक रासै दुवाह ।  
 माखवै राव गुजरात माह ॥ ११ ॥  
 पाटणौ सूर खिड़कौ प्रजालि ।  
 केवाण पांग संभम लंकाल ॥ १२ ॥  
 कन राव लौध ज्वारी कंठौर ।  
 वेदरां गंमे दहवाट वीर ॥ १३ ॥ (pp. 31a-b).

The work ends with a *kavitta* followed by a *dūhō*, the former recording the date of composition of the poem and the reason of the title of *Grantha Rāja* given to it, and the latter recording the name of the copyist, which, as mentioned above, is *prohita* Kehara:—

[कविता ॥] अठार सै जिये  
 ग्रंथ पूरव आरंभे ।  
 चिरत गजण चिचौया  
 सुगो जंग तेण अचंभे ।  
 वरषे दाहोतरै  
 रित वरषा घना वदल ।  
 तेरसि पुण्या अरक  
 मास भाद्रपद कृष्ण दल ।  
 मभ नयर रिगौ सिध जोग मभि  
 वदै कृत चऊवै बले ।  
 सिरताज राज ग्रंथां सिरे  
 हूवौ कलस महि मंडले ॥ ५ ॥  
 दोहा ॥ प्रसिद्ध ऊई प्रोहित पिथौ  
 सारौ विधि सिरताज ।  
 केहर लिखे गुणोस कल  
 रूपक ग्रंथां राज ॥ १ ॥



P. 121a contains an index of the different metres occurring in the poem.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 15:—राव जैतसौ रौ बन्द  
अचलदास खीची रौ वचनिका  
नै फुटकर कविता.

A MS. in the form of a *gotakô*, cloth-bound,  $5\frac{1}{2}'' \times 6'' - 5\frac{3}{4}''$  in size. No. of leaves 315. Written by different hands at different times, hence the number of the lines in each page and that of the *akṣaras* in each line varies considerably. The average number of lines seems to be about 18. The MS. now consists of 315 leaves, but a few leaves at the beginning and possibly also at the end have gone lost. The MS. contains a large collection of disparate works, in Sanskrit, Prakrit, and Bhāṣā. The works in Sanskrit are the most numerous. The collection was caused to be made by Sāvala Dāsa Sāgāvata, a Vidāvata Rāthōra, under the reign of *mahārāja* Kalyāṇa Mala and his son Rāya Siṅha of Bikaner, between Saṃvat 1615 (p. 173b) and 1634 (p. 2b, and 258a). A good part of the works, especially those of bardic composition, were copied by Sāvala Dāsa himself. The *gotakô* was evidently property of Sāvala Dāsa. Page 311b has a particular interest in that it was written by the hand of *mahārāja kumāra* Sūraja Siṅha—the son of Rāya Siṅha—at Lāhōra (Lābhapura), in Saṃvat 1664. Cfr. also p. 98b. Pages 277b-280a give a summary index of the contents of the *gotakô*.

Leaving out of consideration the Sanskrit and Prakrit works, which are of no particular interest for us here, the bardic works contained in the MS. are the following :—

(a) महाराय रायसिङ्गजी रा श्लोक २, p. 2b. Two Sanskrit stanzas in honour of *mahārāja* Rāya Siṅha of Bikaner, composed by Vapārisa Kṣamāratna in Saṃvat 1634, at Nāḍūla.

(b) राइ लुङ्गकरख रौ कवित्त प्रवाड़ा रौ, p. 7b. An anonymous *karitta* summarily commemorating the exploits of rāva Lūpa Karaṇa of Bikaner. Beginning :—

चडिय सेन चतुरंग । ...

(c) अचलदास खीचौ री वचनिका सिवदास री कहौ, pp. 27a-

37b. The *Vacanikā* of Acala Dāsa Bhojaūta, the Khīci ruler of Gāgurāṇa, by Siva Dāsa, a Cārāṇa. In rhymed prose intermixed with verses. The work celebrates the stubborn resistance offered by Acala Dāsa to the *Pātisāha* of Mādava—who had invested the stronghold of Gāgurāṇa—and the heroic death met by Acala Dāsa and his garrison, sword in hand, after sacrificing their women in the fire, when the place was at last expugned. The *Vacanikā* is apparently contemporary with the events mentioned above, and its author, Siva Dāsa, represents himself as a witness, who sustained the long siege in Gāgurāṇa till the very last moment, when he put himself in safety to survive and be able to immortalize the heroic death of the Khīci, his master. The style of the composition is uncouth and archaic enough to corroborate the above statement, but the correctness of the account is much distorted by poetical exaggerations and fiction, like when the Poet describes the army of the *Pātisāha* of Mādava as being assisted by an army led by the Emperor of Dillī in person—his name Ālim Ghori (!)—and engrossed by contingents from many Rajput States.

The work is introduced by the *dhūhō*:—

तउं वीसहथि विरोलि

तें वीसहथि विरोलियै ।

भावठि भांमे तू तणइ

हिय्यौं सु कांइ हौंगेलि ॥ १ ॥

The copy is by Sāvāḷa Dāsa's own hand, who in the colophon has recorded the date, as well as his name and pedigree, in the terms following:—

संवत् १६३१ वर्षे आश्विन सुदि ८ सोमदिने घटौ १६ पल ३५  
विशाखा नक्षत्र घटौ ३१ । ४४ ब्रह्म नामा योग घटौ ५४ ॥ १० अचल-  
दास खीचौ री वचनिका ॥ महाराजाधिराय महाराय श्रीराइसौंघनौ  
विजैराज्ये ॥ जांणियाणा गांव मध्ये ॥ महाराजाधिराय महाराइ  
औजोधः तत्पुत्रः राजऔवौदाः तत्पुत्र राजऔसंसारचंद तत्पुत्र  
राजऔसांगाः तत्पुत्र राजऔसांवलदास लिखितं आत्मपठनार्थे ।

A peculiar orthographical feature of the text is that the vocal compounds *ai*, *au* are sometimes represented in hiatus: अइ, अउ, and sometimes contracted into: औ, औ. The copy, as compared with the other more recent copies which are



extant of the *Vacanikā*, is very important on account of the old readings which it has preserved. It is also much shorter in the text, i.e., less corrupt by later additions, than the ordinary copies. The text ends with the *kavitta* following :—

सातल सोम हमौर  
कन्द जिम जौहर जालिय ।  
चढिय घेति चहवांग  
आदि कुलवट उजालिय ।  
मुगत चिज्जर सिरि मंडि  
वपि कंठि तुलसौ वासौ ।  
भोजाउति मुज बनहिं  
करिहिं करिमर कालासौ ।  
गठि खंडि पड़तौ गागुरणि  
दिठ दाधे सुरिताण दल ।  
संसारि नांव आतम सरणि  
अचलि बेवि कौधा अचल ॥ १२१ ॥

(d) कृतवसनक, pp. 62b-70a. The story of the amours of prince Kutab Di, a son of Firoz, the Emperor of Dilli, and Sahibā, a Muhammadan girl, terminating with their marriage. In the plot of the story, a Dhadhīni Devara plays the part of a procuress. The work is in rhymed prose—*vacanikā*—intermixed with *dūhās*. The name of the author is unknown. Beginning :—

ठठिनि दागस बंदरौ  
अडौ देवर नाम ।  
साहिव सो सुरतिषां  
वर बोलिया वडाम ॥ १ ॥

[वचनिका.] दिल्ली सहर सुरताण पेरोजसाहि थावा ।  
साहिजादा कुतबदौ बुआणा । . . . , etc.

Ending :—

वज्जे वज्जत वज्जीया  
ह्रया ह्रयंदे काइ ।

## जौमो जीवइ कुतबदो

मूच्या वहंदा साहि ।

The text is in Hindi corrupted by Pañjābī peculiarities. The copy was made in Saṃvat 1633.

(e) राव जैतसो रा कविच ३ गोरा रा कहिया, pp. 71b-72a.

Three *chappaya kavittas* by Gorā, a Cāraṇa (?), commemorating the bravery of rāva Jēta Si of Bikaner, with special reference to the defeat inflicted to the army of Kāmraṇ in Saṃvat 1591. Beginning :—

अहि मिसि फनु फुंकरइ

पवन मिसि सन्न संधारइ ।

सिंह जेम उड़वै । ... , etc.

(f) राव लूणाकरण रा कविच व काम आया ते समै रा, pp. 72a-b.

Three *chappaya kavittas* by an author unknown, commemorating the glorious death met by rāva Lūṇa Karaṇa of Bikaner and his brother Rāja Dhara, on the battlefield of Dhosi (Saṃvat 1583). Beginning :

जाइ सकइ सोई जाऊ

रहइ सोई मेरा साथी ।

जव लगु घट मंहि सासु

देउं ता लगइ न हाथी । ... , etc.

(g) अणहलवाड़ा पाटण दिल्ली नै गुजरात रे धनियाँ रा वरस,

pp. 74a-75a. A prospectus giving the years, months, and days of the reign of the sovereigns of Anahalaṇvārā Pāṭaṇa, Dillī, and Gujarat. In corrupt Sanskrit. Beginning :—

संवत् ८०२ वर्षे वैशाख शुदि ३ रवौ रोहिणी तत्कालं मृगशिरनक्षत्रे  
दृश्ये चंद्रे ... अणहिल्लपुरस्त्र शिलानिवेशस् ..... , etc.

(h) राजावाँ नै सिमदाराँ रो जनमकुणलियाँ, pp. 97b, 99a, 99b,

155b, 173b, 174a, 176a, 218a. Eight horoscopic diagrams of the birth of eminent personages contemporary with Sāvala Dāsa, amongst whom : rāva Māla De of Jodhpur<sup>1</sup> (Saṃvat 1568), Akbar (Saṃvat 1599), rāva Virama De Dūdāuta (Saṃvat 1544),

<sup>1</sup> His birth-name was Kosava.



rāva Māna Sīngha of Strohi (Samvat 1599). The last-mentioned horoscope contains a note, in which Māna Sīngha is styled *mahāpāpista*, and is charged with having murdered his aunt and also the pregnant wife of his brother Udē Sīngha :—

... काकौ मारौ नै भाई राव उदयसिंह रौ बायर रउ पेट  
फाड़ि नै दोकरौ पेट मझा काटाड़ि नै आप मोजड़ी रा खसता नौचौ  
दे मारियो ।

(i) राइ जइतसौह रउ पाघड़ी कन्द चारणि वौठू सूजइ

नगराजउति कियउ, pp. 218b-241b. A poem in honour of rāva Jēta Si of Bikaner in 401 verses, mostly *pāgharī chandas*, by Cāraṇa Viṭhū Sūjō, the son of Naga Rāja. The work is contemporary with the homonymous work described above (MS. 2 (a)), and like this celebrates the victory obtained by Jēta Si over Kāmraṇ in Samvat 1591, but pays also attention to the exploits of the ancestors of Jēta Si from rāva Cāḍō down to Lūna Karāṇa, Jēta Si's father. The style of the composition is about the same as the other poem mentioned above, only the narrative is a bit more concise and less particulars are given. The poem begins :—

ओवंकार अनाहत अयर  
सिधि बुधि दै सारद गुणेश्वर ।  
मंडलौका मोटा कुलि मवड़ां  
रसणि सुवाणि कोति राठवड़ां ॥ १ ॥  
राठवड़ उदयौ चौड राव  
... .. etc.

The colophon at the end contains the name of Sāvala Dāsa, who made the copy himself in Samvat 1629 under the reign of Kalyāṇa Mālā, and also a note on the term *pāgharī* (*chanda*), which is described as corresponding to the *padddharī* (*chanda*) of Pīngaḷa poetry :—

संवत् १६२९ वर्षे जेष्ठ शुदि ६ आदीतवारि घटौ १३ । ५२ ...  
महाराय ओजइतसौह रौ पाघड़ी कन्द चारणि कौयौ पौगल मांही :  
पड़ड़ी कन्द कड़ीजइ चारणि : सूजइ : नगराजउति कौयौ : जाति  
वौठू : राजश्री सावलदास सांगउत लिखितं आतमपठनारथे : पड़िहार  
मध्ये महाराय ओकल्याणमल विजहराव्ये (p. 241b).

(j) सोनै नै लोह रौ भगड़ौ, pp. 248b-250b. A curious little poem in 12 stanzas, in the form of a dispute between the gold and the iron. Said to be by Bhagavāna Mahāpāta (!) In Piṅgaḷa. Beginning:—

इक्का समय मन मुदित उदित दुइ पुरिष बुद्धिबर ।

इक कांचनु अह लोह रुप रिज्झति अंमर नर । . . . , etc.

(k) वौदा जोधाउत रौ गोत वौठू सूरै रौ कहियौ, pp. 250b-

251a. A *gīta* celebrating the liberality of Vīdō, a son of rāva Jodhō, by Cāraṇa Vīthū Sūrō. Beginning:—

वावरतउ विभव पयपै वौदौ ...

(l) असिनजी रौ वेलि साखुला करमसो रुक्मिणी रौ कह्यौ, pp. 257a-258a. A small poem in 22 verses, styled as *Kṛisanañi rī veli*, but in fact containing only a description of the body of Rukmiṇī, by Sākhulō Rūnecō Karama Si. Beginning:—

अंगोपम रूप सिंगार अंगोपम अबल अंगोपम लघसु अंगि ...

In the index of the contents of the *gotakō* (p. 279b), however, the work is attributed to the Sākhali rāñi of rāva Jodhō (the mother of rāva Vikō ?). The copy was made by Sāvaḷa Dāsa himself in the year Samvat 1634, vaiśākha sudi 3, at Būsi, in the camp of mahārāi Rāi Siāgha.

(m) वौदा जोधाउत रौ गौत भोहड़ियै ठाकुरसो रौ कहियौ, p. 258b. A *gīta* in honour of Vīdō Jodhānta, by Cāraṇa Rohariyō Thākura Si. Beginning:—

सरवर नदि सघण कोड़ि बज्र करिसण ...

(n) राव रिणमल रौ गौत सिण्हायच चौमुजा रौ कहियौ, p. 259a. A *gīta* in honour of rāva Riṇa Mala of Mandora, by Cāraṇa Siṇdhāyaca Cōbhujō. The *gīta* celebrates the heroic manner in which Riṇa Mala defended himself with a *kaṭārī* when treacherously assailed during his sleep in the palace of Cītorā. Beginning:—

अपूरव वात संभलौ अछा ...

(o) सांग संसारचन्दौत रौ गौत, p. 260b. An anonymous *gīta* in honour of Sāgō Saṃsāracandōta, a Vīdāvata, the father of Sāvaḷa Dāsa. Beginning:—

करिमान तणै बलि जोध कलोधर ...



(p) राठौड़ रावाँ रै दीकरीं रा नाम, p. 262a. A note giving the names of the Rāṭhōra rāvas of Māravāra from Saṣakhò to Jodhò.

(q) राव वीका रौ गौत बारठ चौहय रौ कहियौ, p. 303a. A *gita* in honour of rāva Vikò, by Cāraṇa Bārāṭha Còhatha. Beginning :—

वोको वाषांगि जेणि वड रायाँ ...

(r) बौदा जोधाउत रौ गौत वौठू सूरै रौ कहियौ, p. 303a. A *gita* in honour of Vidò Jodhāuta, by Viṭhū Sūrò. Beginning :—

बावरतौ विभौ पर्यपै बोदौ ...

Identical with (k) above.

(s) राव जोधा रा गौत ८, pp. 304b-307b. A series of eight *gitas* in honour of rāva Jodhò, by an author unknown. The first begins :—

नग मंडल मेवाड़ निरखतौ ...

Between the second and third, an anonymous *gita* in honour of rāva Vidò is inserted. This begins :—

बैठै विधि विद्यापे विकारि बौहिया ...

(t) राव जोधा तौरयाँ गया रा कवित्त, p. 313a. Two anonymous *chappaya kavittas* commemorating rāva Jodhò's pilgrimage to Prayāga, the Gaṅgā, and Gayā, and his meeting with the Emperor. Beginning :—

(1) घुरि पहिलौ हल्लयौ (?)

घसिय अजमेरहि लग्यौ । ...., etc.

(2) ते आयौ हल्लिरू

राइ रिगमल्लइहि जायौ । ...., etc.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 16 :—**क्रिसन रुकमणी रौ वेल  
राज प्रियौराज रौ कही.**

A MS. in the form of a book, cloth-bound, originally consisting of 96 leaves, but now incomplete in the beginning, owing to the loss of the first 8 leaves. Size  $8\frac{3}{4}'' \times 5\frac{1}{2}''$ . From 19 to 24 lines per page, and from 16 to 23 *akṣaras* per line. The MS. is adorned with 135 ordinary and worthless pictures, the last of which bears the signature of Mathena Akhè Rāja "चितराम मथेन अखौराज कोया". The last page of the MS. bears the date : Bikaner, Saṃvat 1808.

The MS. contains the same *Vela* of Kṛṣṇa and Rukmini already found in MS. 10, and described above. The *ṭīkā* is also the same. But the present MS. exhibits readings different from MS. 10, and appears to be quite independent from the latter. Owing to the loss of the first 8 leaves of the MS., the text begins only in the middle of the commentary on stanza 31 :—

... तो म नै तो यह अकलि उपज कै । राजावौयां नै ग्वालां  
किसी ज्ञाति । . . . , etc.

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 17 :—**महाराजा रतनसिङ्गजी रौ कविता  
बौटू भोमै रौ कही.**

A MS. in the form of a book, cloth-bound, consisting of 180 leaves,  $10\frac{1}{4}'' \times 7\frac{3}{4}''$  in size. Each page contains 13 lines of writing, and each line comprises from 12 to 15 *akṣaras*. The writing is all by one and the same hand in bold and clear devanāgarī. The MS. was written at Desanoka, near Bikaner, by Cāraṇa Vithū Cāvādō, in the year Saṃvat 1905 (see pp. 141a. and 180a).

The MS. contains :—

(a) कुंवर सिरदारसिङ्गजी रौ बौंदोटौ बौटू भोमै रामदान रै  
रौ कहियौ, pp. 1a-26b. A poem in honour of mahārājā Ratana  
Śiṅgha of Bikaner and his son kāvara Sirdār Śiṅgha, with spe-



cial reference to the latter's marriage at Devaliyò Pratāpagadhā, by Vithū Bhomò of Desanoka. It is on the whole a very disconnected work, couched in an empty and bombastic form and bearing no mark of originality. It is introduced by a *Gaṇeśāṣṭaka* by Śaṅkarācārya in Sanskrit (pp. 1a-b), and a series of *kavittas* in honour of the Rāthōras from the origin of the 13 *śākhās* down to Jè Canda of Kanauja and rāya Sihò, and a series of *dūhās* recording the names of the sons of Sihò and his successors of the Bikaner line as far as mahārājā Sūrata Śiṅgha (pp. 1b-7b). Next follows a panegyric of mahārājā Ratana Śiṅgha—the successor of Sūrata Śiṅgha—(pp. 8a-13a); and lastly the description of kāvara Sirdār Śiṅgha's, Ratana Śiṅgha's son, marriage at Devaliyò Pratāpagadhā (pp. 13a-26b). The last-mentioned part of the work is introduced by another enumeration of the ancestors of the Rāthōras from Vijè Canda and Jè Canda down to Ratana Śiṅgha and Sirdār Śiṅgha. The poem is partly in *dūhās*, and partly in *kavittas* and *chandās*. It closes with the *kavitta* following :—

राजि रतन नरंद  
 देखै कौरत दस देसां ।  
 गुवां वेद रुपगां  
 ऊवै हाजरै हमेसां ।  
 हवै रौभ वेदगां  
 सुदन लाखं पोसाखां ।  
 सोपावां सासखां  
 पसर पांगी चऊ पासां ।  
 सकवीयां पाल रुप रतनसा  
 धिन धिन कह अंजसै धरा ।  
 कौरत राचे करन रौ  
 इल सारी रै उपरा ॥ (p. 26a).

From the above it is clear that the work was composed during the reign of mahārājā Sirdār Śiṅgha.

(b) महाराजा सुखसिङ्गजी रा मरस्या वोटू भोमै रा कहिया,

pp. 27a-29b. An elegiacal poem commemorating the demise of mahārājā Sūrata Śiṅgha of Bikaner (Samvat 1884). By the same Vithū Bhomò. In 6 *kavittas*, 12 *paddharī chandas*, and 1 *dūhō*. Beginning :—

सत वरतण सुरतेस

ऊवौ सुरज हौदवांणां ।

भूपतीयां पत भूप

करन दुसरो कहांणां ...., etc.

(c) महाराजा रतनसिङ्गजी रौ रूपग वौठू भोमै रौ कच्चियो,

pp. 296-446. Another poem on mahārājā Ratana Śiṅha of Bikaner, by the same Viṭhū Bhomō, in *dūhās*, *kavittas*, and *chandas*. Beginning:—

सधर रतन इल सोहौयो

कमंधां पत वौकाण ।

ते पाट घतपै रतनसा

भूप तीयां वंस भांण ॥ १ ॥ ...., etc.

The subject of the poem is very limited: it is simply a description of the ceremonies and festivities connected with the accession of Ratana Śiṅha, his investiture, and the honours he received from the Emperor of Dilli.

(d) महाराजकंवार सिरदारसिङ्गजी रा कवित्त वौठू भोमै रा

कच्चिया, pp. 45a-48a. A small poem in 8 *kavittas* and 7 *dūhās* in honour of mahārājā kumāra Sirdār Śiṅha, the son of Ratana Śiṅha, by the same Viṭhū Bhomō. Beginning:—

जैवासां नरपत अरस

रहत सलुणै रंग ।

जेता सतलुग नै कहे

विध किय आ विरंग ॥ १ ॥ ...., etc.

(e) रतनविलास अथवा गयाप्रकास वौठू भोमै रौ कच्चियो,

pp. 49a-70a. A poem in *dūhās*, *kavittas*, and *chandas* in commemoration of mahārājā Ratana Śiṅha's pilgrimage to Gayā (Samvat 1893) and the liberal largitions made by him there, as well as the marriage of kāvāra Sirdār Śiṅha, which was celebrated on the same occasion. The work begins:—

मिसकत परवै मुसदीयां

सचव मंच सिरदार ।



रामचंद्र जिम रतनसा

साम्भ सिरै दरवार ॥ १ ॥

.....

॥ श्री दरवार वाच ॥

नौतवंत आखै नरंद

इस्यत वचन उचार ।

प्रति फलगु डंड परसस्यां

आरंभ रचो अपार ॥ ३ ॥ ..., etc.

The author is the same Viṭhū Bhomō found above, but the poem contains some fiction, which makes it perhaps less monotonous than the other similar works above mentioned.

(f) महाराजा रतनसिङ्गजी रौ गीत सागोर, pp. 70b-73a. A *gīta sāncra* in 21 stanzas on the same subject as above. Anonymous, but probably composed by the same Viṭhū Bhomō. Beginning:—

महपत रतन रघण सुभ मारग । ..., etc.

(g) करणीजी रा कवित्त, pp. 73a-74b. A small poem in 5 *kavittas* and 1 *dūhō* in honour of Karanījī, the Cāranī goddess who is worshipped as the protectress of Bikaner. The first 3 *kavittas* briefly summarize all the favours which Karanījī is believed to have bestowed on the Rāṭhōras of Bikaner, from the time of rāva Rīṇa Mala of Maṇḍora down to mahārājā Sūrata Siṅgha. Anonymous. Beginning:—

ले आखा रिगमाल

आप जिज पावां आया ।

कमधज नै करनल

धरा दे बांन वधाया । ..., etc.

(h) महाराज लिखमौसिङ्गजी रौ गीत तथा कवित्त, pp. 75a-77a. A *gīta sapaṅkharō* in four stanzas, and 4 *kavittas* followed by 1 *dūhō*, in honour of mahārājā Likhamī Siṅgha, a brother of Sirdār Siṅgha. Anonymous. Beginning:—

ओपै विरदां अयाह तै रौ न को दुजौ इन्दारै । ..., etc.

(i) महाराज गणपतिसिङ्घनी रा कवित्त बीठू भोमै रा कहिया, pp. 77b-83a. Nine *kavittas* and 11 *dūhās* in honour of Ganapati Siṅgha, a son of mahārāja Likhamī Siṅgha, by the same Viṭhū Bhomō. Beginning:—

माहा कौत ऊय उगमगौ

युं बैठी अकंत ।

इतै शुनस ह्यै आवीयौ

मिलवा कारण मित ॥ १ ॥ . . . , etc.

(j) राठौड़ा रै घौडिवाँ रा गौत, pp. 83b-107b. A collection of *gītas* in honour of the early Rāthōra *rāvas* of Marwar, mixed with *gītas* in honour of the *rāvas*, *rājās*, and *mahārājās* of Bikaner, 34 in all. The *gītas* referring to the latter princes are the following:—8 (*rāva* Kādhala); 9, 10, 11, 29, 30 (*rājā* Rāva Siṅgha); 25, 26, 27, 28 (*mahārājā* Anopa Siṅgha); 12, 31, 33 (*mahārājā* Gaja Siṅgha); 32, 34 (*mahārājā* Ratana Siṅgha). All the *gītas* are anonymous except the 12th (Pharasò), the 29th (Viṭhū Dhòlū), the 30th (Viṭhū Kisanò), the 32nd (Gāḍaṇa Maṅgaḷa), the 33rd (Viṭhū Bakhatò), and the 34th (Viṭhū Bhomò).

(k) रतनरूपग अथवा रतनजसप्रकास कवियै सागरदान करनी-दानौत रौ कहियौ, pp. 109a-141a. A poem in honour of mahārājā Ratana Siṅgha of Bikaner, called *Ratana Rūpaga*, alias *Ratana Jasa Prakāsa*, by Kaviyò Sāgara Dāna, the son of Karanī Dāna (the author of the famous *Sūraja Prakāsa*). The poem begins with an invocation to Gaṇapati, Sarasvatī, Śakti, and Karanijī—the Cāraṇī goddess—and then the customary genealogical account. The contents proper are formed by a description of the fort and city of Bikaner, the Darbar, the elephants, the horses, the camels, and lastly the Mahārājā himself, his son Sirdār Siṅgha, and his brother Likhamī Siṅgha. The poem is all in *dūhās* and *chandas*, only the last section, namely the description of the Mahārājā etc., is in *gītas*. Beginning:—

योगगपत सरस्वत सकत

उकत समाप उदार ।

वौक जोधसुत तप बली

वरगु जस विसतार ॥ १ ॥ . . . , etc.

(l) रतनविलास गद्य, pp. 142a-180a. A treatise on metrics and prosody, in which all the examples given of the different



verses have for their subject a description of mahārājā Ratana Śiṅha of Bikaner, and his ancestors, both fabulous and historical. Anonymous. Beginning:—

अकरदन सिधुवदन  
सदन माहा सुखकार ।  
सो मनपति सुप्रसन सदा  
विघन विहारनहार ॥ १ ॥ ... , etc.

The MS. is in the Darbar Library in the Fort of Bikaner.

### MS. 18:—फुटकर दूहा .

A *gotakò*, 6½" x 4" in size, cloth-bound, originally consisting of 92 leaves, but now reduced to 86, owing to the loss of 6 external leaves, 3 at the beginning and 3 at the end. Each page contains 13 lines of about 10 *akṣaras*. The MS. is all written by one and the same hand in devanāgarī, and appears to be about 150-200 years old.

The MS. contains:—

(a) दूहा महाराजा जसवन्तसिङ्गजी रा कहिया, pp. 1a-23b. A series of 216 *dūhās*, on erotic subjects, composed by mahārājā Jasavanta Śiṅha of Jodhpur. In Piṅgaḷa. Incomplete, owing to the loss of the first 2-3 leaves, which contained the first 26 *dūhās* and a part of the 27th. To give an idea of the excellence of the composition, I need only quote the first of the remaining *dūhās*, i.e. the 28th—

सहति ऊँतौ नहि पिय पुलक  
हरत ऊँतौ व्यप काँह ।  
निधरक कै कारौ निसा  
धसौ जात वन माँह ॥ २८ ॥

(b) फुटकर दूहा, pp. 14a-66b. A collection of 507 miscellaneous *dūhās* mostly on erotical subjects, amongst which the *Jamāla rā dūhā*, the *Sājana rā dūhā*, etc.

(c) पद्मसहेली कवि कोहल रौ कहौ, pp. 67a-76a. A small poem in 67 *dūhās*, the subject of which is a description of five

young women, a *mālāṇa*, a *tambolāṇa*, a *chīpana*, a *kalālāṇa*, and a *sonārī*, who are met by the poet Chihala at the tank, where they had gone to fetch water during the absence of their husbands, and relate to him the pains of their hearts, arising from the separation from their beloved ones. A peculiar feature of the poem is that each of the five women in describing the state of her mind, uses similes and terms borrowed from the particular art and profession of her husband. A few days later, the Poet meets the five women again, but this time they are in a cheerful mood, because, as they explain to him, their husbands have come back, and are with them. The poem begins:—

दिष्टा नगर सुहृद्वंशा

अधिक सुचंगां यांन ।

नाम चंदेरी परगटा

जनु सुरलोक समान ॥ १ ॥ ... , etc.

(d) फुटकर दूहा, pp. 77b-85b. Another collection of miscellaneous *dūhās*, on moral and erotic subjects, amongst which the *Sājāṇa rā dūhā* (pp. 82a-84b), and a few *cōpās* on the *bhāga*—intoxication (pp 80b-80a).

The MS. is in the Darbar Library in the Fort of Bikaner.

### MS. 19 :—वरसलपुरगढविजय .

A MS. in the form of a small *gutakō*, 3" × 5" in size. It consists of 46 leaves, of which only 15 are covered with writing. The page facing the first leaf is filled with a picture of Gana-pati and flower ornaments. Several other pages are also decorated with flower ornaments and painted in different colours. The text is written very accurately on six lines for page, each line containing an average of 20 *aksaras*. The MS. was written in Samvat 1769, Māgha sudi 5, probably by the hand of the author himself, who must have presented it to mahārājā Sujāṇa Singha. This conjecture is supported by the fact of the accuracy and elegance of the MS.

The work contained in the MS. is styled as महाराज औसजाणसिंघजीवरसलपुरगढविजय in the colophon at the end. In MS. 21 (f) below, the same work is designated with a still bigger name, to wit: महाराजा औसजाणसिंघजी रौ रावो. In fact, it



is but a small poem of 68 verses, *dūhās*, *kavittas*, and *chandās*, couched in the most magniloquent form, but deriving its subject from a quite ordinary event, the importance of which is greatly exaggerated. This is briefly the following. A caravan from Multan, while passing through the territory of Varasalapura, had been robbed by the Bhātīs of the place. Mahārājā Sujāna Siṅgha, on hearing of the aggression, immediately despatched a force to besiege Varasalapura, and shortly afterwards went himself in person and pitched his tents under the walls of the above-said fort. In the skirmish that ensued, a Fateh Siṅgha, one of the men of Sujāna Siṅgha, was killed. The siege, however, was raised shortly afterwards, as Lakha Dhīra, the Bhāṭī rāva of the place, came to terms and was pardoned. The subjects described at more length in the poem are: the consultations of mahārājā Sujāna Siṅgha with his chief officials, especially the eunuch Ānanda Rāma, the marching of the Bikaneri force, and the fight with the Bhātīs.

The poem begins :—

॥ दोहा ॥ सरसत माता सुमत चौ

सुभ चौ बल्लर माय ।

वीकां नृप वीकानयर

गुणे रिभाळ गाय ॥ १ ॥

.....

॥ कवित्त ॥ सुनहु कथा संबंध

भयौ इक आखिज भारौ ।

हौनहार जो जोग

टरै न न काहू टारौ ।

मूलारंभ सुलताण

भरे काफलो भारे ।

बल्लत विल्ल वीकांण

माल गा भाटी मारे ।

वीकांण आंण दीवांण वर

भरन भीर सभ भर सुभर ।

आव नै साह दरबार मै

कहौय वात सब विवह कर ॥ ३ ॥ .... etc.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

## MS. 20 :—फुटकर दूहा सङ्ग्रह तथा महेवा का समौ .

A MS. in the form of a book; cloth-bound, consisting of 156 leaves,  $7\frac{3}{4}'' \times 7\frac{1}{2}''$  in size. From 14 to 17 lines per page, and about 22 *akṣaras* per line. The last 12 leaves are blank. The MS. is all written by one and the same hand in clear devanāgarī script. It was written between Samvat 1923 (p. 97a) and 1924 (p. 144b), at Bikaner. The name of the copyist is given p. 97a as Rāma Candra.

The MS. contains two different works, to wit :

(a) फुटकर दूहाँ रौ सङ्ग्रह, pp. 1a-97a. A very rich collection of miscellaneous bardic *dūhās*, referring to famous Rajput chiefs, both legendary and historical. The collection includes poems of various size going from a single *dūhō* to 111 *dūhās*. All the *dūhās*, with a very few exceptions, are anonymous. In the list below, I have given, in an alphabetical order, all the names of the personages who form the subject of the different poems, excluding from the list only scattered and fragmentary *dūhās*, which it would have been too long to classify and even to mention :—

बखैराज सोनिगरे रा दूहा २२, pp. 24b-25b.

बमरसिङ्ग गजसिङ्घौत रा दूहा कुखलिया ८०, pp. 79a-85a.

ईल्ले चावड़े रा दूहा ११, pp. 21b-22a.

ऊमै वाले रा दूहा २२, pp. 14a-15a.

ऊनड़ रा दूहा २०, pp. 20b-21b.

बोदे रा दूहा ६, p. 23a.

करण सगतसिङ्घौत रा दूहा ६, pp. 89a-b.

करण जाखाउत रा दूहा ८, pp. 50b-51a.

करमसौ लूणकरणौत रा दूहा ३, p. 4b.

कल्ले रायमलौत रा दूहा १२, pp. 91a-92a.

काक्कै रा दूहा ७, pp. 26a-b.



कान्द सचसलौत रा दूहा २२, pp. 18b-19b.

कान्दड़दे सोनिगरै रा दूहा ४, p. 55b.

किसनसिङ्ग उदैसिङ्गौत रा दूहा १११, pp. 72b-79a.

केसरीसिङ्ग भगवानदासौत रा दूहा ६, p. 72a.

गङ्गाजी रा दूहा ३३ (प्रियौराज रा कहिया), pp. 95b-97a.

गंगै हंगरसौऔत रा दूहा १५, pp. 25b-26a.

गंगै राव रा दूहा ६, pp. 28a-b.

गोपालदास सुरताऔत रा दूहा ६, pp. 92a-b.

गोयन्ददास ऊहड़ रा दूहा ६, pp. 72a-b.

चाचगदे वाँचाउत रा दूहा २०, pp. 16a-17a.

चाँप खेमऊत रा दूहा ४४, pp. 6b-8b.

जखरै रा दूहा १२, pp. 12a-b.

जगतसिङ्ग मानसिङ्गौत रा दूहा १०, pp. 59a-b.

जगतसिङ्ग मानसिङ्गौत रा दूहा ६, p. 66a.

जगतसिङ्ग मानसिङ्गौत रा दूहा ५, p. 66b.

जगतसिङ्ग रागी रा दूहा ४८, pp. 85b-88b.

जगमान मालाउत रा दूहा ४, pp. 58a-b.

जसवन्त मानसिङ्गौत रा दूहा ३, p. 50b.

जसै हरिधवलौत रा दूहा ११, pp. 22b-23a.

जसल धवलौत रा दूहा १०, pp. 68b-69a.

जसै कवाटौत रा दूहा २४, pp. 5b-6b.

जसै चुगलौत रा दूहा ६, pp. 24a-b.

जोयै राव रा दूहा १६, pp. 64b-65b.

भाभणसी रा दूहा ६, pp. 32a-b.

तमाइची पातिसाह रा दूहा १६, pp. 43b-44a.

दलै जाम रा दूहा २६, pp. 4a-5b.

दादुचै पटाण रा दूहा २६, pp. 1b-3a.

- दुगाइचै रा दूहा ५, pp. 69a-b.
- घाँघल आसथानौत रा दूहा ५, p. 51b.
- घारू आनलौत रा दूहा ८, pp. 20a-b.
- घौरै तेजसीऔत रा दूहा ४, pp. 93b-94a.
- नामारजग सारजूत रा दूहा २७, pp. 17a-18b.
- पतै सँडे रा दूहा ७, p. 32a.
- पाल्हाण कमारीत रा दूहा ५, p. 68a.
- पौठवै रा दूहा १६, pp. 1a-b.
- प्रताप रागै रा दूहा ११, pp. 29b-30a.
- बाँधरै रा दूहा ६, pp. 23a-b.
- भाखरसौ सोडै रा दूहा ६, p. 13a.
- भारमल प्रियौराजौत रा दूहा ३, p. 58b.
- भौम करणौत रा दूहा ४, p. 71b.
- मण्डलीक सचसलौत रा दूहा ११, pp. 19b-20a.
- महारासी सूरजत रा दूहा २४, pp. 15a-16a.
- मानसिङ्ग अखैराजौत रा दूहा ३, p. 50b.
- मानसिङ्ग भगवन्तसिङ्गौत रा दूहा ८, pp. 58b-59a.
- मूँजै वाढेल रा दूहा १५, pp. 3b-4a.
- मूलवै रा दूहा १२, pp. 31b-32a.
- मोकल रागै रा दूहा २५, pp. 61a-63a.
- राघोदास खीयावत रा दूहा ८, pp. 93a-b.
- राणगदे सोलझौ रा दूहा ५, p. 22a.
- रागुचै चऊवाण रा दूहा १०, pp. 40a-b.
- रामदास जैमलौत रा दूहा २५, pp. 66b-67b.
- रायसाल रा दूहा ८, p. 90a.
- रायसिङ्ग रा दूहा ५, p. 92b.
- रावल तेजसीऔत रा दूहा ५, pp. 30a-b.



- राज महडौत रा दूहा ६, p. 12b.  
 रिगमल राव रा दूहा १४, pp. 69b-70a.  
 रेसाम रा दूहा १२, pp. 3a-b.  
 लाखे पूलाणी रा दूहा १३, pp. 60b-61a.  
 वयारौत रा दूहा ८, pp. 23b-24a.  
 वाघ ठाकुरसौचौत रा दूहा १२, pp. 70b-71a.  
 वाघे जैतसौचौत कोटड़िये रा दूहा २३, pp. 10b-12a.  
 विजे देवड़े रा दूहा ६, pp. 41a-b.  
 विजैसौ रा दूहा १०, pp. 30b-31a.  
 वौकमसौ चऊवाण रा दूहा ८, pp. 29a-b.  
 वौदे भाटो पूगलिये रा दूहा १० pp. 27b-28a.  
 वैरसल खङ्गारौत रा दूहा ४, p. 91a.  
 समरसौ चऊवाण रा दूहा ४, p. 56a.  
 साँग नगराजौत रा दूहा ६, p. 31a.  
 साँग राणै रा दूहा ६, p. 29b.  
 सिवै काँधलौत रा दूहा १७, pp. 13a-14a.  
 सौँधलराउत रा दूहा १३, pp. 28b-29a.  
 सूरजमल सौँवाउत रा दूहा ४, p. 47a.  
 सूरसिङ्ग भगवानदासौत रा दूहा ७, p. 93a.  
 सूरै मेहाउत रा दूहा २७, pp. 26b-27b.  
 सोनिङ्ग सौहाउत रा दूहा १५, pp. 59b-60b.  
 सोनिङ्ग सौहाउत रा दूहा ६, pp. 66a-b.  
 हमौर गोहिल रा दूहा ४५, pp. 8b-10b.  
 हमौर राणै रा दूहा ३२, pp. 63a-64b.

(b) महोवा कौ समौ प्रिथीमानरासा मायलौ, pp. 98a-144b.

The *Mahovā kō samō*, a chapter of the *Prithī Rāja Rāsō* by Canda. Very incorrect. Beginning:—

कहत कंद पन कंद पट

क्रोध उदंगल सोय ।

चञ्चवानं चंदेल कुल

कंदल उपज न होय ॥ १ ॥ ..., etc.

The MS. is in the Darbar Library in the Fort of Bikaner.

### MS. 21 :—फुटकर कविता .

A MS. in the form of a book, cloth-bound, consisting of 307 leaves,  $11\frac{1}{4}'' \times 8''$  in size. The last 60 leaves are blank. About 30 lines of writing per page, and about 25 *akṣaras* per line. Written by two hands, very similar to one another (Mūdharaṇ Rāja Rūpa, p. 130a, Mūdharaṇ Kisora (?), p. 221b), at Desanoka, between Samvat 1797 (pp. 94a, 130a), and 1811 (p. 18b), in devanāgarī. Very inaccurate, but important on account of the rich mine of commemorative songs it contains.

The MS. contains :—

(a) राजा रायसिङ्गजी रो वेल, pp. 1a-2a. A poem in 43 *velī-yā gītas*, in honour of rājā Rāya Siṅgha of Bikaner, by an author unknown. It contains an account of the military exploits of Rāya Siṅgha from the victories in Gujarat to the contest he had with Akbar, owing to his refusal to surrender Teja Si, the man who had offended a father-in-law of the Emperor, his name Nasir Khān. Beginning :—

पित भगत रायसंघ भगत परम गुरु

बागं वरतांवण अदल ।

ते बांधीया तिके विऊ पांने

कण्डोरा ऊपरे कंगल ॥ १ ॥ ..., etc.

(b) राजा सुरसिङ्गजी रो वेल गाढण चोले रो कहौ, pp. 2a-3a.

A poem in the same metre as above, 31 stanzas in all, in honour of rājā Sūra Siṅgha of Bikaner, composed by Cārana Gāḍana Colō. This is the poem which, according to the tradition, won its author a *lākhapasāva* from rājā Sūra Siṅgha. The work falls into two parts : an enumeration of the most distinguished men in the different branches of the Rāthōra tribe, to each of whom



Sūra Siṅha is compared, in turn; and a description of the virtues, prowess, liberality, learning, etc., of Sūra Siṅha, without any direct allusion to any historical event. Beginning :—

सुरपति हं प्रसन संमप मति सरसति

दे मति गुणपति वयस्य वृति ।

पति भुयपति सूर उचता पति

पह् वाषांणीं खेड़पति ॥ १ ॥ ..., etc.

(c) राजा सुरसिङ्गजी रौ चाटकौ बारठ राजसिङ्ग प्रतापमलौत रौ कहियौ, pp. 3a-4b. A poem in 41 *trāṭakā gītas*, 7 *dūhās*, and 1 *gāhā*, in honour of the same rājā Sūra Siṅha, composed by Cāraṇa Bāratha Rāja Siṅha. The subject is for the greatest part derived from Sūra Siṅha's war with his brother Daḷapata Siṅha, for the succession to the *gaddi* of Bikaner. Beginning :—

करण सदिन गंगेव कह<sup>1</sup>

भारथ पथि सुमल ।

सिध संकर रायसंध सुत

मारु सुरजमल ॥ १ ॥ ..., etc.

(d) राजकुमार अनोपसिङ्गजी रौ बेल गाढस्य वीरभाण ठाकुरसौ-  
चौत रौ कह्यौ, pp. 4b-5b. A poem in 41 *veliyā gītas* in honour of rājakumāra Anopa Siṅha, the son of rājā Karaṇa Siṅha of Bikaner, by Cāraṇa Gāḍaṇa Vira Bhāṇa.

(e) वौदावत करमसेण हिमतसिङ्गौत रौ भूमाल गाढस्य गोवरधन  
लिखमौदासौत रौ कह्यौ, pp. 6a-7b. A poem in 32 *ḥamāla gītas*, celebrating the victory obtained by Vidāvata Karama Sena Himat Siṅghōta over Ūmar Khān at Fatehpur during the reign of mahārājā Anopa Siṅha of Bikaner. By Cāraṇa Gāḍaṇa Govardhana. Beginning :—

गुणपति देवी द्यो गुण

जस वर दायक जौह ।

कंसो वखाण सुगत कर

सौह तणी यह सौह । ..., etc.

<sup>1</sup> Sic, for कल ?

(f) महाराजा सजाणसिङ्गजी रौ रासौ महात्मा जोगीदास रौ कन्हियो, pp. 7b-10a. The same work as contained in MS. 19 described above, only under a different title.

(g) राठौड़ अजबसिङ्ग गङ्गासिङ्गौत रौ नौसाणी पेखणै सामै रौ कही, pp. 10a-13b. A poem in 48 *nīsānī* verses, in honour of Ajab Siṅgha, ṭhākura of Mahājana, who was killed in a fight with the Bhātis and the Joiyās, during the reign of mahārājā Anopā Siṅgha of Bikaner. The poem starts from the rebellion of the Bhātis of Khārabārō and their alliance with the Joiyās. Previously to his death in battle, the ṭhākura of Mahājana had obtained from mahārājā Anopā Siṅgha the grant of Khārabārō. The name of the author of the *nīsānī* is given as Pekhanō Sāmō (?) in the MS., and the title of the work is given as follows: *śrī vāra Rāthōra Ajab Siṅghaj[ī] Gaṅgā Saṅghōta Vīko Ratana Sihōta nu Pekhanē Sāmē rī kahī*. The poem begins:—

करगहार कुजरत करौम : जै सिसट उपाई :

साठ तिह थी भेदनौ सोह धधेलाई :

समय देवी सारदा : सुभ अघर दे माई :

आधा सूर राठौड़ पर : अधा सब लुकाई :

कनवज छ उठौये कमध : वांके वरदाई :

कोट महेवा मागौया : कर बांपण राई :

जोधैजी कौया जोधपुर : रस नौवटि काई :

जोधै घर विकमायत ऊवा : जिण परज ठंभाई :

वीकानेर करावौया : ठावौ ठकराई :

इतां आगै पेयंगला : सच अघै लाई :

अनमो राजा अनोपसिंघ चोकुट निवाई ॥ १ ॥ ..., etc.

(h) फुटकर कविता, pp. 14a-56a. A collection of 280 miscellaneous commemorative songs, almost all *gītas*, except for a few *kavittas* and two small poems: the *Rūpaka Savaiyā rāva Amara Siṅghajī Gajasiṅghōta rā* (pp. 15b-18b), and the *Mayana Kotūhala* (pp. 18b-21a). The former of the two poems has been classed separately below. The songs are very much mixed, and are given without any order, so that it would be too long to give any particular account of their subjects or of their authors. Besides, the text is so incorrect that it does hardly deserve so



much study. It may suffice to record that the greatest part of the songs are the same as found in other collections. The following songs referring to the early Rāthōra rulers of Bikaner, however, deserve particular mention :—

- 12th : गीत रावत कांधल रौ (खनाणे खंडे...),  
 13th : गीत राव लृणकरण रौ (खल भोम...) (by Mahārū Lolò),  
 14th : कवित्त राव जैतसौ रौ (गुजारव गैमरां...), (by the same),  
 154th : गीत राव कल्याणमल रौ (माकां महारां...), (by Bārātha Āsò),  
 155th : गीत राव कल्याणमल रौ (खरहंड मेल...) (by Mahārū Cāgò),  
 157th : गीत दलपत रायसिंहौत रौ (भागौ मै वात...)

(i) राव अमरसिंह गजसिंहौत रा रूपक सवइया हरिदास रा कहिया, pp. 15b-18b. A poem by Hari Dāsa, a Bhāṭa, in honour of rāva Amara Singha, the eldest son of rājā Gaja Singha of Jodhpur, who was excluded from the succession to the *gaddi* of his father, and met a violent death at the Imperial Court, where he was serving. In 39 *savaiyās* and 1 *vacanikā*. Beginning :—

प्रथम मनाऊ देवी सारद की सेव करूं  
 दूसरै गणेश देव याचना उसी सजू । ... , etc.

(j) अचलदास खोचो रौ वचनिका, pp. 56a-62a. The same work as found in MS. 15 (c) and described above (pp. 41-2), but with different readings. Beginning :—

वैसहयि विरोल  
 तै विसहयि विरोलिजै । ... , etc.

(k) फुटकर कविता, pp. 62a-231a. A collection of miscellaneous commemorative songs in different metres : *gītas*, *kavitās*, *dūhās*, *chandas*, *nīsānis*, etc. Mixed like section (h) above. Interspersed with the minor songs, there are several poems of a certain bulk, and these have been classed under separate heads below. The songs which refer to the Rāthōras of Bikaner have been arranged in chronological order in the synopsis following :—

राव वोक्कैजो रा गीत ५ :

1. Beginning : विद्धतै अंग..., p. 63b.
2. „ : वैरायां लाइ विसम..., p. 66b.
3. „ : हौसार वहुं मगल (*sic*). ... p. 66b.
4. „ : बभौषण जोय..., p. 100b.
5. „ : दिन पांच तके..., p. 100b.

राव जैतसौजी रौ गीत १ :

Beginning : सभे सुर असुरांग..., p. 222b

राव कल्याणमलजी रौ गीत १ :

Beginning : पड़े तेण पड़टाव..., p. 120a (Sūjō Na[ga]rājōta)

राजा रायसिङ्गजी रा गीत ८ :

1. Beginning : रिम सेन सुगह..., p. 100a.
2. „ : जेभुयण तखत..., *ibid*.
3. „ : पाताल तटै..., *ibid*.
4. „ : पूछै नद पांच..., *ibid*. (Gāḍaṇa Netò).
5. „ : सिर दातारां..., p. 100b (Bārāṭha Sākara).
6. „ : बडौ सर..., p. 101a (Āḍhō Durasò)
7. „ : घर हरे पाखरे..., *ibid*.
8. „ : नमो सिंघ जगियार..., *ibid*. (Bārāṭha Keso Dāsa).
9. „ : वसधा राव जोध..., p. 101b (Āsiyō Dūdò).

राज रामसिङ्गजी रा गीत ३ कवित्त १ :

1. Beginning : घुने नौसाण..., p. 63b.
2. „ : रच फोजां पाधर..., p. 147a (Bārāṭha Keso Dāsa).
3. „ : सरगाई चरण..., *ibid*. (Rāṭhōra Prithī Rāja).
4. „ : अक परस..., p. 153a (*ditto*).

राजा दलपतसिङ्गजी रा गीत २ :

1. Beginning : दला दियतौ ओलभा..., p. 134b (Rāṭhōra Prithī Rāja).



2. Beginning : दल साह दुरत..., p. 135a.

राजा सूरसिंहजी रा गीत २ :

1. Beginning : अखा पाल काधाल..., p. 67b.

2. „ : वदै ताहि व्याकाहि..., *ibid.*

राज किसनसिंहजी रा गीत १ :

Beginning : पड़ौ लग मेर..., p. 113b.

राजा करणसिंहजी रा गीत १ :

Beginning : नरां नाह पातसाह..., p. 135a.

महाराजा अनूपसिंहजी रा गीत १० :

1. Beginning : धीरज धरे..., p. 121a (Viṭhū Jhājhaṇa).
2. „ : सता सौधरां सरूपी..., p. 121b (Bārāṭha Goindāsa).
3. „ : धरा घृतारी..., *ibid.* (Āsiyò Rāmò).
4. „ : घट उलटे..., *ibid.* (Bārāṭha Amara Dāsa).
5. „ : अंग कारी धरा..., p. 122a.
6. „ : करे पांग सुरतांग..., *ibid.* (Āsiyò Bhopata).
7. „ : सुवे दखन सोहीयौ..., pp. 122a-b.
8. „ : दले पांगलो..., p. 122b.
9. „ : अकल वीर..., p. 125a (Gāḍaṇa Āi Dāna).
10. „ : दलां साहरां वाह..., p. 231a (Bhojaga Saka-rāmaṇa).

राज पदमसिंहजी रा गीत ६ कवित्त २ नौसाखी २ :

1. Beginning : पग लागी साप..., p. 125b.
2. „ : भाई सुज भला..., *ibid.*
3. „ : करां जोड़ीयां..., p. 126a (Sādū Vijò).
4. „ : सूरों बागलां..., p. 126b (Sūghò Kānhò).
5. „ : ऊवे वीच अंबवास..., p. 127a.
6. „ : लख पाखर सूर..., *ibid.* (Ratanū Sūra Dāsa).

1-2. Beginning: गज अगार..., p. 126a (Sādū Kūbbhō).

1. " : इल साका..., pp. 126a-b.

2. " : सेवा कर औराम..., pp. 65a-b.

राज केसर सिद्धजी रौ गीत १ नौमागो १ :

1. Beginning: उरां करां कसरां..., pp. 127a-b.

1. " : चगथां जग चाला चन..., pp. 65b-66b.

महाराजा सुजाणसिद्धजी रौ गीत १ :

Beginning: घड़ौ वान दोय..., p. 70b (Nādū Mallō).

महाराजा गजसिद्धजी रौ गीत ७ :

1. Beginning: पलम जेम लौघ..., p. 190b (Bārāṭha Sati Dāna).

2. " : रुड़े तंबालां..., *ibid.* (Bārāṭha Mehō).

3. " : मिले मेन जिम..., *ibid.* (Bārāṭha Sati Dāna).

4. " : सबल दाग्यौ..., p. 191a

5. " : गंमर धारौयां चोग्ग..., *ibid.*

6. " : हारे पिड़ रतन..., *ibid.* (Bārāṭha Jaga-Nātha).

7. " : कहे खेम जोघाण..., p. 191b.

(l) दातार सग रौ संवादी बारठ मँकर रौ कहियौ pp. 64a-b.

The same work as contained in MSS. 6(b), and 13(c) above.  
Beginning:—

बल आगै विह भवण

रायहरि हथ पसाखौ । . . . , etc.

(m) [भलै] जसै धवलौन रा कणलिया बारठ ईमरदाम रा कहिया, pp. 77a-79a. A poem in honour of Jasō Dhavalōta, a Jhālō chiet, by Bārāṭha Isara Dāsa. In 37 *kuṇḍaliyā* stanzas and a *kaṭasa rō gīta*. Beginning:—

हालां भालां होवसी

सौव लथोवथ ।

धर पेलो अपणावनी

का आपंगड़ी परहट । . . . , etc.



(n) करनौजो रा कविच, pp. 84a-87a. A series of 44 *chappaya kavittas* in honour of Mātā Karaniji, the well-known Cāraṇī goddess protectress of Bikaner, by Cōhatha, a Cāraṇa who apparently lived under the reign of mahārājā Sujāna Siṅgha. The *kavittas* particularly mention all the occasions on which Karaniji came to the help of the Rāṭhōras of Bikaner, from the time of rāva Vikō down to the time of mahārājā Sujāna Siṅgha, but mostly insist on events happened during the times of rāva Vikō and rāva Jēta Si. The first *kavitta* runs as follows :—

आज ऊया आणंद  
आज वषत दन वलीया ।  
आज हुया आणंद  
सुजस पाजा सोमलीया ।  
आज ऊया आणंद  
आज थन धन अपारा ।  
आज ऊया आणंद  
रिजक खुला को गरां (?) ।  
आणंद ऊया मन चाइतां  
सुख फल पायो सेवरो ।  
परसीयो थान पट्टाह रो  
दरसंग करनादेव रो ॥ १ ॥...

(o) राजा गजनिङ्गजो रा भूलगा बारठ राजसी पतापमजौत रा कहिया, pp. 91a-94a. A poem in 17 *jhūlaṇās* describing the exploits of rājā Gaja Siṅgha of Jodhpur, by Cāraṇa Bārathā Rāja Si, the son of Pratāpa Mala. Beginning :—

आरज्या ॥ सुंदाडंड प्रसंगो  
उमया मात तात सिव अमर ।  
अगेवांख सुरांखो  
पै लगे मांगु गुंगपति ॥ १ ॥

भूलगा ॥ पै लगे गुंगप ऊ तेख अगेवांखा । ..., etc.

(p) राव सुरताण देवडै रा भूलगा आठै दुग्गै रा कहिया, pp. 130a-132a. A poem in 27 *jhūlaṇās* in honour of rāva Sūrātāṇa of Sirohi, by Ādhō Durgā. Beginning :—

सोम गुणै सुपसनं ऊं सुर अगेवागं  
 सुंडाडंड प्रचंड मे सीध बुध धरागं  
 मेक डसग पै लंबोवर फरसा धर पागं ..., etc.

(q) राठौड़ कले रायमलौत रा कुण्डलिया आ ये दूडे रा कहिया,  
 pp. 165b-167b. A poem in 17 *kuṇḍaliyās* i honour of Rāthōra  
 Kalō Rāyamalōta, lord of Sivāṇḍō, by Āsiyō Dūdō. Begin-  
 ning :—

द्यो देवौ सचा वयंग  
 वायांगु कलौयांग ।  
 तेरह साध संमधरंग  
 जप गवे गड राग । ..., etc.

(r) रागै हमौर रिगथम्भोर रै रा कवित्त, pp. 171b-173a. A  
 series of 21 *chappaya kavittas* commemorating the stubborn  
 resistance offered by rāṇō Hamira of Rīnathambhōra to the  
 Muhammadan invaders, and his heroic death. Anonymous.  
 The first *kavitta* begins :—

कौषा गुनह अपार  
 कोड दिनौ तै आये ।  
 मै कौना नवलाख  
 साह मारग फुरमाये । ..., etc.

(s) बाणवेधकथा प्रथोराजगसा माहली, pp. 178b-189a. The  
*Bāṇavedhakathā*, being a *khaṇḍa* or chapter of the *Prithī Rājā  
 Rāsō* by Bhāṭa Candā.

(t) राव जैतसी रा कुन्द पछडौ बारठ सजै नगराजौत रा कहिया,  
 pp. 196b-208a. The same work as MS. 15 (i) described above,  
 and apparently also copied from it.

(u) पावृजौ रा कुन्द वोटू पदमै पातावत रा कहिया, pp. 208a-  
 210b. A poem in 95 *chandās* in honour of Pāvūjī, the well-  
 known Rāthōra deified hero, by Cāraṇa Viṭhū Padamō Pātāvata.  
 Beginning :—

आरज्या ॥ सुरसतौ सुपसनो  
 दुज सुत हंस वाहंगौ देवौ ।  
 देवयणां वर दनो  
 अवरल वाग मेद तत अखर ॥ ..., etc.



(v) महाराजा अनोपसिङ्घजी के मर्नियों का कवित्त, pp. 231a-b.

A series of 11 *kavittas* celebrating the *salis* who mounted the funeral pyre of mahārāja Anopa Singha of Bikaner, in Samvat 1755. By Bārathā (?) Sākara. The first *kavitta* begins:—

प्रथमि देव गणपति

सुरां सरसति सुर रांकी ।

वाषाणु राठान्ड

विमल दे अवरल वांकी [...], etc.

(w) उमदे भटियाजी का कवित्त वाग्त आसै मा कहिया, pp. 231b-233a. The same work as MS. 13 (b) above.

The last 15 pages of the MS. (pp. 233a-247a) do not contain any work of bardic interest.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 22 :—राठौड़ रतनसौ रौ बेल पंवार अखैराज का कवित्त वगैरा फुटकर.

A MS. in the form of a *gutakō*, cloth-bound,  $4\frac{1}{2}'' \times 5\frac{1}{2}'' - 5\frac{1}{2}''$  in size. The present number of leaves is 68, but several leaves appear to have broken away and gone lost both at the beginning and the end. From 10 to 15 lines of writing per page, and from 15 to 28 *akṣaras* per line. The MS. was apparently all written by one hand, about the year Samvat 1698 (see p. 23a).

The *gutakō* contains a number of uninteresting mystic-erotic songs, in different *rāgas*, which are not worth mentioning, and amongst them also the bardic works following:—

(a) फुटकर कवित्त, pp. 5b, 62a, 63b. Four *chappaya kavittas* in honour of Ahamad, Jahāngir, and rāṇō Bhīma.

(b) नव भाखा, pp. 17b-19b. The same contents as MS. 26 (f), q.v. below.

(c) पांडुगत, pp. 25a-b, and again pp. 30b-31b. A curious little poem, or rather song, by a paṇḍit Sūra Dāsa, in honour

of *rāva Kalyāṇa Mala* of Bikaner, imitative of the different sounds of horses, elephants, men, etc., in the Bikaner army. Beginning :—

मेघ हरव गुंजइ जिम गयवर

हय हौंसत पायक घग करि

सुरदास पंडित असुवर गवि

पाडिगत किल्यांकराय भवि ॥ १ ॥

हौ हौ हौ हौ हां हां हौ हौ हय हौंसत हकार वरं । . . . , etc.

(d) अकबर रा सवाईया चौगोड़ नियो ते सयै रा, pp. 25b-26a.

A small poem in 3 *savāiya* stanzas, commemorating Akbar's capture of Citorā. In *Piṅgaḷa*. Beginning :—

प्रौधन बाज पाठस (?) लेषनि सगं थ (?) इंद सजोगन ख' ।

सो रसरंगं द्रवांसु कौ अंगन कोहंडतइ पर संडन सु' । . . . , etc.

(e) पैवार अखैराज राठौड़ रन सौ रा कवित्त, pp. 35a-41a. A

poem in 18 *chappaya kavittas* by an author unknown, commemorating a fight which took place between Akhè Rāja, the Pāvāra chief of *Ṭisāgaṇa*, and Ratana Si, the Rāthōra chief of the neighbouring village of *Kūṛaki*. In the fight, Akhè Rāja, who had invaded his neighbour's territory, was killed, his men ignominiously taking to their heels. The poem begins :—

कांठलीया घर काज

हुआ आइं अकहेसां ।

येका थैत अभंग

रोस सांसह नरेस ।

अजइपुर मेड़नइ

आइ वक्वाद न कुंडइ ।

करमचंद वीर गुरु

आम थाभा ने उडइ ।

कमधल पमार कड़ाकलिया

वदइ करारे वचने ।

संतोष सांघ मेठइ सयल

मानइ नह कारण मने ॥ १ ॥ . . . , etc.



(f) राठौड़ रतनसी खौंवावत रौ वेलि, pp. 49b-59a. A small but valuable poem in 66 *veliyā gītas*, by an author unknown, in honour of Ratana Si, the Udāvata Rāthōra chief of Jētārāpa. The poem commemorates Ratana Si's courage in facing an Imperial force which had been despatched against him, and the glorious death he met in the battle. Throughout the poem the author has developed the simile of the hero who like a bridegroom goes to spouse the enemy army, a simile common in bardic poetry. The poem begins :—

सुप्रसन्न-ज्ज सुररावे (sic) सारदा

विमल सर आधर वयस ।

कलिलुग सधमागद राव कमधज

राजा वाषाणीसि रयस ॥ २ ॥..., etc.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

### MS. 23 :—फुटकर श्लोक .

A MS. in the form of a *gutikō*, numbering altogether 386 leaves, of which the first 10 are separate from the rest and apparently originally formed part of another *gutikō*, and the last 42 are blank. The numeration begins from leaf 11 (marked 1), and continues till leaf 244 (marked 234). Pp. 34b-52a are also blank. Size  $4\frac{1}{2}'' \times 5\frac{1}{2}'' - 6\frac{1}{2}''$ . From 10 to 12 lines of writing per page, and from 14 to 20 *akṣaras* per line. The MS. was written almost all by Sāvāḷa Dāsa Sāḡāvata (see MS. 15, above) during the period Samvat 1640 (Akbarpura, p. 55a)—Samvat 1656 (Jūnāgaḍha, p. 25b), and afterwards. Leaves 55-213 represent the oldest part of the *gutikō*, which was written apparently between Samvat 1640 and 1645 (Nāgapura, p. 1a), when the *gutikō* was enlarged by the external addition of new leaves and re-bound (see note at p. 1a).

The main contents of the *gutikō*, leaving aside unimportant and extraneous matters, are briefly the following :—

(a) रसिकसंजीवनी सभाषितपुस्तिका, pp. 55a-213a. A collection of 1,053 Sanskrit verses, mostly good sayings, from different sources, made or caused to be made by the above-mentioned Sāvāḷa Dāsa between Samvat 1640 and 1645, and afterwards.

The collection is introduced p. 55a by the following note, which is not without interest :—

सुस्ति श्रीमद्विक्रमार्कराज्यात्मवत् १६६० वर्षे प्राक्के १५०५ प्रवर्त्त-  
माने.....ज्येष्ठमासि । कृष्णपक्षे । एकादश्यां तिथौ ।.....  
महाराजाधिराजमहाराष्ट्रश्रीराघसिंहजीविजयराज्ये । श्रीचक्रवरपुर-  
दुर्गमध्ये । शेरानवाः सरितः समीपे । प्रथमं हडफा इतिनाम्नि ग्रामे ।  
राजि श्रीसांवलदासजी विनोदार्थं सुभाषितपुस्तिका कारिता । रसिक-  
संजीवनीतिनाम्नेषा पुस्तिकास्ति ।...

(b) श्लोकरत्नानि, pp. 2a-15a. Another collection of Sanskrit verses taken from different sources, made by the same Sāvāḷa Dāsa, and introduced by 5 verses amongst which the following :—

नानासंघसमुद्ग्रेभ्यः श्लोकरत्नान्यनेकशः ।

उद्धृत्यैकत्रचक्रे [६]सौ सांवलदासो महीपतिः ॥ ३ ॥

धौमतां कंठभूषार्थमात्मनश्च कुतूहलात् ।

पुत्रपौत्रादिशिष्टायै सर्वभूतहिते रतः ॥ ४ ॥..., etc.

(c) गाहाकोसं, pp. 22b-26a. A collection of 40 Prakrit *gāhās* of an erotic nature, caused to be copied by Sāvāḷa Dāsa at Jūnāgaḍha in Śaṃvat 1656. Beginning :—

नमिय हरिपाइपडम सरसईय मदालगमगौय ।

सुललितगाहाकोसं भणामि सिंगाररसकलियं ॥ १ ॥

बोचिद्वय धरि वारेको उन्नपयोहरा विसालच्छौ ।..., etc.

(d) राव जैतसी रै साथ काम व्यावा तियौ रा नाम, pp. 26b-27b.

A list of the *sirdārs* of Bikaner, who fell with rāva Jēta Sī (in the fight with Māla De of Jodhpur in Śaṃvat 1598). Beginning :—

महाराजाधिराज महाराजाश्रीश्रीजैतसंहजी रै साथ बत[रा]

राठोड़ [ठा]कुर मारीवा रां नावां रौ विगति ॥ राठोड़ः सांगो संसार-  
चंदोत १ ॥ राठोड़ः रांमदास सांगाउत वप बेटो बेडं २ ॥ ..., etc.



(e) राजा रायसिंहजी रौ पणलि, pp. 223a-225a. A copy of the last 26 lines in the big Sanskrit inscription of rājā Rāya Siṅgha incised on the *Sūrajapōṭa* gate in the Fort of Bikaner. Differing from the inscription only for the omission of 3 stanzas, and the transposition of another. Beginning :—

॥ ओं<sup>१</sup> ॥ वर्षे पंचचतुरस्रक्षितिमिते मासे तपस्ये सिते पक्षे देवगुरौ  
नवम्यपगते व्याघातमैत्रीयजे ,... etc.

(f) रायसिंहपुर्वजगणवर्गम्, pp. 226a-232b. A series of 37 Sanskrit *ślokas* recording all the names of the ancestors of Rāya Siṅgha of Bikaner from Nārāyaṇa down to rāya Kalyāṇa Mālā. Identical with the contents of the first 67 lines in the inscription of Rāya Siṅgha mentioned above, except for different readings and omissions in two or three places. The *ślokas* are introduced by a bombastic eulogy of the *Sūryavaṃśīs*, in Sanskrit prose. The *ślokas* contain almost only bare names. I quote as an illustration the following :—

वरदाभीसेननामा तत्पुत्रोत्पलविजयः ।

तदात्मजः सीतरामो रामभक्तिपरायणः ॥ ५२ ॥

सीतरामस्य तनयो [नृ]पचक्रशिरोमणिः ।

रायसीहा इतिख्यातः शौर्यवीर्यसमन्वितः ॥ ५३ ॥ .., etc.

(g) टीकानेर तथा जेसलमेर रौ घौदियाँ रा कवि, p. 233a.

Two *chappaya kavittas* recording the names of the Rulers of Bikaner and Jesalmer. The former, which goes as far as Rāya Siṅgha, runs as follows :—

पदारथ ज्ञानपति तुंग

भारथ पुंज बंभ तांह ।

अजयचंद भड़ विजय-

चंद सेनसाह ।

सीतराम सीहरू

आसधाम कुल धूइड़ ।

रयण कांन्द जाल्हा

भूप क'डा तौडा भड़ ।

<sup>१</sup> Represented by a symbol.

राउ सलख वीर वंश चवड  
 राउ रिगमल योधा वीक रे ।  
 संह (sic) करन जेत कल्याण सुत  
 राय संह कुल उडरे ॥ १ ॥

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

### MS. 24:—प्रियौराज रासौ तथा दूहास्झह .

A MS. in the form of a book, cloth-bound, consisting of 148 leaves, 7" x 8½" in size. About 20 leaves at the end are blank. The leaves covered with writing contain from 17 to 21 lines per page, and about 30 *akṣaras* per line. Leaves 103-115, however, being written in larger characters, contain a smaller number of lines and *akṣaras*. Devanāgarī script, apparently all by one and the same hand. The MS. is undated, but looks about 200 years old.

The MS. contains:—

(a) प्रियौराज रासौ कवि चन्द विरचित, pp. 4b-102a. The *Prithī Rāja Rāsō* by Canda, in a short recension, comprising 19 *khaṇḍas*. Two *dūhās* at the end record that the poem was copied for the use of Vachāvatā Bhāga Canda, the son of Karama Canda, but they probably refer to the archetype copy, not to our MS., which does not seem to be so old. Karama Canda is the well-known minister of *rājā Rāya Siṅgha* of Bikaner, who lived under Akbar. The poem begins after two introductory Sanskrit stanzas, with the following *chanda* in honour of Mahādeva:—

कुंद विराज ॥ जटाजूट बंद । ललाटेय चंद ।  
 भुजंगी गलेदं । शिरे माल लहं ।  
 सरोनाइ कुंदं । शिरीजाय नंदं ।  
 उरो सिंग नंदं । शिरो गंग हहं ।  
 रणे दीर महं । करी चर्म हहं । . . , etc.,

and ends with the *kaṭṭa*:—

न रहै तनु धन तराणि  
 किरणि उदयं करु अक्षय ।



चंद कला परिपिष्य  
 राह करि यस्त विगस्त्य ।  
 न रहै सुर नर नाग  
 लोक लगे जनु जमे ।  
 न रहै वापी कूप  
 सत्त सरवर गिरि भयो ।  
 जानऊ मुजान व्यच्छर चमर  
 विविर विविर पुच्छित कहै ।  
 भधि काल खान संसार सब  
 रहहिं त गत गह्वार रहहिं । १३ ॥

(b) रामचन्द्रजी रा वगैर । दूहासङ्ग्रह, pp. 103a-118b. Four small poems in *dūhās*, to wit : *Rāma Candrajī rā dūhā* 50, *Thākuraṇī rā dūhā* 166, *Gaṅgājī rā dūhā* 80, and *Prithī Dāsa rā dūhā* 23.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

### MS. 25 :—राजा सूरसिंहजी रौ पाघड़ी इन्द नै फुटकर कविता .

A MS. now consisting of 105 leaves,  $5\frac{1}{4}'' \times 7\frac{1}{4}''$  in size, but in origin containing some more leaves, which are now missing. Cloth-bound, but with all the leaves detached. Several leaves are blank. About 10-14 lines of writing per page, and an average of about 25 *akṣaras* per line. Apparently all written by one and the same hand in clear devanāgarī. About 200 years old.

The MS. contains :—

(a) राजा सूरसिंहजी रौ पाघड़ी इन्द, pp. 39a-49b. A fragment of a poem in *pāgharī chandas* commemorating the fight between Sūra Singha and his brother Dalapata Singha for the *gaddī* of Bikaner, which ended with the victory of the former (Samvat 1670). The fragment is anonymous. It begins abruptly with the stanza :—

चोघार धरे करि चख्य चोल  
भूला विडाल सोवन्न भोल ।  
सभि सूर सिलह कुचौस सार  
त्रिद्वयय रूप राजा तियार ॥

describing how Sūra Singha armed himself for the battle. The greatest bulk of the work, so far as the fragment goes, is formed by an enumeration of all the chiefs and warriors of note in the army of Sūra Singha, much after the same manner of the two *Jēta Sī rā Pāgharī Chandas* described above (see MSS. 2, 15). Indeed, the dependence of the present poem on the two *chandas* just mentioned, is very close, and there is no doubt that these were the models at which our poet inspired himself. Immediately after the enumeration of the chiefs in the army of Sūra Singha, there is inserted a *dūhā* which gives the year and day of the battle between the two brothers (Samvat 1670, Māha sudi 7, Śukrayāra):—

सोलह से सतरा संवत  
मास सुकल पय माह ।  
सुक्रवारि ह तिथि सप्तमौ  
गढपति रचि गजगाह ॥ (p. 48b).

After this interruption, the narrative is resumed with another description of Sūra Singha's arming himself for the combat. This goes on for a few stanzas only, however, as p. 49b the fragment suddenly comes to an end with the verses:—

कंदौ कसे उकासे कमाण  
बौजो पय जाणि कि पति बाण ।...

The fragment is titleless. The poem was evidently composed during the reign of rājā Sūra Singha (Samvat 1670-88).

(b) फुटकर कविता, pp. 5b-7b, 11a-35b, 50b-94ba. A collection of different little works partly in Bhāsā and partly in Sanskrit, chiefly *rāga*-treatises, and works on *bhakti* and *śrīṅgāra*. Pp. 50b-83a contain the *Gītāgovinda* in Sanskrit, and pp. 89a-94a a fragment of a treatise on horse-veterinary. At p. 8a we find the following Sanskrit *śloka* in praise of the liberality of rājā Rāya Singha of Bikaner:—

रायसिंह शसिंह त्वं सिंहः कश्चिदिहाद्भुतः ।  
दयसे दिग्दान् यस्मादिष्टमष्टपदाश्रितः ॥ १ ॥



The MS. is preserved in the Darbar Library in the Fort of Bikaner.

### MS. 26 :—फुटकर कविता .

A MS. in the form of a *gūṭakō*, cloth-bound, measuring  $4\frac{1}{4}$ " high by  $4\frac{1}{2}$ "—6" long. Present number of leaves 466, of which a few blank. The original number of leaves cannot be ascertained, but probably only a few leaves are missing at both ends of the *gūṭakō*. Each page contains an average of 10 lines of 11-16 *akṣaras*. Devanāgarī handwriting, fairly accurate. The *gūṭakō* was written between Samvat 1710 (p.172a) and 1720 (p. 439b) at Bikaner, by Prohita Vidyāpati, a Pohakaraṇa brahmin, for his own use.

The contents of the *gūṭakō* are formed by miscellaneous poems of various size, a great part of which are of a rhetorical, erotic, and mystic-erotic nature. Those which are bardic, or otherwise interesting, have been classified below :—

(a) फुटकर गीत नै कवित्त, between p. 20b and p. 49a. Eight *gītas* and two *kavittas*, mostly referring to rulers and chiefs of Bikaner, to wit :—

राजा करगसिङ्गजी रौ गीत १, pp. 20b-21a.

(Beginning : घरकौयो जेम जल घाल करगोस थौ)

रा° पिथौराज हरराजौत रौ गीत १, p. 30b.

(Beginning : अकबर दल अगनि कड़ाहि अ रौयग)

रा° राघोदाम कल्याणमलौत रौ गीत १, p. 31a.

(Beginning : पिड़ पेसे राघोदास पयंपे)

रा° सकतसिङ्ग उदाउत रा गीत २, pp. 35b-36a.

(Beginning : कबल पुमार रौ सुख सेज न सावै

: उगौ उगमग गजरूप तगे अग)

राजा करगसिङ्गजी रा गीत २, pp. 41b-42b.

(Beginning : पंथौया बातड़ी कहि जेत किसा पो

: विडे राय राठौड़ सिरदार बीजूजन)

सुहृदै रामचन्द्र रा कवित्त २, pp. 44a-b.

(Beginning : अरा अंन न जरे

„ : सभ सनाह दौ वाह)

खवास तेजे रौ गौन १, pp. 48a-49b.

(Beginning : रिमराह अथाह दुवाह रुकहथ)

All the songs are anonymous.

(b) फुत्कर दहा, pp. 45a-48a, 54a-64b. Miscellaneous bardic *dūhās*, amongst which the *Vijharè rā*, the *Pīṭhavè rā*, the *Jethavè rā*, etc.

(c) डंलै मारु रा दूहा, pp. 76a-125b. The *dūhās* of Dholò and Mārū, in a recension coinciding with that in MS. 9 (a). 392 *dūhās* in all.

(d) सदैवक सवल्लिङ्गा रा दहा, pp. 127a-134b. The story of the amours of Sadēvacha, represented as a son of rājā Sālīvāhana of Mūgī Paṭapa, and Sāvalīngī, represented as a daughter of a bania minister of the same Rājā. Cfr. *Deser. Cat.*, Sect. i, pt. ii, MS. 22 (B) and 26 (i). In 31 *dūhās*, preceded by a *vārtā* in prose. Beginning :—

सुगौपटग अजव देश तिग देश मध्ये राजा सालिवाहन राज करे  
तिग राजा रे पदम मेठ मंत्री । तिये मंत्री रे पुत्री सालिंग्या इसे नाम  
बचौस ललि[ग] सहित..., etc.

(e) कुनव सतक रौ वात, pp. 140a-163a. The same work as contained in MS. 15 (d) and described above, but with some different readings. It opens with a prose introduction, which is not found in the copy in MS. 15. Beginning :—

अक दिवस साहिवा डाडिगि सं खांना खुनावनी घौ डडगौ  
पसाव कौया । अरौ साहिवा मे तुभ कू अक वडे (*sic*) उपगार करुगौ ।  
अरौ डडगि सुभ से कोणसे उपगार करेगौ..., etc.

(f) नवभाखा, pp. 173a-182a. A small poem in 11 stanzas in honour of rāva Rāma Siṅgha [Kalyāṇamalōta (?) of Bikaner (?)], in the form of a dialogue between nine women of different nationalities in nine different languages. Beginning :—

गुजरात ठटे गौ र गौ जेसलमेर अने मुलतागौ ।

उवाधन पूचौ चिलंगी पूछे जेस नार नवरंगी ।..., etc.



(g) सोरठ रा दृष्टा, pp. 185b-190a. The amorous *dūhās* of Vijō and Sorāṭha, 25 in all. Beginning :—

जाईतौ (sic) देवांगना

पालौ आग कूँभार ।

मन राख्यो जेसंघदे

परगौ राय खमार ॥ १ ।..., etc.

(h) माधवानल चउपदे, pp. 190a-262a. The same work as contained in MSS. 12(b), 13(l), but shorter, as it consists of 410 stanzas only. Copied in the year Samvat 1711.

(i) मदन मतक, pp. 316a-340a. The same work as contained in MS. 13(k), q.v. above. In 106 *dūhās* intermixed with prose.

(j) रसाल रा दृष्टा, pp. 340b-345b. The *dūhās* of rājā Ra-sālū or Risālū, 35 in all. Very incorrect. Beginning :—

राजा रसल री सवा (र) २ रीसहोया मरि जाहवे ।

सवरज पके खंवेले । राजौया केही डोल न घाइवे ॥ १ ।..., etc.

(k) कवित्त ४, pp. 351b-353a. Four *chappayā kavittas* in honour of rājā Gaja Singha (of Jodhpur), rāva Amara Singha (of Nāgōra ?), *pātisāha* Sāhi Jahū, and rājā Rāya Singha (of Bikaner). All anonymous. The last-mentioned one begins :—

रायसंघ जचिवा

सुकवि मिल दिध पियागो ...., etc.

(l) गीत ७, pp. 353a-354a, 355a-b, 428a, 428b-429a, 436b-437a, 437b-438b. Seven *gītas* in honour of the personages following :—Rāṭhōra Māla De Hādō Sūrija Māla, Rāṭhōra Sūrija Māla (?), rājā Karaṇa Singha (of Bikaner), rājā Gaja Singha (of Jodhpur), rānō Jagata Singha (of Mevāra), and rājā Jō Singha (of Āmbera). All anonymous. The *gīta* in honour of rājā Karaṇa Singha begins :—

मेर रे प्रवागे मंघन वंश देश घन ।..., etc.

(m) राजा रायसिङ्गजी री वेल, pp. 429a-435b. The same work as contained in MS. 21 (a), but in a more accurate form. Also anonymous. Complete in 43 *veliyā gītas*.

(n) दिलौ कौ बिगलि, pp. 424a-428a. A list of the rulers of Dilli from Anan̄ga Pāja Tūvara (1st) to Nūr Dī Sāhi Salem Adalī (Jahāngīr, 53rd). Identical with MS. 12(b) of *Descr. Cat.*, Sect. i, pt. ii, and apparently the original, wherefrom the latter was copied. Beginning :—

संवत् ६७८ वर्षे वैसाख वदि १२ मंगलवार नागल कौ दोहौ  
तिथि दिहाड़ा थौ दिलौ को मंडाण बिगलि । १ । राजा अन्नंगपाल  
तुवर वरस ६ मास ६ दिन १२ घड़ी १ पल ६..., etc.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

### MS. 27 :—राठौड़ रतनसिङ्गजौ रौ महेसदासौत रौ वचनिका .

A MS. in the form of a book, cloth-bound,  $6\frac{1}{4}'' \times 8\frac{1}{4}''$  in size. It consists of 110 leaves, but a good part of these are blank. The only leaves covered with writing are 3-25, and 52-54, 56-57, but the latter contain only uninteresting and trifling information. Leaves 3-25 contain 13-14 lines of writing per page, and about 20 *akṣaras* per line. The writing is in clear devanāgarī and seems to date some 150 years back.

The MS. contains the same *Vacanikā* of Rāthōra Ratana Singha, already described under No. 7 above, but somewhat differing in the readings. The copy is incomplete, as the text is interrupted in the middle of the *vacanikā* 244; after the words :—

मदनमोहन कमललोचन सांसुंदर ठाकुर विराज . .

The MS. is found in the Darbar Library in the Fort of Bikaner.

### MS. 28 :—क्रिसन रुकमणी रौ बेल बगैरा .

A MS. in the form of a book, cloth-bound, consisting of 264 leaves, wrongly numbered as 266,  $5\frac{1}{4}'' \times 6\frac{1}{4}'' - 7''$  in size. The last 27 leaves are blank. The first leaf, containing the begin-



ning of the text, is lost. The paper has become very friable, though some leaves are well preserved. 11 lines of writing per page, and about 18 *akṣaras* per line. The MS. is all written by one and the same hand, in calligraphical *devanāgarī*. P. 125b records that the MS. was copied in the year *Samvat* 1673, during the victorious reign of *rājā Sūra Siṅgha* (of Bikaner).

The MS. contains only one work of bardic interest, to wit:—

(a) किमन रुक्मणी री देव गढौड राज पिथोगन री कह्यौ,

pp. 2a-125b. The *Vela* of *Kṛṣṇa* and *Rukmiṇī* by *Prithī Rāja*, accompanied by a *ṭikā* in a form of Eastern Marwari, or *Dhū-dhārī*, identical with the *ṭikā* in MS. 10 above. The work is incomplete, owing to the loss of the first page, containing the text of stanzas 1-2 and the *ṭikā* of stanza 1. The text of the two missing stanzas has been subsequently written on one of the external blank leaves. The copy is rather valuable, not only on account of its age (*Samvat* 1673), but also of its comparative accuracy. The text is very carefully written in red ink, and the commentary in black. Beginning:—

सागी चित्राणि २ टीका । कवि कहै है । जि सुनै उपायौ ।  
जे परमस्वर सृष्टा को निधि है । जा के गुण को पार कोई न पावै ।  
मे निगुण यको ते को गुण कहिवा को आरंभ कोयौ ।..., etc.

Amongst the other works contained in the MS., there are:—  
a poem in 50 *dūhās* in praise of *Rāma Candra*, and the three *Śatakas* of *Bhartṛhari* in the Sanskrit original.

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 29:—**किमन रुक्मणी री बेल रा० रतनसिङ्गजी  
री वचनिका बगैरा फुटकर .**

A MS. in the form of a *gulakḥ*, cloth-bound, measuring 6½" high by 5" broad. The present number of leaves is 293, but several leaves have gone lost at both ends of the MS. From 12 to 15 lines per page, and from 15 to 20 *akṣaras* per line. Partly in *devanāgarī* and partly in current Marwari script. Written almost all by *Voharō Venō* (or *Venī Dāsa*) during the year *Samvat* 1753 (see pp. 4a, 220a, 267a, 271b). Page 163a, however, bears the date *Gadha Solāpura Samvat* 1757. Leaf

1, which is fragmentary, was written at Ādūnī, by a *bhagata* Badarī Dāsa.

A good part of the contents of the MS. is formed by poems of a devotional nature, and these have been omitted in the list below. The works of bardic interest contained in the MS. are the following :—

(a) किसन रुक्मणी रौ वेल रा° राज पिथीराज रौ कह्यौ, pp. 51b-163a. The *Fela* of Kṛṣṇa and Rukmiṇī by Prithī Rāja with a *ḥikā* identical with that in MS. 28 (a), but for minor differences in the wording.

(b) रा° रतनसिङ्गजी रौ महेसदासौत रौ वचनिका खिड़ियै जगै रौ कह्यौ, pp. 163b-183a. The same work as described in MS. 7 (a) above, but with different readings. Incomplete, as it goes only as far as *dūhō* 174.

(c) जलाल गद्दाणी रौ वात, pp. 195a-220a. The story of the amours of Jalāla—a son of Kulhanasib *pātisāha* of Gaḥantpura, and Gaḥānī, a sister of Mriga Tamāyaci, the *pātisāha* of Thatḥō bhākharā—with Būbanā, a wife of Mriga Tamāyaci. [Cfr. *Descr. Cat.*, Sect. i, pt. ii. MS. 26(l)]. In prose intermixed with *dūhās*. Beginning :—

सिध (sic) देस मै अेक अेक पातेसा तकै रै दोइ बेटौ वडौ मुमनां  
होटौ बुवन जदै पातेसा विचार कौयौ जे अं रौ सगाई कौजै..., etc.

(d) धवल रा दूहा, pp. 223b-225b. The *dūhās* of Dhavaḷa, the bull, a composition inspired to the *vīra-rasa*. Beginning :—

धवलो जै दग जनमौखौ

चैटौ वंसै रास (sic) ।

कदै न उगत भाखसौ

नाक फुरतै सास ॥ १ ॥ ..., etc.

(e) गोगेजी चहुवाण रौ नौसाणी, pp. 267b-271b. A small poem in *nīsāṇīs* in honour of Gogōjt, the well-known Cahavāna deified hero.

(f) सूर दानार रौ संवादौ, pp. 272a-276a. The same work as contained in MSS. 6(b), 13(c), and 21(l), for which see above.



(g) सुहप चादि षड्वारस रा दूहा, pp. 276b-288a. The *dūhās* of Suhapa and others of a similar kind, all inspired to the *śṛṅgāra-rasa*. Beginning :—

सोहव सौस गुथाइ नै

गई गंधी कै हट ।

वौगाज ममाचौ वगौये

बलद गमायो जट ॥ १ ॥... , etc.

The MS. is found in the Darbar Library in the Fort of Bikaner.

### MS. 30 :—महाराजा गजसिंहजौ रौ कविता .

A MS. in the form of a book, stitched but uncovered, consisting of 24 leaves, 9" x 6" in size. 11 leaves only are filled with writing, the others are blank. From 19 to 20 lines per page, and from 13 to 17 *akṣaras* per line. Beautiful and accurate devanāgarī script. The MS. is some 100-130 years old.

The MS. contains only poems by Cāraṇa Śiṇdhāyaca Phatē Rāma, in honour of mahārājā Gaja Śiṅha of Bikaner. These are the following :—

(a) महाराजा गजसिंहजौ रौ रूपक, pp. 1b-9a. A small poem in honour of the above-mentioned Mahārājā of Bikaner, in *chandas*, *dūhās*, and *kavittas*, composed by Śiṇdhāyaca Phatē Rāma. Though short, it is a tedious work, bearing no mark of originality. It contains a genealogical account of the Rāṭhōra rulers from rāva Sibō to mahārājā Gaja Śiṅha, a long and rather bombastic eulogy of the latter, and lastly a short mention of the wars in which he was involved and especially the invasion of Bikaner by the Jodhpur army under the leadership of Bhaṇḍārī Ratana Canda and others in Śaṃvat 1804. The poem begins with the *gāhā* :—

सुंढाहल छ मो सुपसनं

सूसावाहल मेर सुमनं ।

वग दांतसल उजल वरनं

नमो नमो तो गौरिसुतनं ॥ १ ॥

(b) महाराजा गजसिंहजी रा गीत कवित्त दूहा, pp. 9a-11a.

Two *sapaṅkharā gītas*, one *sāṅōra gīta*, two *chappaya kavittas*, and two *dūhās* in honour of the same mahārājā Gaja Singha. by the same Siṅdhāyaca Phatē Rāma.

The MS. is found in the Darbar Library in the Fort of Bikaner.

### MS. 31 :—प्रिथौराज रासौ तथा विष्णुसहस्रनाम भाषा टीका .

A MS. in the form of a book, cloth-bound, consisting of 209 leaves, several of which at the beginning and at the end are either missing or broken and fragmentary. Size  $6\frac{1}{4}'' \times 6\frac{3}{4}''$ . From 13 to 17 lines per page, and from 25 to 30 *akṣaras* per line. All written by one and the same hand in beautiful devanāgarī. P. 155b gives the name of the copyist as Mathena Ūdā and that of the place as Vrahmāpura. About 200-250 years old.

The MS. contains :—

(a) प्रिथौराज रासौ कवि चन्द विरचित, pp. 7a-155b. The *Prithī Rāja Rāsō* in the same recension as MS. 24(a) above, and also apparently copied from the same original. Somewhat older than MS. 24(a), but more incorrect in spite of the diligent handwriting. Incomplete at the beginning owing to the first six pages being missing, and the following thirteen having been eaten by white ants near the upper margin. The text on the whole perfectly coincides with that in MS. 24(a), but at the end it has an additional *kavitta*, which is not found in the latter MS. This *kavitta* runs as follows :—

प्रथम वेद उद्धरिय  
बंभ मच्छु तनु किन्नउ ।  
दुतीय वौर वाराह  
धरनि उद्धरि जसु लिन्नउ ।  
कौमारिक भदेस  
धम्म उद्धरि सुर सखिय ।  
कूरम सूर नरेस  
चिंदु हद उद्धरि रखिय ।



रघुनाथ चरितु हनुमत छत

भूप भोज उद्धरिय जिमि ।

पृथीराज सजसु कवि चन्द्र छत

चन्द्र सिंह उद्धरिय इमि ॥ १४ ॥

Who the Candra Simha mentioned in the above *karitta* as a "rescuer" of the *Prithī Rāja Rāsō* is, I do not know. In the colophon, it is further stated that the copy was caused to be made by a Narahara Dāsa, son of sāha Nara Sīngha.

(b) विष्णुसहस्रनाम भाषाटीका, pp. 156a-209b. Incomplete, owing to several leaves broken or missing towards the end. The *Viṣṇusahasranāma* in Sanskrit with a paraphrase in Old Western Rājasthānī. The paraphrase to the introductory stanza begins :—

ओ नमो भगवते वासुदेवाय सकल लोका नै कल्याण कै अर्थि  
ओमहादेवजौ कलियुग ना अंतःकरण पाप करि अत्यंत मलिन छवा  
देखौ तें लोक नै सुधर्म आचरिवा नूं समर्थपण देखौ नै तेह नौ दया  
करो नै धर्मार्थकाममोक्षसुखकल्याणस्वरूप । श्रीविष्णु नौ सहस्रनाम  
लोक नै विषै प्रवर्ताव्यौ..., etc.

The MS. is found in the Darbar Library in the Fort of Bikaner.

### MS. 32 :—फुटकर कविता .

A MS. in the form of a book, cloth-bound, originally consisting of 386 leaves, of which 12 are now missing, 6 at the beginning and 6 at the end. Size  $5\frac{1}{2}'' \times 6\frac{1}{2}'' - 6\frac{1}{2}''$ . From 12 to 16 lines of writing per page and from 16 to 25 *akṣaras* per line. All written by one hand—a Mathena—in clear devanāgarī, at Bikaner, during and after Śampat 1719 (see p. 20a), for the use of rājākumāra Anopa Sīngha, the heir-apparent of rājā Karapa Sīngha.

According to their different nature, the contents of the MS. may be divided into three parts, to wit :—

(1) Works on *bhakti*- and *śringāra-rasa*, such as the following :—

पद्माध्याई नन्ददास कृत, pp. 6a-20a.

ऊनासमोहनौ मोहनकृत, pp. 21a-32b.

आनन्दलहरौ मोहनकृत, pp. 33a-41b.

केलिकलोल मोहनकृत, pp. 42a-49a.

भक्ताष्टक टीका सङ्घित, pp. 50a-63a.

सिखनखवरणन बलिभद्र कृत, pp. 150a-167a.

प्रेममञ्जरौ, pp. 325b-344b.

(II) फुटकर कवित्त सवाइया दूहा, i.e. miscellaneous *kavittas*, *savāiyās*, and *dūhās* derived from different sources, mostly on *śṛṅgāra* and *bhakti* subjects, in Piṅgaḷa. From p 70b to the end of the MS., but with several interruptions here and there, due to the insertion of small works of a different character.

(III) Bardic works. These form only a small part of the MS., and include the following :—

(a) सिन्धु दूहड़ा, pp. 116a-118a. A series of 25 *dūhās* belonging to the Sindhū *rāga*—the musical mode of the poems sung before and during a battle. The *dūhās* are put in the mouth of a Rajput woman who in enthusiastic terms celebrates the valour and courage of her husband, and occasionally addressing him, gives him manly advices and new incitements to fight. Beginning :—

सार वहतां साहिबो

मन मया म धरंत ।

जाणि खंखिरी खानड़ो

तापस मटौ तजंत ॥ १ ॥..., etc.

(b) रागै जगपत रा दूहा मरस्या, pp. 123b-124a. A small elegy in 9 *dūhās* deploring the death of rāṇā Jagapati, or Jagata Singha, of Mevāra (Samvat 1710). The last *dūhō* gives the age of Jagapata and runs as follows :—

दोढ मझीनो अक दिन

पैतालौस बरस ।

जगपतौ जीते गयो

रान करे राजस ॥



(c) राव सत्रसाल रा दूहा, pp. 124a-126a. A series of 25 *dūhās* commemorating the heroism of rāva Satra Sāla of Būdi at the battle of Dholpur (Sāṃvat 1715), where he, under the banners of prince Dara, fought against the pretender Aurangzeb and was killed on the field. Beginning :—

सता गोपीनाथ रा  
रिख रता चहवांख :  
रहीबा बौरंगनेव का  
तटि दिखी नौसांख ॥१॥..., etc.

(d) हाड़ै मुकुन्दसिंह रौ गौत खौंवरान रौ कहियौ, pp. 126a-b. A *gīta* in honour of Hāḍō Mukunda Siṅha Mādhodāsōta of Koṭō, who was killed in the same battle of Dholpur above mentioned. Beginning :—

धरे सार तारां लगे करे मोटे घरम ।..., etc.

(e) भालै दयाल रा दूहा, pp. 126b-127b. Nine *dūhās* in honour of Jhālō Dayāla Dāsa Naraharadāsōta, who was killed in the battle of Ujain fighting on behalf of Sāh Jahān (Sāṃvat 1715). Beginning :—

केता भगत उवारीया  
राउ राणा भूपाल ।  
साह दले नरपाल रौ  
मेनो ह्रवो दयाल ॥..., etc.

(f) जेठवै रा दूहा, pp. 128a-130b. The *dūhās* of Jethavō, 27 in all. Cfr. MS. 13(g), above. Followed by another 11 miscellaneous *dūhās*, some of which identical with *dūhās* contained in (a).

(g) खौंवरै रा दूहा, pp. 156a-157a. Thirteen *dūhās* of Khīvarō and others.

(h) राजा भरमल रा कवित्त ८, pp. 170b-172b. Eight *kavittas* in honour of rājā Bhara Mala of Āmbera, being a fantastical enumeration of the multiform clans of Rajputs who were serving (?) under his banner. Beginning :—

बडगजर सहवाग  
कमध भाटी कहुवाहा ।..., etc.

(i) जमलै रा दूहा, pp. 184b-186b. The amorous *dūhās* of Jāmalō or Jamāla (Cfr. MS. 18(b), above), 21 in all.

(j) सोहणी रा दूहा, pp. 187a-b. The amorous *dūhās* of So-  
hanī. 9 in all.

(k) राव रिणमल खावड़ियै रौ भावना, pp. 314b-324b. The same work as found in MS. 13(r) above, but complete. In prose, intermixed with *dūhās*. Beginning :—

अकज तारो उभरै

ससुजां पैलै पार ।

उग तारै म नां वोलवौ

राव रिणमल रौ अगुहार ॥ १ ॥

वार्ता । घुरसाण सों सौदागर सेर महमद घोड़ा रौ सौवत ले  
चल्यौ ..., etc.

The present copy seems to be the original from which MS. 13(r) was copied between Samvat 1724-1727.

(l) महाराजा जैसिङ्गजी रौ गीत, p. 348a. A *gīta* in honour of mahārājā Jē Singha of Āmbera, celebrating his unflinchingness in battle. Beginning :—

लड़े केह पतिसाह विमुहां वड़ौ लसकरां ।..., etc.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.





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Veli Kriṣṇa Rukamaṇi ri  
Rāṭhōra rāja Prithi Rāja ri kahi.



EDITED BY  
DR. L. P. TESSITORI.

PART I:  
DĪṆGALĀ TEXT  
*with Notes and Glossary.*

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## INTRODUCTION.

This "*Veli* of Kṛṣṇa and Rukmiṇī" by Rāthōra Prithī Rāja of Bikaner, which I have the privilege to edit for the first time in the present volume, is one of the most fulgent gems in the rich mine of the Rajasthani literature. Composed in the luminous days of Akbar, this masterpiece of the Rajput muse has been awarded the palm by the consensus of all the bards who have sat in the tribunal of critic from those times to this day. The contemporary bard who hailed the apparition of the new star in the Parnassian sky as "a fifth Veda or a ninetieth Purāṇa" <sup>1</sup> was, in a grossly inappropriate but very expressive language, only giving vent to his unbounded admiration; while the other bard who pictured the *Veli* as "a veritable creeper of ambrosia spreading in luxuriant growth all over the earth," <sup>2</sup> was at the same time proclaiming the immortality of the poem and foretelling the immense diffusion which it was destined to obtain in the land of Dīngalā. In a less picturesque, but more accurate language, one would say to-day that this little poem by Prithī Rāja is one of the most perfect productions of the Dīngalā literature, a marvel of poetical ingenuity, in which like in the Taj of Agra, elaborateness of detail is combined with simplicity of conception, and exquisiteness of feeling is glorified in immaculateness of form.

That a work of such refinement could be composed by a

<sup>1</sup> Adhō Durasō, a famous name, according to MS. 1 of *Descr. Cat. of Bard. and Histl. MSS.*, i, ii (pp. 102b-103a of the MS.), but Gāḍaṇa Rāma Sīngha according to MS. 21 of *Op. cit.* (p. 139b of the MS.). The song in question is a *gita* and begins:—

रुकमणि गुण लखन रूप गुण रचावन  
वेलि ताम कुण करै बखाण ।  
पाँचऔ वेद भाख्यौ पीछल  
पुणियौ उगगीसमौ पुराण ॥ १ ॥...etc.

<sup>2</sup> This is a *chappaya kavitta*, beginning:—

वेलि बीज जल विमल  
सकति जिणि रोपी सद्धर ।  
पत्र दोहा गुण पुछप  
वास लोभी लखमीवर ।...etc.

(*Descr. Cat. of Bard. and Histl. MSS.*, i, ii, 38, pp. 302 a-b; and ii, i, 28, p. 125b). The name of the author is not recorded in the manuscripts.



Rajput, need not cause surprise. We are accustomed to think of the Rajput as of a man who delights only in bathing his scimitar in the blood of an enemy, or in pursuing with his spear the wild boar in the desert, but we are doing him a great wrong if we imagine that he is only a warrior, and is incapable of any gentle emotion. If he is a warrior in war, he is quite another man in peace. In the otium of his house he transforms himself into an epicurean of a very versatile taste, and if he is very often partial to the brutish pleasures of the cup and of the table, he is not on that account less exquisitely sensible to the high emotions of love, religion, and poetry. In love you will find him sensual, selfish, and inconstant, but at the same time refined and gentle; in religion blind and superstitious, but at the same time convinced; love and religion are indeed the two principal chords in the psychical lyre of the Rajput and, if he is born to be an Arion, he need only play upon these two chords to find within himself his inspiration. Of poetical training the Rajput has always received a full measure from his inseparable Mentor, the bard. What marvel, then, if a Rajput of genius rises to win with his verses an immortality, which he could have never conquered with his sword? Prithi Rāja is not the only Rajput who has won the poetical laurels, and the Rāthōra dynasty of Bikaner alone can boast of one or two other distinguished names.

I need not introduce Prithi Rāja to the readers of Tod, nor could I compose of him a better elogium than Tod did with two strokes of his masterly brush: "Prithi Rāja was one of the most gallant chieftains of the age, and like the Troubadour princes of the west, could grace a cause with the soul-inspiring effusions of the muse, as well as aid it with his sword; nay, in an assembly of the bards of Rajasthan the palm of merit was unanimously awarded to the Rāthōra cavalier."<sup>1</sup> Prithi Rāja was a brother of rājā Rāi Sīngha of Bikaner, and like the latter had the fortune to see the splendour of the court of Akbar and to share the glory of some of Akbar's campaigns. He was born, according to one chronicle<sup>2</sup>, in the year Samvat 1606 (about 1550 A.D.), and was therefore, if the date is correct, about eight years younger than his brother Rāi Sīngha, who succeeded to the *gaddi* of Bikaner at the death of his father Kalyāṇa Māla about the year 1574 A.D. (Samvat 1630). When, shortly afterwards, Rāi Sīngha was given an important command in the Gujarat campaign, Prithi Rāja was probably incorporated in the Bikaneri contingent and must have remained

<sup>1</sup> *Annals of Mewar*, chapter xi, p. 273 of Routledge's edition. In the extract I have taken the liberty to alter *Pīrthi Rāj* into *Prithi Rāja*, *Rajast'han* into *Rajasthan*, and *Rahore* into *Rāthōra*.

<sup>2</sup> प्रियोरराज कल्याणमल्लोत्तम सं १६०६ रा समविर वदि १ जनम . . . (*Descr. Cat. of Bard. and Histl. MSS.*, i, i, 18, p. 455a).

in active service at least until 1581 A.D., when, as Abu-l-Fazl tells us,<sup>1</sup> he took part in the imperial expedition against Mirzā Hakīm of Kabul. His gallantry in the field won him a fief in Gāgurāṇa, the ancient stronghold of the Khicis in Eastern Rajputana which the brave Acaḷa Dāsa had watered with his blood. But his poetical genius and his piety won for Prithī Rāja a much greater distinction. His verses became famous in all the Rajput courts and, as often happens in India and not in India alone, his genius and his singular piety were associated with some supernatural power which he was believed to possess, and he was honoured as a clairvoyant and a saint even during his own lifetime. It is the same thing that has happened to the more famous Tulasi Dāsa who, incidentally, was Prithī Rāja's contemporary. Both Tulasi Dāsa and Prithī Rāja, the one in the east and the other in the west, the one a brahmin and the other a Rajput, felt the impulse of the same stimulus; the wave of religious fervour which in the sixteenth century swept over the whole breadth of the country and determined a revival of Viṣṇuism on the basis not of knowledge (*jñāna*), but of devotion and faith (*bhakti*). Tulasi Dāsa, the brahmin, preferred to adore the Lord under the form of Rāma; Prithī Rāja, the Rajput, under the form of Kṛṣṇa, the former no doubt on account of his austere asceticism, the latter on account of his sensuality; Tulasi Dāsa selected for the theme of his *Rāmacaritamāṇasa* the noble career of the virtuous Rāma. Prithī Rāja sang in his *Veli* a love adventure of the libertine Kṛṣṇa.

But with Prithī Rāja the spirit of devotion never grew so strong as to defeat that pride, that fighting spirit, and that thirst of enjoyments which form the nature of a Rajput, and Prithī Rāja, as far as we know, never laid down his sword to take up a rosary, nor renounced the pleasures of his zenana for a miserable life of mortification. The Rajput cannot suffer emasculation, nor diminution of dignity on any account. The stories which are current concerning Prithī Rāja, and the poems which he has left, bear evidence of his strong character, high spiritedness, and energy. He was an admirer of courage and unbending dignity, and a sworn enemy of degradation and cringing servility. With the same freeness with which he would compose a song in praise of an act of gallantry or of determination performed by a friend or by a foe, he would condemn in verses his own brother, the Rājā of Bikaner, or even the all-powerful Akbar for any act of weakness or of injustice committed by them. The song which Prithī Rāja composed in praise of rāṇō Pratāpa of Mewar for not yielding to the will of Akbar and whereof Tod gives a very free transla-

<sup>1</sup> *Akbarnāma*, transl. by H. Beveridge, vol. iii, p. 518.



tion in his "Annals of Mewar"<sup>1</sup>, is still popular among the Bikaneri Cāraṇas. Tod relates a story according to which Prithi Rāja would have composed this song to prevent the Rāṇō from submitting to Akbar, but the story is contradicted by the tone itself of the song, which is not of exhortation, but of praise and approval. Probably the song was composed after Pratāpa refused to accept the terms which Akbar offered him through Shahbāz Khān in 1578 A.D.<sup>2</sup> It will not be out of place nor without interest to give here the original text of this famous composition, which Tod admired so much for its force that he regretted that he was unable to imitate it in his translation:—

नर जेथि निमाणा नीलज नारी

अकबर गाहक बट अवट ।

आवै तिणि छटि ऊदाउत

वेचे किम रजपूतवट ॥ १ ॥

रोजाइतां तगै नउरोजै

जेथि मुसीजै जगत जग ।

चौहटि तिणि आवै चौचोडौ

पतौ न खरचे खचीपग ॥ २ ॥

पड़पैल दिठ वधलाज न कापति

खोटै लाभ कुलाभ खरौ ।

रज्ज वेचिवा नायौ रागौ

छाटि ऊरम्म हमीर हरौ ॥ ३ ॥

पिंड आप रै दाखि पुरसातग

रोहिणियास तगै बलि रागि ।

खज वेचियौ जटै वडखचिये

खज राखियौ जटै खुम्मागि ॥ ४ ॥

जासी छाट बात रहिसी जगि

अकबर ठगि जासी अकार ।

रहि राखियौ खची भ्रम रागै

सगलौ ई वरतै संसार ॥ ५ ॥<sup>3</sup>

<sup>1</sup> Chapter xi, p. 273 (Routledge's edition).

<sup>2</sup> *Akbarnāma*, transl. by H. Beveridge, vol. iii, pp. 380-1.

<sup>3</sup> The text of the song as I have given it above, has been reconstructed by myself from two recent and inaccurate manuscripts (MS. 21

1. [To that shop] where the men are deprived of their dignity and the females of their modesty, and Akbar is the purchaser, and the way [whereunto is] impervious, to that shop how could the son of Ūdō go as a seller of [his] Rajput-hood?

2. To the *nauroz* of the Rozaits,<sup>1</sup> where [all] the people of the world are being looted, to that market-place, [I say,] Patō<sup>2</sup> of Cītoṛa goeth not as a spender of [his] *kṣatriyahood*.

3. [Other] unworthy Chiefs have not seen the deceit and the mortal blow [dealt] to their dignity, [they have not seen that this gain is] a false gain, [nay, let us say,] a veritable loss. [But] the Rāṇō, the descendant of Hamīra, hath not gone to the shop of the Seraglio to sell [his] Rajputhood.

4. Showing [before the world] the manliness in his body, with the force of his spear the Rāṇō, the scion of Khumāṇa, hath preserved [his] *kṣatriyahood* where [other] great *kṣatriyas* have sold [theirs].

5. The shop will go, [though] the story thereof shall remain in the world, and Akbar [himself] shall be cheated some day. The religion of a *kṣatriya* which the Rāṇō hath preserved [unimpaired] on earth, is made use of by [every Rajput in] the world.

Nothing better than the above song could illustrate Prithi Rāja's character. To revolt openly against the despot of Delhi and sympathize with an enemy who was considered to be one of the most troublesome rebels in the empire and, what is still worse, to predict Akbar's fall as a near possibility, was on the part of an imperial servant an act of audacity approaching madness, but Prithi Rāja did it. Was it unloyalty? If the allegations which the Rajput chronicles make against Akbar with regard to the Fancy Bazar feast of the *nauroz* are true, nobody can blame Prithi Rāja for condemning an institution in which the honour of the Rajput women was insulted. We can gain an idea of what the Fancy Bazar feast was from the accounts left us by Al-Badāonī<sup>3</sup> and Abu-l-Faẓl.<sup>4</sup> On the

of *Descr. Cat.*, ii, i, p. 111a, and MS. P 40, p. 41b, a recent acquisition). Ram Das, the old blind Cāraṇa of Bikaner, recites it in a much modernised form with several later variants and alterations, most of which are reproduced by Thakur Bhur Singh in the copy of the song incorporated by him in his *सुहृद्वाचस्पतिकथा* (Bombay, 1909, pp. 94-5). Unfortunately, I have found it impossible to procure any old manuscript of the song, but I trust that my reconstruction is not very far from what must have been the original written by Prithi Rāja himself.

<sup>1</sup> A poetical synonym of Muhammadan, evidently from *مؤمن*.

<sup>2</sup> A diminutive form of the name Pratāpa.

<sup>3</sup> *Muntakhabu-t-Tawārīkh*, transl. by W. H. Lowe, vol. ii, pp. 331, 350.

<sup>4</sup> *Āin-i-Akbarī*, transl. by H. Blochmann, vol. i, pp. 276-7. Al-Badāonī says that Akbar gave to the day of the feast the name of *khushroo*, or the joyful day, and that it was a source of much enjoyment.



occasion of the *nauroz*, that is of the anniversary of the Emperor's accession and in later times on other occasions as well, the stalls in the Fancy Bazar were thrown open and each *amir* was assigned one in which to arrange some kind of show. The wives of the *amirs* were also invited to attend, and there were days for men and days for women, for the amusement of the Begams and of the people of the Seraglio. All sorts of goods were displayed and His Majesty was the buyer, just as in Prithi Rāja's song. And the Emperor took advantage of these meetings to inquire into the secrets of the empire and the character of his servants, and arrange betrothals and marriages, and the people invited would part with anything to purchase an official post and the imperial favour. Even if Akbar's object in inviting the wives of the *amirs* to such feasts was not one of impurity, the mere fact that Rajput women left the privacy of their zenanas to appear at Court, was enough to irritate the susceptibility of a Rajput like Prithi Rāja.

The story related by Tod<sup>1</sup> and popular throughout Rajputana, according to which Prithi Rāja was instrumental in inducing Akbar to part with the custom of inviting Rajput women to Court, is probably only a later invention built upon the mention of the *nauroz* in the song of *rāṇō Pratāpa*. In Bikaner the story is related thus. Prithi Rāja had been sent by Akbar to purchase horses in Gujarat, and had succeeded in securing a number of very fine beasts, but had had to promise to the seller that the horses would be fed with milk every day. On his way back to Delhi, Prithi Rāja happened to pass through a village where no milk was available and was in a great plight when a *Cārāṇī* girl came to him and from a single cow which she had, drew so much milk as to satiate all Prithi Rāja's horses. Prithi Rāja was amazed and fell at the feet of the *Cārāṇī* asking her to impart on him some of her miraculous power. "My name is Rāja Bāi," said the girl, "whenever thou shalt be in a plight, think of me and I will come to thy help." Some time afterwards, Akbar, having heard of the beauty of Prithi Rāja's wife, sent her a summons to Court without informing Prithi Rāja. The lady came, but before entering Delhi was met by her husband, who inquired the reason of her coming. She showed him the imperial letter. Prithi Rāja was dismayed, and for a long while wavered between the dilemma of losing the imperial favour or the honour of his wife, when he remembered the promise made to him by Rāja Bāi. As soon as he thought of her, the good *Cārāṇī* fairy appeared, and after consoling him, went to Akbar under the form of a lioness and frightened him into promising never to interfere with the honour of a Rajput lady again.<sup>2</sup>

<sup>1</sup> *Op. cit.*, p. 275.

<sup>2</sup> I have given the story as it was told to me by Khiriyō Rāma Dāna.

No less wonderful are other stories which are current in Bikaner about Prithi Rāja and which would hardly deserve to be mentioned but because they represent the interpretation which the modern tradition gives of the personality of our Author. He had a brother, Amara Siṅgha, who in A.D. 1591—as we know from Abu-l-Fazl<sup>1</sup>—rebelled and after the fashion of a malcontent Rajput began to cause trouble by raiding and plundering. Akbar appointed Hamajō<sup>2</sup>, alias Arāb Khān, to go in search of him with orders to capture him alive. Prithi Rāja, who was present, told the Emperor that Amara Siṅgha would not be caught and that whoever was despatched against him would be killed, but the Emperor would not believe. Hamajō went off to his duty and with a strong force surprised Amara Siṅgha unprepared. Amara Siṅgha was asleep and none of his followers durst awaken him, because he had a vicious habit of striking with his scimitar whomsoever disturbed him in his sleep. At last Padamā<sup>3</sup>, a Cāraṇī woman who was in the Rāṭhōra's zenana, roused him with a song in which she told him that Akbar's army was there. The hero sprung to his feet, grasped his *katārī*, mounted his horse and went straight for Hamajō who was on the back of an elephant. The horse leaped over the elephant's tusks and Amara Siṅgha succeeded in reaching the howdah with one hand when a blow from behind cut him in two at the waist. The upper part of his body fell into the howdah, but before he died his *katārī* had found its way into Hamajō's heart. When Akbar received the report on the fight, he sent for Prithi Rāja and congratulated him on the bravery displayed by his brother, whom he called "a flying tiger," and on the fulfilment of his prediction.<sup>4</sup>

the blind Cāraṇa of Bikaner, but Sindbhāyaca Dayāla Dāsa in his *Khyāta* of Bikaner (*Deccr. Cat.*, i, ii, 1, pp. 218a ff.) relates it in a somewhat different form. According to Dayāla Dāsa, Prithi Rāja went on pilgrimage to Dvārikā and on his way thereto stopped at the village of Cidāravā, where he met Rāja Bāl. Some time after his return to Delhi, Karama Canda—a former minister of rājā Rājī Siṅgha—from his hostility to Prithi Rāja contrived to bring about "some mischief," whereupon

Prithi Rāja invoked Rāja Bāl with a song beginning : **आई आबजे जूँ दख बाहर आबजे** - She came, and helped him so effectively that that very day the custom of the *nauroz* was abolished (pp. 219 a-b). According to Dayāla Dāsa this event happened in Samvat 1657, but there is no doubt that the date has been invented by him. Tod's version of the story is quite different.

<sup>1</sup> *Albarnāma*, transl. by H. Beveridge, vol. iii, p. 908. Dayāla Dāsa gives a fictitious date : Samvat 1654.

<sup>2</sup> A marwarization of *Hamza*.

<sup>3</sup> The tradition is that she was a sister of the famous Sādū Mālō, and the wife of Bēraṭha Saṅkara, another illustrious name (*Deccr. Cat.*, i, ii, 1, p. 218b).

<sup>4</sup> The account of Amara Siṅgha's rebellion and death in Abu-l-Fazl is very concise. "Hamza 'Arab had a *yūgir* in Bhimbhar. Umṛā, the



Prithi Rāja's power of clairvoyance was so great that on one occasion, when he was in Agra, he detected that at a certain hour of the same day the image of Lakṣmīnātha in Bikaner had been taken out of the temple. Akbar one day asked him: "Thou, who hast the *Pīrs* under thy control, canst thou foretell the place and circumstance of thy own death?"—"Certainly," was the reply, "I shall die on the Viśrānta Ghāṭa at Mathurā six months hence, when a white-feathered crow will appear." That very day the Emperor sent Prithi Rāja on military duty beyond the Attock in order that his prophecy might be falsified. Five and a half months expired, and Akbar, who had in the meanwhile forgotten all about Prithi Rāja's prophecy, sent him a summons to Court. Prithi Rāja obeyed and started for Agra, but on reaching Mathurā fell ill and died on the Viśrānta Ghāṭa, when a white crow appeared exactly as he had foretold."<sup>1</sup>

More human, though undoubtedly equally fantastical, is an anecdote of Prithi Rāja's private life which is very popular in Bikaner. One day in the years of his maturity, our Author was tying up his turban before a mirror in his zenana apartment, when he discovered a grey hair on his head and forthwith plucked it off. One of his wives who was watching him from behind, noticed the act and could not help smiling at the vanity of her husband. He saw her, and turning round, improvised the verse:

पीथल घौला आविया

बजली लग्गी खोड़ ।

कामल मत्त गयन्द ज्यु

ऊभी मुख मरोड़ ॥ १ ॥

"O Pithala!<sup>2</sup> thy grey hairs are come, and many flaws have appeared [in thee. And lo! there] stands [thy young] sweetheart like a ruttish elephant [and laughs at thee] turning her face aside."

But the lady, who was a bit of a poetess herself, promptly rejoined:

हल तौ धूना घोरियाँ

पय्यज गग्घी पाव ।

नराँ तुराँ अर दनफलाँ

पकाँ पकाँ नाव ॥ २ ॥

brother of Rai Rai Singh, became disobedient and practised violence. He received suitable punishment from the sief-holder." (*Akbarnāma*, transl. by H. Beveridge, vol iii, p. 908).

<sup>1</sup> *Descr. Cat.*, i, ii, 1, pp. 21<sup>st</sup>-22<sup>nd</sup>a. According to Dayāla Dāsa Prithi Rāja died in the year Samvat 1657.

<sup>2</sup> A diminutive poetical form of the name Prithi Rāja.

"[For] the plough long-trained bullocks, [and for] the road the feet of [old] sturdy walkers. [And as for] men, horses, and fruits, [they] are relished [only] when fully ripe."

A kiss ought to have concluded the scene, but the story is silent on this point as any similar allusion would be out of etiquette with the Rajputs, who are in such matters much more prudish than we are.

To revert now to more serious subjects. Prithi Rāja has left, besides the *Veli*, quite a number of other small poems, mostly *sākha rā gīta*, that is to say commemorative songs. Of the many anthologies of miscellaneous commemorative songs (*phutakara gīta*) which are in the hands of the bards of Rajputana, there is probably none which does not contain at least one or two examples by Prithi Rāja. To give particulars about these smaller compositions would serve no purpose here, and would on the other hand require a careful study of them which I confess I have had no time to make. It will suffice to say that they mostly refer to contemporary Chiefs, among whom Prithi Rāja's brother Rāma Siṅgha, who was assassinated about A.D. 1578 (Samvat 1634), and for whom our Author seems to have had a special predilection, and that they are not all of equal merit, nor of equal interest. Evidently, they were composed at different periods, hence the differences. To the last years of Prithi Rāja's life may be safely ascribed three *stotras* in *dūhās*: one in honour of the Thākurañi (Kṛṣṇa), one in honour of Rāma Candra, and one in honour of the Gaṅgā. They are full of devotional spirit and must be senile productions.<sup>1</sup>

Prithi Rāja's greatest poem, the *Veli Kṛiṣṇa Rukmañi rī*, was composed as we know from the last stanza thereof, about A.D. 1581 (Samvat 1637). As the title tells, the poem deals with the rape of Rukmañi by Kṛṣṇa—a mere innocent episode in the scandalous life of the Shepherd God—their marriage, their amours and enjoyments, and lastly the birth of their son Pradyumna. Prithi Rāja himself informs us (st. 291) that he has drawn his inspiration from the *Bhāgavata Purāṇi*, but a comparison of the legend of Rukmañi in the tenth *skandha* of the last-mentioned text with our *Veli* soon convinces one that the two works coincide with one another only in the main thread of the narrative, and differ considerably in the treatment and in the minor details. Indeed, going through the Sanskrit of the *Bhāgavata* with the hope to detect analogies of figure or of expression to passages in the *Veli*, I could mark only four cases in which the coincidence with the *Veli*

<sup>1</sup> The *stotra* in honour of the Gaṅgā was probably composed by Prithi Rāja in atonement for the blasphemous verse 299 in the *Veli*, where the sacred river is disparaged because it is addicted to both Hari and Hara, drowns whomever cannot swim, and runs only through one strip of the country and no more.



was striking enough to indicate a direct borrowing on the part of Prithi Rāja.<sup>1</sup> The poem, which is in 305 stanzas, opens with an introduction (st. 1-7) in which the Author modestly acknowledges that he is incompetent to sing of Kṛṣṇa, the Lord of the world, but cannot refrain, he says, from using his tongue in praising Him by whom he has been created and nourished. With st. 10 begins the narrative, at the court of Bhīma, the father of Rukmiṇī, the reasons for not beginning from Kṛṣṇa being explained in st. 8-9. One of these reasons is that in a work inspired with the *śṛṅgārārāsa* precedence should be given to the woman, and another that the woman in that she carries the man in her womb for ten months<sup>2</sup> and after delivering him, looks after him for ten years, is superior to the man and has a claim to more consideration. St. 11-24 describe with delicate touches the childhood of Rukmiṇī, the first appearance of puberty in her lovely body, and the charms of all her limbs in the spring of her youth. It is time to think of a husband for her, and her brothers, contrary to her wish and to the wish of her parents, affianced her to Śiṣupāla, who comes with great pomp to marry her (st. 29-42). But the girl is in love with Kṛṣṇa, to whom she contrives to forward a letter, asking him to come and rescue her from the impending marriage which is being forced upon her against her will (st. 43-66).

<sup>1</sup> These are the following:—

सा वीरभागमभिमर्शतु चैव आराद्ध  
गोमायुवन्मृगपतेर्बलिमम्बुजाच्छ (Bhāg.  
Pur., X, 52, v. 39).

स चाश्वैः शैव्यसुरीवमेवपुष्पबला-  
हकैः । युक्तं रथमुपानीय तस्यौ प्राञ्ज-  
लिरयतः ॥ (Bhāg. Pur., X, 53, v. 5).

तमागतं समाजाय वैदर्भीं हृष्ट-  
मानसा । न पश्यन्ती ब्राह्मणाय प्रिय-  
मन्यन्ननाम सा ॥ (Bhāg. Pur., X, 53,  
v. 31).

परिधिं पट्टिर्धं शूलं चर्मासी शक्ति-  
तोमरौ । यद्यदायुधमादत्त तत्सर्वे सो  
ऽच्छिन्नद्वयः ॥ (Bhāg. Pur., X, 54, v.  
29).

सूक्तं सियालं सिद्धं बलि ।  
प्राप्तौ नौ बीजौ परणौ । (Kṛi.  
Ruk. Velī, v. 59).

सुरीवमेव नै मेघपुद्गप सम-  
वेगं बलाहक इमे वहन्ति ।  
(Kṛi. Ruk. Velī, v. 68).

बम्भणं मिमि वन्दे हेतु सु  
बीजौ । (Kṛi. Ruk. Velī, v. 73).

ये अखियात जु आउधि  
आउधि । सजै रकम चरि ह्रैदै  
सोजि । (Kṛi. Ruk. Velī, v.  
133).

<sup>2</sup> It is notorious that the Indians consider the period of gestation to be ten months.

Kṛṣṇa comes and meeting her in the temple of Ambikā, where she goes under the pretext of the *pūjā*, carries her off in his chariot (st. 67-112). Follows a series of verses in the characteristic sonorous style of warlike Dīngala: the disappointed Śiṣupāla rallies his friends and gallops after the fugitive couple, but Kṛṣṇa turns round and with the help of Balibhadra defeats him after a sharp fight. A brother of Rukmiṇī attacks next, but is similarly defeated (st. 113-137). Kṛṣṇa takes the maid to Dvārikā and is married to her according to the brahmanical rite with great festivity (st. 138-158). We now come to the most exquisite picture in the poem: the falling of the night, the impatient expectation of Kṛṣṇa, and the coming of Rukmiṇī to his thalamus. The shyness of the maid and the unbounded joy of Kṛṣṇa at her arrival, are described with all the master-ship which we should expect from a Rajput of refinement who has had many love experiences of that kind in his life (st. 159-179). Then with great ability Prithi Rāja draws a discreet curtain before the thalamus of the two lovers, and leading us outside into the dark night (st. 180), makes us watch the breaking of the day (st. 181-6), and then in succession the passing of the six seasons of the Indian year: the summer (st. 187-192), the rainy season (st. 193-205), the autumn (st. 206-216), the winter (st. 217-225), the *śiśira* season (st. 226-8), and lastly the spring (st. 229-268). It is like a succession of magic-lantern pictures on a wall, each stanza is a quadretto in itself worked to perfection with that elegance in which Indian poets of the seasons succeed so well. A passing mention of Kṛṣṇa or of Rukmiṇī here and there makes us remember that they are always present behind the screen and that all these different attractions of the different seasons are meant only for their enjoyment. With st. 269-270 the screen is pulled aside and we are allowed to have a glimpse of the fruit of their loves: Pradyumna. After seven more stanzas mentioning among other things Pradyumna's son Aniruddha (st. 271-7), comes the conclusion which consists of twenty-eight stanzas (278-305), and is very noteworthy as the boldest possible self-eulogy which an author could compose. The presumptuous tone of this conclusion is in striking contrast with the modest tone of the introduction; evidently, the Poet is so pleased with the work he has done that he must say bravo to himself. The *Veli* is declared equal to a *kāmadhenu* on earth, for there is no blessing which it could not grant to its readers; superior to the Ganges, to pilgrimages, to penance, to meditation; a veritable staircase leading to heaven. And as for the verses of which the poem is composed, they are all one more beautiful of the other like pearls in a row, and to sift them no one is competent but Prithi Rāja; let the other poets hold their tongues, for the *Veli* is like a virtuous woman who suffers no censure. Seeing that Prithi Rāja's production is really incensurable, we may well



forgive him this outburst of self-confidence; it is, on a small scale and in a different form, the same proud feeling which made Michelangelo strike the knee of his Moses and say to the marble: Speak!

The great merit of the poem is in the combination of a delightful genuineness and naturalness of expression with the most rigorous elaborateness of style. Apart from the contents, it is, as regards form, like Horace in *Diṅgaḷa*. All the procrustean rules of *Diṅgaḷa* poetry are observed to the largest possible extent, and yet the language is not distorted but runs as natural and easy as it would probably have been if the Poet had refused to walk with the shackles of the internal rhymes and of the *venasagū*; only more elegant, more exquisite, more musical. Indeed, the musicality of the verses is such that nothing could more conspicuously prove the error of them who hold that *Diṅgaḷa* is too harsh for erotic or idyllic subjects, and is fit only for heroic themes. It is certain that had Prithī Rāja chosen to compose his *Veli* in emasculated *Piṅgaḷa*, he would have given us a very different composition, not superior in musicality, and considerably inferior in naïveté. But, fortunately for us, he preferred to compose in the literary *bhāṣā* of his native land, the *Diṅgaḷa* of the bards.

The metre, in which the *Veli* is put, belongs to the *gīta* variety and is called by *Diṅgaḷa* prosodists the *veliyō gīta*. It consists of four lines, whereof two, the second and the fourth, identical with one another in formation, and the other two, the first and the third, different. The two identical lines are rhymed together. The metre is regulated by a determined number of *mātrās* or prosodical instants, which is fixed and invariable in the first and third line, 18 and 16 respectively, but in the second and fourth line varies from 13 to 15 according to the prosodical value of the last two syllables. When the line ends with a periambus (◡◡), the number of *mātrās* is 13, when with a iambus (◡ -) 14, and when with a trochee (- ◡) 15. Beyond this restriction regarding the last two syllables in the second and fourth line, there does not seem to be any other rule regulating the grouping of the prosodical instants in the four lines, and nearly all sorts of combinations are practically allowed.

In editing the *Veli* *Krisana Rukamañī rī* I have been able to avail myself of an advantage which very rarely, if ever, falls in sort to editors of Rājasthani bardic poetry, the existence of old commentaries. The principal of these are three and they were all written within fifty years from the composition of the *Veli* (Samvat 1637), one or two probably during Prithī Rāja's lifetime. They are: (a) a commentary in Old Eastern Rājasthānī or Old Dhūdhārī, (b) a commentary in Old Western Rājasthānī, and (c) a commentary in Sanskrit. The two first are independent from one another and might well be contem-

porary and date, as I have just said, from the time of Prithi Rāja himself. Both are adespotic and undated, but (a) is certainly anterior to Samvat 1673, and (b) is certainly anterior to the Sanskrit commentary, which is dated only five years later. As for their probable authors, it looks as if (a) was the work of a Cāraṇa, and (b) the work of a Jain, but it is just possible that the latter is also the work of a Cāraṇa recast into its present form by a Jain scholar. The Sanskrit commentary (c) which, incidentally, is the most valuable of all, was composed by a Jain, *vācaka* Śāraṅga, in Samvat 1678, from a *bālāvabodha* in Bhāṣā by a Cāraṇa Lākhō. Seeing that the commentary by Śāraṅga generally agrees with (b), one would naturally feel tempted to identify the *bālāvabodha* by Lākhō with the Old Western Rājasthānī commentary, but in that case it must be assumed that the latter has not been handed down to us in its original form. A fourth commentary (d), also in Old Western Rājasthānī and by a Jain, appears to have been compiled during, or before, Samvat 1727 from (b) and (c), but though sometimes useful on account of greater diffuseness, it hardly contains anything that is not already found in the two commentaries just mentioned.

The manuscripts which I have collated for the edition of the *Velī* are the eight following :—

**B :** MS. No. 28 of *Descr. Cat. of Bard. and Histl. MSS.*

Sect. i, pt. i, preserved in the Darbar Library in the Fort of Bikaner. Written in Samvat 1673 at Bikaner, during the rule of rājā Sūra Siṅgha. Containing the text with a *ṣikā* in Eastern Rājasthānī or Dhūdhārī. The MS. has undergone many modernisations and other alterations by a later hand, in the case of all of which I have always taken into account only the original reading, when still readable.

**J :** A Jain MS. preserved in the Mahimābhakti Bhaṇḍāra of Bikaner, consisting of 16 loose leaves,  $4\frac{1}{4}" \times 9\frac{1}{2}"$  in size. The page contains 13 lines of 35-45 *akṣaras*. Devanāgarī script. Copied by a Hiraṇi in Samvat 1692 at Jālaṇapūra. The MS. contains the mere text, without any commentary, and the readings generally agree with K, but in places deviate from K and concord with U. The writing is very inaccurate: *ī* and *ā* are often confused with one another and so *e* and *v*, and *ś* is very frequently written for *s*.

**K :** Another Jain MS. preserved in the Mahimābhakti Bhaṇḍāra, consisting of 31 loose leaves,  $4\frac{1}{4}" \times 10\frac{1}{4}"$  in size. The page contains 15 lines of about 50 *akṣaras* each. Devanāgarī script. Written by a Māṇikyamuni, pupil of paṇḍit Nemaharsamuni, disciple of *vācanācārya* Samayamūrtigaṇi, at Khaṇḍapagrāma in the year Samvat 1722. Colophon :—



इति वेल संवत्सुगलकरमुनिचंद्रवत्सरे प्रौद्यमासि अव-  
दातपक्षे रचनीश्वारे वाचनाचार्यधुर्यसमस्तविद्याकलंदकवा°  
श्रीश्रीश्री१०८ समयमूर्तिगणिवराणां अंतेवासिनः पं० प्र० श्रीमन्ने-  
महर्षमुनिव (sic) शिष्यमुनिमाणिष्यमुनिना लेखि श्रीवंडपग्रामे  
(इ)ति ॥

The MS. contains the text with the same commen-  
tary in Dhūdhārī as MS. B. The readings are generally  
the same as in B, as corrected by the later hand, only  
occasionally different readings of N and U are adopted.  
In the writing चर, चै, चो, and चउ, चौ, चो are generally  
employed indiscriminately.

M: A MS. obtained from Mathena Jiva Rāja of Phalodhi,  
in the form of a book, originally consisting of at least  
1,350 leaves, about 9½" x 6½" - 7" in size, but now frag-  
mentary, especially in the former half where the leaves  
have been in great part eaten away by white ants.  
Written by different hands in different places, partly  
during the rule of rāja Sūra Siṅgha of Jodhpur, and  
partly during the rule of his successor Gaja Siṅgha and the  
beginning of the rule of Gaja Siṅgha's successor Jasavanta  
Siṅgha. The volume contains an extraordinarily rich  
mine of disparate works, from mystic-devotional poetry  
to a chronicle of Jodhpur and genealogical lists of the  
Rāthōras, and it would be impossible to try to give here  
an idea of all the different subjects. Our *Veli* is found  
at pp. 535a-570b of the MS., and is unfortunately frag-  
mentary owing to the lower margin of the leaves having  
been eaten by white ants. It is written in Marwari  
script on 15 lines per page and 12-15 aksaras per line.  
From the colophon at the end it appears that the *Veli*  
was copied at Mēhakara (near Buranpur, in the Dekhan),  
in the year Saṃvat 1676. The text is fairly accurate  
and closely agrees with B, so much so that it would seem  
that both M and B are copies from a unique original.  
A peculiarity of the writing is that चर is generally  
represented by च, and चउ, चर are generally written चो,  
चै.

N: MS. No. 34 of *Descr. Cat. of Bard. and Histl. MSS.*,  
Sect. ii, pt. i. Written at Nāgapura in Saṃvat 1727.  
The text generally agrees with P, and so does the  
commentary except that the latter is more diffuse than  
the commentary in P, and is also enlarged by quotations  
mostly marginal, from the Sanskrit commentary of U.

P: MS. P. 18 (see "Progress Report" in *Journ. As. Soc.*  
*of Beng.*, Vol. xiii, 1917, p. 199), a Jain MS. consisting

of 30 loose leaves,  $4\frac{1}{2}'' \times 10''$  in size. The page contains six lines of text of about 55 *akṣaras* each, and about 12 lines of interlinear commentary, written in very minute characters comprising about 65 *akṣaras* per line. Both the text and the commentary are accurately written, but the last leaves of the MS. are lacunous owing to the bad ink which has caused them to stick to one another. The commentary is in Old Western Rājasthānī. From the colophon at the end, which is legible only in part, it appears that the MS. was written by paṇḍit Tirtharatnamuni in Śaṃvat 16— (? .....  
—रसधरणीमिने वर्ध ) .

S : MS. No. 29 (a) of *Descr. Cat. of Bard. and Histl. MSS.*, Sect. ii, pt. i. Written at Solāpura in Śaṃvat 1757 (see p. 163a). Generally agreeing with B as corrected by the later hand, and so also with K. This MS. being of no particular importance, I have collated it only as far as st. 100.

U : MS. No. 33 of *Descr. Cat. of Bard. and Histl. MSS.*, Sect. ii, pt. i. Written at Ūdāsara by Rājasāgaragaṇi for the use of paṇḍit Sukharatna in the year Śaṃvat 1781 (see p. 39a). Containing the text accompanied by a Sanskrit *ṭīkā*, styled "Subodhamañjarī," composed by a *vāraka* Śāraṅga, pupil of Padmasundara, at Pālhaṇapura under the rule of Peroja (Firoz), in the year Śaṃvat 1678. From the introduction to the *ṭīkā* it appears that this was composed after the guide of a *bālāvabodha*, or vernacular paraphrase, previously written by a Cāraṇa Lākhō :

लाखाभिधेन भाषायां चतुरेण विपश्चिता  
चारणेन कृतो बालावबोधो [ऽ]श्रमलब्धये ॥ ४ ॥  
परं न तादृगर्थोक्तिपटुत्वं वितनोद्ययम् ।  
तेन संस्कृतवाग्युक्त्या टीकाभिनां करोम्यहम् ॥ ५ ॥

The cost of printing this volume has been generously contributed by His Highness General Sir Ganga Singh, Maharaja of Bikaner.

L. P. TESSITORI.





**अथ वेलि**  
**क्रिसन रुकमणी री**  
**राठौड़ राज प्रिथीराज री कही ।**

परमेसर प्रणवि प्रणवि सरसति पुणि  
 सदगुरु प्रणवि चिन्है ततसार ।  
 मङ्गलरूप गाइजै माहव  
 चार सु ओ ही मङ्गलचार ॥ १ ॥

आरम्भ मै कियौ जेणि उपायौ  
 गावण गुणनिधि छै निगुण ।  
 किरि कठचीच पूतली निज करि  
 चीनारै लागी चिचण ॥ २ ॥

कमलापति तणी कहैवा कीरति  
 आदर करे जु आदरी ।  
 जाणे वाद मॉडियौ जीपण  
 वागहीणि वागेसरी ॥ ३ ॥

- १। MS परमेसर, MP प्रणमि, BKN पुण, JM पवि, S पव, U पिपि,  
 (M)S सतगुरु, J गार्द, K गार्दयै, S गावीछै, P माधव, JU चारि,  
 K चार, N चाव, BMS स, KS ओ हीज, J ओछाँ, P ओछो, M ओहवो.
- २। KS जेव, NPU उपायउ, J(M) उपायाँ, BKS करि, M कर, N किर,  
 BKNS कठचिच, P कठचीन, BKN चीनारद (रै), P चीनारा, J  
 चीनारउ, B चिचणि, M चीचव.
- ३। P करेवा (for कहैवा), JS मंडीयो (डोछ), S वाकहीव, BKMNPV  
 वागहीव, MS वागसुरी.



सरसती न सुभै ताइ तू सोभै  
 वाउवा ऊच्यो कि वाउलौ ।  
 मन सरिसौ धावतौ मूढ मन  
 पहि किम पूजै पङ्गुलौ ॥ ४ ॥

जिगि सेस सहस फण फणि फणि बि बि जीह  
 जीह जीह नवनवौ जस ।  
 तिगि ही पार न पायौ जीकम  
 वयण डेडराँ किसौ वस ॥ ५ ॥

स्त्रीपति कुण सु मति तूम्ह गुण जु तवति  
 तारू कवण जु समुद्र तरै ।  
 पङ्गी कवण गयण लगि पङ्गुचै  
 कवण रङ्ग करि मेरु करै ॥ ६ ॥

जिगि दीध जगम जगि मुखि दे जीहा  
 क्रिसन जु पोखण भरण करै ।  
 कहण तगौ तिगि तगौ कीरतन  
 खम कीधा विणु केम सरै ॥ ७ ॥

४। S ताउ, JS सुभइ (for सोभै), K वाउच्यो, N वाउउ, BM वाउवा, BMS ऊच्यो क, B मनि, NP सरसउ, BJK मनि, M मंन धावंतौ मुढ सरिच मंन, NS पच, JKU पांगुलउ ।

५। KMN जिच, MS फण, PU जीहि जीहि, M नवनवौ, BKMNS तिच, J(M)PU लाधउ (for पायौ), M तीकम, U डेडरा, J किसाउ, N किचौ ।

६। ALL श्रीपति, PU समय (for सु मति), S संमति (ditto), J शुक्वि (ditto), BJ तुज्ज, B चिचवति (for तवति), PS तवत, J समंड, S समंद, KMS तिरै, K मरण, BS लग, J लगदं, JN पुङ्गुचै, S पोखचै, S रांक, P किरि, KMS मेर ।

७। BKNS जिच, S जुग, BKS मुष, BKS छसन, JPU क्रिसन, JK ल पोषण, BNP(S)U संपोषण (for लु पोषण), B तवै (for 1st तवौ),

सुकदेव व्यास जैदेव सारिखा  
सुकवि अनेक ते अेक सग्र ।  
जीवरण पछिलौ कीजै तिणि  
गूधियै जेणि सिंगार ग्रथ ॥ ८ ॥

दस मास उदरि घरि बले वरस दस  
जो इहाँ परिपालै जिवडी ।  
पूत हेतु पेखतां पिता प्रति  
बली विसेखै मात बडी ॥ ९ ॥

दक्खिणदिसि देस विदरभति दीपति  
पुर दीपति अति कुँदणपुर ।  
राजति अेक भीखमक राजा  
सिरहर अहि नर असुर सुर ॥ १० ॥

पच्च पुत्र ताइ बड़ी सुपुत्री  
कुँवर रुकम कहि विमलकथ ।

J तथा (ditto), BJN ते (for तिणि), KS ते (ditto), U तई (ditto), BS तथा (for 2nd तथा), BJKMNPU तम, S संमण, K कीर्था, JK विण, B विन, S वणि ।

८ । BS सुबदेव, N वयास, MNPU जयदेव, JN नि, KS त, B तु (for ते), M सरीक (for ते अेक), J पछिलोद, U पछिलु, B पछिलै, M पछला द, BKMNS तिण, J पंढीद, M गुधीअै, BS गूधियो, NPSU जेण, K तेण (for जेणि), KU छंगार, S सिंगार ।

९ । K उअरि, JN उअरि, P उअर, MSU उदर, B छां, M दहं, K जेवडी, BJ पूच, K पुच, BJ जेति, KMNSU जेन, P जोवतां, S पेयंत, M पणि (for प्रति), JMS बले, BS विसेयत ।

१० । KPU दक्षिण, BN दक्षिण, S दिवणदिसा, BS विदुरभति, K दीपत, J राजति (for 2nd दीपति), K राजत, MN जेक, M भीषमवण, S भीषमुष, PU सिरहर, M जे दे सेवै (for सिरहर), S असुर ।



रुकमवाङ्ग अने रुकमाली

रुकमकेस ने रुकमरथ ॥ ११ ॥

रामा अवतार नाम ताई रुकमणि

मानसरोवरि मेरुगिरि ।

बालकति किरि हंस चौ बालक

कनकवेलि बिजुं पान किरि ॥ १२ ॥

अनि वरसि वधै ताई मासि वधै चे

वधै मासि ताई पहरि वधन्ति ।

लखण वचीस बाललीलामै

राजकुमरि कुलड़ी रमन्ति ॥ १३ ॥

संगि सखी सीलि कुलि वेसि समाणी

पेख कली पदमणी परि ।

राजति राजकुंवरि रायकुणि

उडियण वीरज अम्बहरि ॥ १४ ॥

११ । B पांच पूत, BNPS कठी, M मपुची, BKN कुंवर, P कुंवर, S कुवर, M खंवर .

१२ । JP तर (for ताई), PSU रुकमणि, KMN °सरोवर, M कि मेरुगिरि, U बालकति, P किरि, BMU करि, KS कर, S कनकवेलि, BJP कुजुं (for बिजुं), J पंत, KSU करि, M किर .

१३ । JKPS अने, BM रनि, B वरिस, JKSU वरस, ALL मास, S चेच (for चे), M चे वधै मासि (for ताई मासि वधै चे), KU [चे] ALL मास, BNU पहर, J पुहरि K पुहर, MS पोहर, N लखण, S वती-[स], N °लीलामय. JKP कुंवरि, NU कुंवरि MS कुवरि .

१४ । KS संग, B(S) सीलि सखी, BJMN सीलि, JKMNU कुल, JKNPU वेस, S कुली, B पदिसखी K पदमनी, N पदमिनी, S राजन, BNU °कुंवरि, S °कुंवरि, K रायकुंवर, BK रायखंवर, J रादणि, M रादखणि, BJKMPSU उडीचण, BJKNS वीरज .

सैसव तनि मुखपति जौवण न जाग्रति  
 वेस सन्धि सुद्धिणा सु वरि ।  
 छिव पल पल चढतौ जि होइसै  
 प्रियम ग्यान ओइवी परि ॥ १५ ॥

पहिलौ मुख राग प्रगट थौ प्राची  
 अरुण कि अरुणोद अम्बर ।  
 पेखे किरि जागिवा पयोधर  
 सन्धा वन्दन रिखेसर ॥ १६ ॥

जम्प जीव नही आवतौ जागे  
 जौवण जावणहार जग ।  
 बज्ज विलखी वीकड़तै बाला  
 बाल सँघाती बालपण ॥ १७ ॥

आगलि पित मात रमन्ती अकृणि  
 काम विराम छिपाड़ण काज ।  
 लाजवती अङ्गि अँह लाज विधि  
 लाज करन्ती आवै लाज ॥ १८ ॥

- १५। P सीसव, M सरसव, U शैशव, BMS तन, KU तनु, B जोषण, KNPSU जौवन, N वयसि (for वेस), JKNPU सुद्धा, J दव, J चढतव, S चढता, J ज, KS इज, N दिज, PU जु, K होसर, N होइसी, P होसी, S छमे, U होइसै, BKMNSU प्रथम, J प्रियम ।
- १६। M पैचलौ इ, BJKMNSU मुख, BKMS बयो, JPU घिउ, N घियउ, MS क, BJKMNU अरुणोदय, S ोदे, P अँवरि, N अवर, J पेपि, N करि, SU किर, JK प्रात (for किरि), S पयोवर, U पयोधर, KU संधा, P वंदन, N रिखेसर, (M)S रिखेसर ।
- १७। BJNSU आवतउ (ँतौ), K जोषण, MS जौवन, J जावणहार, S जावणहार, P वीकड़ती, S वीकड़तै, J वीकड़, BM संघाती, S संघा यी ।
- १८। B पितु, BK आगणि, M छिपाड़णि, B काजि, KP अंग, K अँहिय, M काजि (for लाज विधि), BKP करंता, JNU करंता ।



सैसव सु लु सिसिर वितौत थयौ सऊ  
 गुण गति मति अति खेह गिणि ।  
 आप तगौ परियह ले व्यायौ  
 तरुणापौ रितुराउ तिणि ॥ १८ ॥

दल फूल विमल वन नयन कमल दल  
 कोकिल कण्ठ सुहाइ सर ।  
 पाँपणि पङ्क सवारि नवी परि  
 भूहौ रे भमिया भमर ॥ २० ॥

मलयाचल सुतनु मलै मन मोरे  
 कली कि कामअद्वर कुच ।  
 तगौ दखिगदिसि दखिग त्रिगुणमै  
 ऊरघ सास समीर उच ॥ २१ ॥

आणंद सु लु उदौ उहास हास अति  
 राजति रद रिखपनि रख ।  
 नयन कमोदनि दीप नासिका  
 मेन केस राकेस मुख ॥ २२ ॥

१८ । (B)M सदसव, U<sup>०</sup> सैशन, K सो, JKNS ज, BK सुसिर, JN ससिर,  
 P वसीत, N थियउ, JM सह, N संहि, KNS गण, KNU परिगह,  
 P परिगहि, S परगह, P लेउ, S व्यावि, JU तरुणापण, P तरुणपणद,  
 BKNU रतिराउ, P रितुराय, S रतिराय, NS तण, K तन ।

१९ । JKNPSU फूल, NP वनि, M वन, KS नयन, J नेण, NP वरण  
 चंपक (for नयण कमल), M कंडि, BS सुहावि, J पंपिण, U पाँपणि,  
 J पंपि, JPU सवारि, KN समार, S सुवारि, KMNU भुंहा,  
 BKMNS भमिया, BKMNPS भमर ।

२१ । J मिलथा<sup>०</sup>, S मलिया<sup>०</sup>, BKMNSU सुतन, J झलण, NP मलय, S  
 मिलै, PS भवर, U कलीण, K क, S छु (for कि), J नण, P निचद,  
 NU तणद, (KP)U दखिण, N त्रिगुणमय ।

२२ । JKMNS ज, B जि, P उदय, S उदै, JN रिधिपति, K नयन, S  
 नदन, BS कमोदिनि, JU कुमोदिनि, K कमोदिनी, S मोन ।

वधिया तनि सरवरि वेसि वधन्ती  
जोवण तगौ तगौ जल जोर ।  
कामणि करग सु बाण काम रा  
दोर सु वरुण तगा किरि डोर ॥ २३ ॥

कामणि कुच कठिन कपोल करी किरि  
वेस नवी विधि बाणि वखाणि ।  
अति स्यामता विराजति ऊपरि  
जोविणि दाण दिखालिया जाणि ॥ २४ ॥

धरधर खिंग सधर सुपीन पयोधर  
घणूं खीण कटि अति सुघट ।  
पदमणि नाभि प्रियाग तणी परि  
चिचलि चिवेणी खोणि तट ॥ २५ ॥

नितम्बणी जङ्घ सु करभ निरूपम  
रम्भ खम्भ विपरीत रुख ।

२३ । KMNS तन, BKMS सरवर, ALL वेस, BPS जोवन, U तणु BJ(K) तणद (°के), M तणे (for 2nd तणौ), JNU कामणि, K रां, JKS डोर (for दोर), U डोरि (ditto), S स, BJKMNPS वरण, BKNPS किर, P दोर (for डोर) .

२४ । NPU कामणि, JM कामिद, J कठिण, K किर, JS करि, N वदसि (for वेस), K बाण, KU वषाण, BU श्यामता, P सामता, BS विराजत, K विराजित, JMNPU जोवण, K जोवन, S जोवन, JKU दिवाखा, N दिवाखे, P दिवाखि, KU जाण .

२५ । NPU धराधर M धरधरि, BJKMNPU द्रंभ, P सुपीन, BS घणौ, M घणु, S अति कटि, N सुघटि, JMNPU पदमणि, BMS नाभ, JKNSU प्रयाग, JKMN खोणि, BS खोण, P खोवि .



जुअलि नालि तसु गरभ जेहवी  
वयणे वाखाणै विदुख ॥ २६ ॥

ऊपरि पदप्रलव पुनरभव ओपति  
निमल कमल दल ऊपरि नीर ।  
तेज कि रतन कि तार कि तारा  
हरिहंस सावक ससिहर हीर ॥ २७ ॥

व्याकरण पुराण सन्निधि सासत्र विधि  
वेद आरि खटवङ्क विचार ।  
आण चतुरदस चौसठि जाणी  
अनंत अनंत तसु मधि अधिकार ॥ २८ ॥

सांभलि अनुराग ययौ मनि स्यामा  
वर प्रापति वञ्चती वर ।  
हरि गुण भणि ऊपनी जिजा हरि  
हरि तिणि वन्दै गवरि हर ॥ २९ ॥

२६। NP निर्ताविधि M °वधि, B °विनि, JKU °वनि, S °वन, S गरभ  
(for क°), P निरूपित, M निरूपति, BK जुअलि, J जुंअल, M  
जुअल, U जुअल, NP जुअल, S ओवल, NPS नाल, BJKMS तसु ।

२७। BP ओपरि, BKMNPS °पकव, BKPU पुनरभव, J उपति, B निमल,  
S निरमल, K कमल, S क, JK सावलि, JP सधहर, S सिसहर ।

२८। BJNPU सञ्जति, K रञ्जत, BKM सासल, J सासिच, K आर, MS  
जंघि, JK चतुर्दस, KS जाणै, M जंघे, BJMS तस, J मंजि ।

२९। MPSU संभलि, M ययु, N धिउ, BP सामा, NU स्यामा, K वञ्जित,  
K भञ्जी, JU वुधि (for भधि), (B)M जिजा इ, KMNPU हर  
(for 1st हरि), BJKMNPU हर (for 2nd हरि), KM तिण,  
JU गोरि ।

ईखे पित मात खेरिसा अवयव  
विमल विचार करै वीवाह ।  
सुन्दर सुर सीलि कुलि करि सुघ  
नाह किसन सिरि सुभै नाह ॥ ३० ॥

प्रभगन्ति पुत्र इम मात पिता प्रति  
अन्हां वासना वसी इसी ।  
ग्याति किसी राजविद्या ग्वालां  
किसी जाति कुलपांति किसी ॥ ३१ ॥

सु जु करै अहीरां सरिस सगाई  
ओलांडे राजकुल इता ।  
विघपणै मति कोइ वेसासौ  
पांतरिया माता इ\* पिता ॥ ३२ ॥

पिता मात पभणै पूत म पांतरि  
सुर नर नाग करै जसु सेव ।  
लिखमी समी रुक्मणी लाडी  
वासुदेव समौ वासुदेव ॥ ३३ ॥

३० । M इखै, BM पितु, BJKMS खेरसा, M अवयव, S इवयव, MS विचारि, BKM करण (for करै), MS वीवाह, ALL सीलि कुल, BKM करि कुल, BJNPSU किसन, BJKM सरि, SU सिर ।

३१ । KNP प्रभगन्ति, JPSU पूत, M किसी ग्याति ।

३२ । KNS ज, B जि, M सरसि, JS ओलांडे, JU हडापणि, K हडापणै, B हडपणद, M हडपणि, NP हडपणद, NPU मन, JNP वेसासउ, ALL [र]

३३ । BJNP पित, M पितु, U पिता मात, JU प्रभणद, K प्रभगन्ति M पयणै (for पभणै), JMS पूत, U पांतरि, BJM जै (for जसु), S जस, NU खिमी, P लिखमी, BJSU रुक्मणी, BMS वासुदेव, JMNPSU सम ।



मावीन सभ्याद भेटि बोलै मुखि

सुवर न को सिसुपाल सरि ।

अति अंबु कोपि कुंवर ऊफणियौ

वरसालू वाहला वरि ॥ ३४ ॥

गुरु गेहि गयौ गुरु चूक जाणि गुरु

नाम लियौ दमघोख नर ।

हेक बडौ हित ऊवै पुरोहित

वरै सुसा सिसुपाल वर ॥ ३५ ॥

विप्र विलंब न कीध जेणि आइस वसि

वात विचारि न भली वरी ।

पहिलुं इ जाइ लगन ले पुहतौ

प्रोहित चन्देवरी पुरी ॥ ३६ ॥

ऊइ हरखि घगै सिसुपाल हालियौ

यथे गायौ जेणि गति ।

३४ । N माविन, S मावीन, P मर्याद, JK मृजाद, NU मर्याद, B कोई, BM ससिपाल, S ससपाल, BS सर, K सिर, U सिरि, S इत, BKSU अंब, JKMU कोप, N कुंवर, MS कवर, वैदलौ, KP वर ।

३५ । BMS गुरु, B गेहि, JK गेह, M गेह, S गह, BMS जाणि चूक, JKSU नंद (for लियौ), N आसु (ditto), M नंदघोख (for दम<sup>०</sup>), K गुरु (for नर), K ऊवौ, P ऊव, U ऊई, BKM पुरोहित, JU सुप्रोहित, BK जो वरै, S वरी ।

३६ । S त्रप, BKNP लीष, S तेष, J वस, KN विचार, M विचारी, KNP वरी, B पहिलौ ई, JKNS °लउ [र], U °लु [र], NP तार, (for जाइ), MNPU पऊतउ, J पुऊतउ ।

कुण जागै सँगि ऊँचा केतला  
देस देस चा देसपति ॥ ३७ ॥

आगमि सिमुपाल मण्डिजै ऊँचव  
नीसागे पड़ती निहस ।  
पटमगड़प काइजै कुंदगपुरि  
कुंदगमै बाभै कलस ॥ ३८ ॥

ग्रिह ग्रिह प्रति भौंति सु गारि हींगलू  
इंठ फिटकमै चुणी असम्भ ।  
चन्दग पाट कपाट इ चन्दग  
खुम्भी पना प्रवाली खम्भ ॥ ३९ ॥

जोइ जलद पटल दल सावल ऊजल  
चुरै नीसाग सोइ घणघोर ।  
घोलि घोलि तोरण परठीजै  
मगडै किरि तखव गिरि मोर ॥ ४० ॥

३७। BJKM होइ, N ऊँचउ, P ऊँच, U ऊँच, JKNPSU चरण, N घणघ, B समिपाल, S सम, U मण्डि, P नाचा, BK जेण, S जीव, JNP तेण, U तेण, KMS घसा (for ऊँचा), S ता (for चा) ।

३८। JKU आगम, M आगलि (for ०मि), BM समिपाल, PU मण्डि, K चिष, S सम, J मंडीर, K मंडीर, MP मंडियच, NU मंडीघर, KU उचव, MNPU पड़वे, J काइर, PU काइर, S बाभै, KU कुंदगपुर, JU कंचणमर, M कुंदगमै, P बाइर (for बाभै) ।

३९। JKNPU गृह, M ग्रिह, S घह, JNU हींगलो, NU फटिकमर (०मय), KU चंदन, BMSU कपाटे, BPU इ, P पना ।

४०। K(M)NP सामल, J साम, U सामल, K उखल, BJ साज (for मोर), U साजि, K साद, N मार, M (तोरण (for मोर), P घनघोर, NSU मंडर, MP किर, K करि, P तांडव, N गिरि तांडव किर, M गिर ।



राजान जान संगि-ऊता चु राजा

कहै सु दीध ललाटि कर ।

दूरा नैर कि कोरण दीसै

धवलागिरि किन धवलहर ॥ ४१ ॥

गावै करि मङ्गल चडि चडि गौखे

मनै छर सिमुपाल मुख ।

पदमणि अणि फूलै परि पदमणि

रुखमणी कमोदणी रुख ॥ ४२ ॥

जाली मणि चडि चडि पञ्ची ओवै

भुवणि सुतन मन तसु भिलित ।

लिखि राखे कागल नख लेखणि

मिसि काजल अांसु मिलित ॥ ४३ ॥

तितरै हक दीठ प्रवित गलिचागौ

करि प्रणपति लागी कहण ।

४१ । BKNPU ऊता, K अ, S च (for अ), J तार (for चु), BSU लिलाटि, JKN ललाट, M लिलाट, BJKMNPU नगर, S क छर, J धमल<sup>०</sup>, BJKMNPU किना, S का, J धवलहर ।

४२ । K किरि, S कै, MU किर, BJ चडि, N गवधे चडि चियजपा मंगल गावर, P गौखे चडि चडि मंगल गावै, B मनै, सिमुपाल, KM सिम<sup>०</sup> PU सिम<sup>०</sup>, S सच<sup>०</sup>, B पदिमिनि, N <sup>०</sup>मनि, PU <sup>०</sup>मिनि, S पंचन, U चनर, BP इषि परि फूलर, NP रुखमिणी, U <sup>०</sup>मिनि, P कमोदिनी ।

४३ । P मणि (for मनि), M मंभि (ditto), K मर, B चडि, J पंथी चडि चडि, U पंथी चडि चडि, BS जोषै, B भुवध, J भुवध, K भुवनि, SU भवण, PU सुतनु, J तस, KN हरि (for तसु), BS भिलित, M भवनि न खी तस मनि भिलित, KS रावद, JU राविचर, NP काजल राय, J कानद, BK जोषध, JPU जोषिनि, B मच, KMS मचि, S मिलित, M भिलित ।

देहि संदेस लगी दुवारिका

वीर वटाऊ ब्राह्मण ॥ ४४ ॥

म म करिसि डील छिव ऊँचे हेकमन

जाइ जादवाँ इन्द्र जज ।

माँहरै मुख ऊँता ताहरै मुख

पग वन्दन करि देइ पत्र ॥ ४५ ॥

गई रविकिरण ग्रहे धई गहमह

रहरह कोइ वच रही रह ।

स लु दुज पुरा नीसरे सूतौ

निसा पड़ी चालियो नह ॥ ४६ ॥

दिन लगन सु नैडौ दूरि द्वारिका

भौ पऊचेस्याँ किसी भति ।

सांभ सोचि कुन्दगपुरि सूतौ

जागियो परभाति जगति ॥ ४७ ॥

४४ । BS चेक, KU रक, J चेकि, BJ(K)M(S)U देचि (for दीठ), JKMNPU पविच, MPS मलिनमन (°भौ), U °वागुं, BKM संदेसो, JU °चछ, BKM लगे, J लगि, BJKMU द्वारिका, S लगे दु[वा]रक देच संदेसो ।

४५ । JNPU म म डील करे, JS चव, B चल (for चिव), JM चोर, K चोय, S ऊँदे, B हेकमनि, U चोकमन, P जाचे, B जाच, KNU जाचि, BKS जादवे, N रंद, JM माधरा, MNS ऊँता, JU ऊँतच, KP मुख (for मुखि), B वंदन, J वचि (for करि), JKN देई ।

४६ । B मछे, M पिछे, B विय, J वयच, K(M)S यचौ, KN छद (for कोर), JU चोर (ditto), B वच चय (for कोर वच), KN वचि, B रछे, BJMNS ज, BKM दिज, U दुज ।

४७ । BJKMPSU नेडुच, N नयडुच, B(M)P भच, JU भच, K सुंय, B पुदचेस्याँ, K पऊचेस्याँ, M पुदचौसै, U पुदचस्याँ, J केचि, K केच (for किसी), K भाति, JKMU सांभि, BKS कुंदगपुर, MP °नपुरि, JKNPSU परभावे, M प्रभावे ।



धुनि वेद सुगति कऊँ सुगति सङ्ग धुनि

नद भल्लरि नीसाग नद ।

हेका कह हेका हीलोहल

सायर नयर सरीख सद ॥ ४८ ॥

पणिहारि पटल दल वरग चंपक दल

कलस सीसि करि करि कमल ।

तीरथ तीरथि जकुभ तीरथ

विमल ब्राह्मण जल विमल ॥ ४९ ॥

जोवै जाँ ग्रहि ग्रहि जगन जागवै

जगनि जगनि कीजै तप जाप ।

मारगि मारगि अम्ब मौरिया

अम्बि अम्बि कोकिल आलाप ॥ ५० ॥

सम्पति अे किना किना अे सुहिगौ

आधौ कि छँ अमरावती ।

जोइ पूछियौ तिणि इम जम्पियौ

देव सु आ दुआरामती ॥ ५१ ॥

४८ । K धनि, JSU धुनि सुगत वेद, KNP सुगत, B किही, M कह, KU कही (for कऊँ), (M)S भाल्लरि, KM बालोहल ।

४९ । JKNPU पणिहार, J चरथ, M वरन, JKMU सीस, B कल करि, J कल बल, N थरि कर, S कर कर, S कुबल, JN तीरथि (for 1st तीरथ), J तीरथि (for 2nd तीरथ) ।

५० । B जोचर, J जोइ, K जोचे, M जोधे, BKNPU ग्रहि, M पिच, BK जगनि (for जगन), S जगन, BKS मारग, BS आँव, B मौरीये, JKSU मोरिया, PS आँवि, KN अंब (for अंबि) ।

५१ । B सांपति, K सुंदरौ, क, NP सु तिथि, BJMU तेनि, K तेण, NP अं (for आ), BMU डारामती, S दवारकामती ।

सुणि सबणि वयण मन माहि थियौ सुख

कमियौ तासु प्रणाम करि ।

पूकृत पूकृत ग्यौ अन्तहपुरि

ऊँचौ सुदरसण तगौ हरि ॥ ५२ ॥

वदनारविन्द गोविन्द वीखियै

आलोचै आपो आप सँ ।

हिव सकमणी कितारथ ऊँदस्यै

ऊँचौ कितारथ पहिलौ ॥ ५३ ॥

ऊठिया जगतपति अन्तरजामी

दूरन्तरी आवतौ देखि ।

करि वन्दण आतिथ धम कीधौ

वेदे कहियौ तेणि विसेखि ॥ ५४ ॥

कस्मात् कस्मिन् किल मित्र किमर्थ

केन कार्य परियासि कुत्र ।

५२। BK(M)S यवण, J संभलि (for सुणि सबणि), NP(U) संभले (ditto), BJMK ययौ, BJMS ताम, JKN(M)PSU गयउ, KP अंतहपुर, J अंतःपुरि, J ऊउ, KPU ऊउउ, MS ऊँचौ ।

५३। K वीखियो, J वेवीयउ, M वेवीयो, BS आलोचै, BMNU आप आप, JK आप आलोचर आप सँ, BJ हव, KN हिवर, S हवै, BJS सकमणी, NU सकमिणी, BJKMPU कितारथ, B होसै, JK होसद, NU होसद, M होदसै, S ऊँचै, JN ऊँउ, KPU ऊँउउ, MS ऊँचौ, BJKMNPU कितारथ, BJMSU पहिल, N पहिलु ।

५४। BJ अगपति, K अगति?, JK अंतरजामी, J दूरिंतरि, JN आवतउ, KS देख, BKMS वंदन, JU आतिथि, U धर्म, S कीजै, K निष, MPS देख, U जेय, BKS विशेष ।



बूहि जनेन येन भो ब्राह्मण

पुरतो मे प्रेषितम् पत्र ॥ ५५ ॥

कुन्दणपुर जैता वसां कुन्दणपुरि

कागल दीधौ अेम कहि ।

राजि लगै मेखियौ रुकमणी

समाचार इगि माहि सहि ॥ ५६ ॥

आगान्द लखण रोमाञ्चित आसु

वाचत गदगद कंठ न वगै ।

कागल करि दीधौ करुणाकरि

तिगि तिगि हीज ब्राह्मण तगै ॥ ५७ ॥

देवाधिदेव चै लाधै दूवै

वाचण लागौ ब्राह्मण ।

विधि पूरवक कहे वीनविद्यौ

सरण तूम् असरणसरण ॥ ५८ ॥

१५। B(M) कछिन् कच किल कथमात् किमरथी, S कसमिन् किच करि किसमात् किमरथी, J कछिन् कथ किल मिथ किमरथी, K कछिन् मिथि: क: कछात् किमरथ JNP कछात् कछिन् मिथ किमरथ, P काय. B(S) काजि, BK(S) परजंति, J परियंत, M परिजंत, BK(S) कति (for कुच), M कच, JKNPU येन, BS जो (for भो), JK थो (ditto), M तु (ditto), JN वछन, P वछण, S वचमण, P पूरतुं, BM(S) प्रेरतच, J प्रेरित, K प्ररितो, B पति (for पच), K प्रति, PU पचं.

१६। J कुंदणपुरि, N ° नपुरि, MPU नपुर, J वसां, (M)S वस, MNU कुंदणपुरि, JKS नपुर, P नपुर, S कागद, BKMS दीधौ, JNPU राज, N लगि, BJKMPSU रुकमणी, KMPS इग.

१७। BS आगान्दमै, B लेखि रोमांचि, NU रोमांच, J रोमांच, M रोमांच, P रोमांचत, S रोमांचल, B गदगद, KS कर, J जो (for करि), BMS दीधौ, BKS करुणाकरि, M करि (for 1st तिथि), BKU निग, S तिग ही जेण, BMP ब्राह्मण.

१८। K रर (for चै), KNPS दूधर, N दूधर, J दूर, PS विध, B वीनविद्यौ, MS वरवविद्यौ, P तूं जि (for तूम्), M असरणि सरणि.

बलिबन्धन मूभ सियाल सिङ्ग बलि

प्रासै जौ बीजौ परगै ।

कपिल धेलु दिन पात्र कसाई

तुलसी करि चख्खाल तगै ॥ ५८ ॥

अन्ह कजि तुन्ह छगिह अवर वर आगै

कैठति किरि होमै अगनि ।

सालिगराम सूत्र ग्रहि सङ्गहि

वेद मन्त्र स्नेही वदनि ॥ ६० ॥

हरि ऊच्ये वराह हच्ये हरिणाकस

हँ ऊधरी पताल हँ ।

कहौ तई करणामै केसव

सीख दीध किगि तुन्हां सँ ॥ ६१ ॥

आगे सुर असुर नाग नेचै नहि

राखियौ जई मंदर रई ।

महण मथे मूँ लीध महमहण

तुन्हां किगै सीखव्या तई ॥ ६२ ॥

५८ । J मुंभ, P मुं जु, BKS स्याल, K भिंच, (M)PS संघ, KN बल, BS प्रासै, B बीजे, BJKMS धेन, S दध (for दिन), K नद (ditto). S पात्र, MS तुलसी, U किर .

६० । BM अम, M नन्ह, KMP बांदि, S बौदि, BN कैठति, (M)U चरदिनि. BKNPU करि, S किर, JMNPU सालिगाम, B(K)N ग्रहि, M पिह, B(P) संग्रहि, JK संघ, S संघदियौ, M सेवा (for सङ्गहि), S वाम (for मन्त्र), BJS मेवां .

६१ । K ऊच्ये (for ऊच्ये), BPS वाराह, PU ऊच्ये (for हच्ये), JPU हरिणाकस, M चिरबाध, K ऊधरी, JKU पताल, MS पयाल, S नच्ये. KPU करणामय, BN करणामय, S करवाकर, BKMSU किष .

६२ । KNPU नेचै, N निचि, S राषिया, जेण (for जई), M जै (ditto), BJMNPU मंदिर, S मंदर, NPU मथे महण, BJKSU हँ (for सँ), M मथे सचोदधि लीध, B तम, KS तुन्ह, M नन्ह, JS किगि, KMU किष, JKMNPU सीखविया .



रामा अवतारि वहे रिणि रामण

किमी सीख करुणाकरण ।

हैं ऊधरी त्रिकुटगढ ह्रंती

हरि बन्धे वेलाहरण ॥ ६३ ॥

चौथिया वार वाहरि करि चतुर्भुज

सङ्ग चक्र धर गदा सरोज ।

मुखि करि किस्सुं कहीजै माहव

अन्तरजामी सूं आलोज ॥ ६४ ॥

तथापि रहे न हं सङ्ग वङ्ग तिणि

त्रिया अनै प्रेम आतुरी ।

राजि दूरि द्वारिका विराजौ

दिन नैड़ी आइयो दुरी ॥ ६५ ॥

त्रिणि दीह लगन वेला आडा तै

घणूं किस्सुं कहिजै आ घात ।

पूजा भिमि आविमि पुरखोत्तम

अम्बिकालय नयर आरात ॥ ६६ ॥

६३ । JKMNSU अवतार, BKNPU रणि, S रव (for रिणि), KMNPSU रावण, BS करुणाकरण, K ऊधरी, M त्रिकुट<sup>०</sup>, BKMS ह्रंता, NP बांधे.

६४ । NU चौथी आ, JKNPSU वाहर, B चतुर्भुज, K चतुर्भुज, S मांघ, JM धरि, JKPSU मुख, J कहि (for करि), S कासुं कहिजै.

६५ । KNPU [ह्रं], KMS तिण, BJKMS प्रेमातुरी, JNU राज, NU दुवारिका, P(S) दुवारिका, S विराजै, BJKMNPSU नैडुच, BJKMNPS आरात.

६६ । BJKN चिह, M चिह, P चिह, S चिन, BKU आडा वेला तह, S आडा ते वेला, P तीथर (for तै), BS घणौ, J कहीर, P कहीथर, U कडं, KU आविमि, S आविमि, KNPU पुरखोत्तम, MS परखो<sup>०</sup>, B अम्बिकाली, JNP <sup>०</sup>कालये, M अम्बिकालि, BS नैर, J नयर.

सारङ्ग सिलीमुख साथि सारथी  
 प्रोहित जागणहार पथ ।  
 कागल चौ ततकाल क्रिपानिधि  
 रथि बैठा सांभलि अरथ ॥ ६७ ॥

सुग्रीवसेन नै मेघपुङ्गव सम-  
 वेग बलाहक इसै वहन्ति ।  
 खंति लागौ चिभुवनपति खेड़ै  
 घर गिरि पुर सान्हा घावन्ति ॥ ६८ ॥

रथ थम्मि सारथी विप्र कृण्डि रथ  
 औ पुर हरि बोलिया इम ।  
 आयौ कहि कहि नाम अन्होगौ  
 जा सुख दे स्याम नै जिम ॥ ६९ ॥

रहिया हरि सही जागियौ रुकमणि  
 कौध न इवड़ी ठील कई ।  
 चिन्तातुर चिति इम चिन्तवतो  
 थई कींक तिम घीर थई ॥ ७० ॥

६७। B सारिथी, S प्रोहित, BJKNPU कृपानिधि, JKNPSU रथ, J  
 संभलि, K सांभली, N 'ली, M inserts here st. ७४.

६८। BM समवेगि, K बलाहिक, J इसल, NPU ईसु, S लागौ चिभवन चे,  
 N घरि, BS गिर तर, U तब गिरि, (J)K तब (for पुर), S धारत .

६९। B थामि, M ठंभि, S ठंभे, विप, (B)J(MS) कंडल, (K)S आप (for  
 औ पुर), J(K) अन्हारल, MPS अमीषल, J दर, S पावै (for दे),  
 BJK(S) सम .

७०। J जापीयुं, S आगिया, BJMPS दयमणि, U रुकमिणि, B ईनरी, N  
 अनरी, MS अवड़ी, JKPSU चिन, BM चिंत, N इम चित. JKU  
 चिंतवतो, K मनि (for तिम), S नार (ditto).



चल्पन पन धियौ दुज देखे चित  
 सकै न रहति न पूछि सकन्ति ।  
 औ आवै जिम जिम आसन्नौ  
 तिम तिम मुख धारणा तकन्ति ॥ ७१ ॥

सँगि सन्त सखीजग गुनजग स्यामा  
 मनसि विचारि औ कही महन्ति ।  
 कुससधली झँता कुन्दगपुरि  
 क्रिसन पधारग लोक कहन्ति ॥ ७२ ॥

बम्भग मिसि वन्दै हेतु सु बीजौ  
 कही सवणि सम्भली कथ ।  
 लिखमी आप नमे पाइ लागी  
 अचरित को लाधै अरथ ॥ ७३ ॥

चडिया हरि सुणि सङ्करखण चडिया  
 कटकबन्ध नऊ चणा किध ।

७१ । BKMS घघउ, JU धिउ, BKU दिज, K देखी, BM रहति, JK रहति, U सकि न रहति, S रहि तीधि, BJKU हम (for औ), BM स आसनो, J सु आसनउ, (KS)U आसनउ, NP सुध ।

७२ । BS सील (for सन्त), JKNU सँति, M सँगि सखी संत के गुर, KPU स्यामा, B मनस, JS मनस, NP मन सुविचार, BJKMSU हम (for औ), J(M) कहइ, S कहिथ, U कहे, J महंत, KNU कुससधली, BJNP क्रिसन, K लसन, JS कहंत ।

७३ । BJK बांभस, B बांदि, J बांदइ, N बांदिन, P बांदि, BJKMS डेत, BM स, KN लसु, S लस (for सु), BS बीजौ, JKMNPU बवस, BJ सांभली, P संभलि, M(S) संभली, N आव (for आप), N नमी, BN पाय, PU पय, BJNP कोर, KU कोर, BKMNS लाधौ, JPU लाधा ।

अक उजाधर कलहि अवाहा

साथी सऊ आखादसिध ॥ ७४ ॥

पिणि पशि वीर जूजुआ पधारग

पुरि भेला मिलि कियौ प्रवेस ।

जग दूजग सवि लागे जोवग

नर नारी नागरिक नरेस ॥ ७५ ॥

कामणि कहि काम काल कहि केवी

नाराइग कहि अवर नर ।

वेदारघ इम कहै वेदवत

जोग तत्त जोगेसवर ॥ ७६ ॥

वसुदेव कुमार तगौ मुख वीखे

पुगै सुगै जग व्यापपर ।

अौ रुकमणी तगौ वर व्यायौ

हरि म करौ अणि राइहर ॥ ७७ ॥

७४ । JP चढ़िया, JNP सुणे, KS सुणे, K संकपण, BJ चढ़िया, BMNS नर, BS कीध, JKNPU किह, BJPU उजाधर, N उजाधर, S उजीधर, BJKNP कलह, B अवाहा, J वाहा, KNU अवाहा, M अक जेधो कलह उजाध[र], BKNS सहि, J सह, JKNP सहि, B सिधि ।

७५ । B पिध, JMN [पिधि], K पधि, S पध, U पधि पधि, BJKS पंध, N पंध, M जुजुवै, JK पुर, BMU भेले, B वीर (for मिलि), JMU डर (ditto), P कीध (for कियौ), BS सहि (for सवि), JM सह, K सऊ, NP मिलि (for सवि), B नार्थ नाम रिधि नरेस, M नाम रिध (for नागरिक) ।

७६ । JKS कामिध, NPU कामिधि, ALL कहर (for कहि), BJKNPU नारायण, N विद्यारथी, S वेदारथी, NS [रन], JMPU वेदवत (for वेदवत), N वेदवत, B तंत, KNU तन, S जोगेसुर ।

७७ । S कुवर, K वीखे, U पुणि सुणि, PU रूठ, BS रुकमणी, JPU रुकमिणी, N रुकमिणी, BJKNP हर (for हरि), NS न (for न), B रन, JPS अण, ALL रायहर ।



आवासि उतारि जोड़ि कर उभा

जग जग आगै जगौ जगौ ।

राम किसन आया राजा है

तेा को अचरिज मनुहारि तगौ ॥ ७८ ॥

सीखावि सखी राखो आखै सुजि

रागी पूछै रुकमणी ।

आज कहौ तेा आप जाइ आवू

अम्ब जाच अम्बिका तगौ ॥ ७९ ॥

रागी तदि दूवौ दीध रुकमणी

पति सुत पूछि पूछि परिवार ।

पूजा आजि काजि प्रो परसग

स्यामा आरंभिया सिगागार ॥ ८० ॥

कुमकमै मंजगा करि धौत वसत धरि

चिऊरे जल लागौ चुवग ।

कीगे जाणि छकोछा कूटा

गुग मोती मखतूल गुग ॥ ८१ ॥

७८ । JKPS आवास, BK करि, J आगी, K आगल, NS आगलि, JU जणा जणउ, S जगै जगौ, BM जग, K जगन, NPU किसन, KS [तेा], NPU तउ, B कोइ, NPU कुण, J अचरिज कुण, K अचिरज किषी, M अचिरज को, BS अचिरज, KN मनुहार ।

७९ । KMNS सुज, BJPSU सखणी, U कइ, NPU तउ, S त, M कहौ त आज, B(S) आज आप, JK आगै, MS आवू, U आवणू, (K)NPS जात ।

८० । S तव (for तदि), JP दूउ, KU दूयउ, BKS सखणी, JP सखिणी, N रुकमणि नइ, U रुकमिणी, BJKMN(P)U आज काज, (M)N प्रिय, PU स्यामा, S सामा ।

८१ । BPS कुमकुमर, JKMNU कमकमर, BJKMSU मंजन, M धर, N धूप (for धौत), BJSU वसत, NS लाग, KU चुयण, BSU कीगे, NP कीगा, J बबूछा, P बिकोछा ।

लागो बिजुँ करे धूपगौ लीधै  
 केस पास मुगता करण ।  
 मन स्निग्ध चै कारगौ मदन ची  
 वागुरि जागो विसतरण ॥ ८२ ॥

बाजोटा ऊतरि गादो बैठी  
 राजकुँवारि सिंगार रस ।  
 इतरै इक आली ले आवी  
 आनन आगलि आदरस ॥ ८३ ॥

कगिठ पोत कपोत कि कऊँ नीलकंठ  
 वडगिरि कालिन्दी वली ।  
 समै भागि किरि सङ्ग सङ्गधरि  
 अकगि ग्रहिघौ अकुली ॥ ८४ ॥

कवरी किरि गुञ्चित कुसुम करम्वित  
 जमुग फेग पावन्न जग ।  
 उतमंगि किरि अम्बरि आधोअधि  
 माँस समागि कुमारमग ॥ ८५ ॥

८२ । S दुऊँ (for बिजुँ), JU धूपण लीधै, MS लीधै, मुगता, BKMNPUSU  
 अग, J कारण, K करण मदनो, B वाउरि, K वागुर, S वावरि ।

८३ । J बाजोटा, P बाजवडा, N आद वरडी, (N)P कुँवरि, JU कुँवरि,  
 S कुँवरि, BKNU इंगार, JMP सिंगार, JB खेनै, J इतर, K तितर, BJKPSU  
 अक, N ऐक, K सवी (for आली), MS आर, J आणण, S आनै, BPS  
 आदरिष, M आदिरस ।

८४ । JKMSU कंठ, KMNS पोति कपोति, KNP क, JKU कही, N किऊँ,  
 B लीलकंठ, MS कालिंदी, S आली, KNS भाग, BKNS करि, P किर,  
 JU खी (for किरि), KNPS सङ्गधर, JU अकगि, K अकण, JKPU,  
 आंगुली ।

८५ । BKMN करि, JSU कर, MP गुञ्चित, U गुञ्जित, BJMN कुसुम,  
 MS कवति, B(K) जमन, M जमण, N जमुग, K फेग, KU पावन,



अगियाला नयन बाग अगियाला  
 सजि कुण्डल खुरसाग सिरि ।  
 वली वाट दे सिली सिली वरि  
 काजल जल वालियौ किरि ॥ ८६ ॥

कमनीय करे कुँकुं चौ निज करि  
 कलंक घूम काटे वे काट ।  
 सम्पति कियौ आप मुख स्यामा  
 नेत्र तिलक हर तिलक निलाट ॥ ८७ ॥

मुख सिख संधि तिलक रतनमै मण्डित  
 गयौ जु छँतौ पूटि गलि ।  
 आयै किसनि मांगि मगि आयौ  
 भाग कि जाणे भालियलि ॥ ८८ ॥

जूसहरो भूछ नयन भिग जूता  
 विसहर रासि कि अलक वक्र ।

MNP जमि, (B)PSU सतमंग, JS उत्तमंग, KN उत्तमंग, KNSU करि, P करर, JKNU खंवर, JPSU आभोषध, M खंवारि, S सुवारि, J(P) कुँवारि, N कुमारिममि, U कुँवारिमम .

८६ । J आदीयाले, J नैष, P नयन, S बाष नरष, J सुज, S सज, M सनि, JU वरसाष, JN सरि, S सर, BJNPUS वले, U वादि, N चिरी (for 1st चिरी), KN वर, KS किर .

८७ । (B)J कउ (for चौ), JU कामिषि (for निज करि), JKU वे काटे, N काटि, BPS संपन, BJU कीषा, J सुष, U सुषि, S स्यामा, BN निलाटि, J ललाट, S लिलाट .

८८ । B सिषि, P चौ संधि (तिलक), M ज, BS छंतौ, K चपूठ, BM छल, JK छसन, U छसनि, (N)P किसनि, BJNS मांग, P मग, K भागि कर, BJ भालियल, S भालियल .

वाली किरि वाँकिधा विराजै

चन्द्र रथी ताड़ङ्ग चक्र ॥ ८९ ॥

द्रुम कुंभ बन्धारी कुच सु कञ्चुकी

कवच सम्भु काम कि कलह ।

मनु हरि व्यागमि मण्डे मण्डप

बन्धग दीध कि बारिगह ॥ ९० ॥

हरिगाखी कण्ठ अंतरीख झूँती

बिम्ब रूप प्रगटी बहिरि ।

कल मोतियाँ सुसरि हरि कीरति

कण्ठसरी सरसती किरि ॥ ९१ ॥

बाजूबंद बन्धे गोर बाङ्ग बिज्ड

स्याम पाट सोहन्त सिरौ ।

मणिमै हौं डि हौं डलै मणिधर

किरि साखा सिरौखण्ड की ॥ ९२ ॥

८९ । B लोसहरी, K जूसरी, S जूसरीया, K नयन, ALL खग, B विषधरि, MNS विषधर, B सु (for डि), K क, PU चलिह, J वक, KN करि, PS किर, N विराजित, BJKMNSU चंद, B ताटक, N पाटक, S ताटक, J चक ।

९० । S स, JU कुचकी, KNPU कुंभ, B संभि, M संभ, PU कामि, BPSU क, J कलहि, BJKS मन, BKS बानै (for व्यागमि), N व्यागलि (ditto), U व्यागम, J मंडीय, NU मंडीयण, B मंडप मंडे, S मंडीया मंडे, J बारगहि, U बारगह ।

९१ । B हरिवाही, BJK कंठ अंतरिष, M<sup>०</sup> रिष, N अंतरित, KN बहिर, MPSU बहिरि, N कंठसरी, BS किर, N कर, M करि ।

९२ । B बांधे, J बांधी, K बांधि, MN बांधै, U बांधीया, JKMNPU बाच, S बाचे, MU बै, J बैउली (sic for बिड्ड), P ग्राम, J सोचति, K सोभंत, BJMNPU की, K न की (t for सिरौ), KNP मणिमय, BJKMS हौं, J(K)N(S)U हौंहोकर, M हौंहुलै, P हौंहुलद, BNP किर, ALL श्रीपंड, N करि (for की) ।



गजरा नवयची प्रोचिया प्रोचे  
 वले वलै विधि विधि वलित ।  
 हसत नखिच वेधियौ हिमकरि  
 अरध कमल अलि आवरित ॥ ८३ ॥

आरोपित हार घणौ धियौ अंतर  
 ऊरस्यल कुम्भस्यल आज ।  
 सु जु मोती लहि न लहै सोभा  
 रज तिणि सिरि नांखै गजराज ॥ ८४ ॥

घरिया सु उतारे नव तनु धारे  
 कवि तै वाखाणल किमच ।  
 भूखण पुछप पयोहर फल भति  
 वेलि गात्र तौ पत्र वसत्र ॥ ८५ ॥

स्यामा कटि कटिमेखला समरपित  
 क्रिसा अकू मापित करल ।  
 भावीसूचक धिया कि भेला  
 सिंदूरसि ग्रहगण सकल ॥ ८६ ॥

- ८३। J(K)U नवयचे प्रुंचीया प्रुंचे, M प्रऊंचीया प्रऊंचे, KNPS वलय, S विध, MS वलली, BM वल, B निविच, KMNPV नलच, S नवत, BP वेधायल, N वेदीयल, BU कि हिमकर, J किमकिडिकर (!), KNS हिमकर, P° किर, S कुवल, B आविरत, N आवरति, S आवरत .
- ८४। BS आरोपत, BKNP घयल, B उरस्यलि, KNP उरस्यल, JMU उरस्यल, S उरस्यल, B कुम्भस्यलि, S कुम्भायल, B जि, JKNS ज BK तिच, S रज सर तय, BM सिर .
- ८५। NS च, BK नौ, M नच, BKMNSU तन, MNP तिचि (for तै), BS किमत, M किमति, P किमिच, JKMPV पयोधर, N भति, K नाई (for तो), P चो (ditto), S नै (ditto), U तु (ditto), M वसत, M inverts the order of st. ८५ and ८६ .
- ८६। PU स्यामा, N समापित, PU समपित, BKM हसा, JU क्रिसा, U अंजि, M° सूचक, MS घया, JKU हसा (for धिया), JK [कि], P सत्र, S सचि (for कि), KPV सिंदूरसि, J नवयच, K पदवा .

चरणे चामीकर तणा चंदाणणि  
 सजि नूपुर घूघरा सजि ।  
 पीला भमर किया पहराइत  
 कमल तणा मकरन्द कजि ॥ ९७ ॥

दधि वीणि लियौ जाइ वणतौ दीठौ  
 साखियात गुणमै ससत ।  
 नासा अग्रि मुताहल निहसति  
 भजति कि सुक मुखि भागवत ॥ ९८ ॥

मकरन्द तंबोल कोकनद मुख मभि  
 दन्त किञ्जलक दुति दीपन्ति ।  
 करि इक बोड़ौ वले वाम करि  
 कीर सु तस जाती कीड़न्ति ॥ ९९ ॥

सिगगार करे मन कोधी स्यामा  
 देवि तणा देहरा दिसि ।  
 होडि छगि चरणे लागी हंस  
 मोती लगि पाणही मिसि ॥ १०० ॥

९७। B(M) चंदाणणि, S चंदानन, KM सजि, B नूपुरि, J पीली, JK पहिरादत, U पहरादति, M कंवल, S कुवल तणे .

९८। KPU वीण, JU तार (for जार), N साधियावि गुणमय, BK सुसत, BJNS मोताहल, JS निहसत, JNS भजत, BKPSU सुष, B भागवति, M inserts here st. १०१ .

९९। N कोकनदि, S मभि, BM कंजलिक, K कजलकि, N किंजलकि, P किंजलक, BKNU दुति, BMS शेक, JN शेक, P इकु, K बीजो, U बीहुं, K कीरति (for कीर सु), B कि (for सु), BJ तस, S तन (for तसु), K कपरि (for जाती) .

१००। M संगार, P सिंगार, K कोष मन, M कीयौ, P ख्यामा, KNP देवी, J देव, M देहरा, JKU होड, PSU होडि, N मोत्यां, JS मोताहल (for मोती लगि), KNPS पाणही .



अन्तर नीलम्बर अबल आभरण

अङ्गि अङ्गि नग नग उदित ।

जाणे सदनि सदनि सञ्जोई

मदन दीपमाला मुदित ॥ १०१ ॥

किहि करगि कुमकमौ कुहुम किहि करि

किहि करि कुसुम कपूर करि ।

किहि करि पान अरगजौ किहि करि

धोति सखी किहि करगि घरि ॥ १०२ ॥

चकडोल लगै इगि भाँति सुँ चाली

मति तै वाखाणन न सुँ ।

सखी समूह माहि इम स्यामा

सील आवरित लाज सुँ ॥ १०३ ॥

आइस्यै जाइ साथि सु चडि चडि आया

तुरी लाग ले ताकि तिम ।

सिलह माहि गरकाव संपेखी

जोध मुकुर प्रतिविम्ब जिम ॥ १०४ ॥

१०१ । BKM अंतरि, JU अपरि, K नीलांबर, J नीलंबरि, M अबला, उदति, N मुदिन मुदिन, J संजोई, K संजोचे, P संजोईत, P मदन मदन जाणे संजोई, B मुदिनि, M मुदति.

१०२ । KN कहि, M किच, K कर, BJPSU किही करि, BK कुमकुमौ, MPU कमकमउ, JK(M)U किहि करि कुहुम, KN कहि, M किच, BJ किची, BKM<sup>1</sup>धूप, JU धोन, N परिमल धोन, N करन, B घर.

१०३ । (B)K(M)P चडडोल, J चंडोल, M इय, J रची, K इह (for इधि), KNPU माँहि, M तै (for रम), BP सामा, B आवरित, K आवरित.

१०४ । BPU आवस्यइ, J आवस्यइ, N आवामई, M आवसी साथी, N सु साथि, U साथ, P सो, BJ चडि चडि, N संजि चडि, लजि जेई, BKP ताक, BKMNP<sup>1</sup> माँहि, BU संपेखीयइ, J संपेखीइ, K सुपेये, M संपेये, N सुपेयी, J मुकुर, MU मुकर.

पदमणि रखपाल पाइदल पाइक  
 हिलवलिथा हलिथा हसति ।  
 गमे गमे मद गुड़ित गुड़न्ता  
 गात्र गिरोवर नाग गति ॥ १०५ ॥

अस वेगि वहे रथ वहे अन्तरिख  
 चालिथा चँदागणि मग चाहि ।  
 किरि वैकुण्ठ अजोध्यावासी  
 मञ्जण करि सरयू नदि माहि ॥ १०६ ॥

पारस प्रासाद सेन सम्पेखे  
 जाणि मयङ्क कि जलहरी ।  
 मेरु पाखतो नखिचमाला  
 ब्रूमाला सङ्गरि धरी ॥ १०७ ॥

देवाले पैसि अम्बिका दरसे  
 घणे भावि हिति प्रीति घणी ।  
 हाथे पूजि कियो हाथा लगि  
 मन वञ्चित फल रुकमणी ॥ १०८ ॥

१०५ । BJNPU पदमणि, K ° मिष, J रिषपाल, P रषवाल, BKMN हलवलिथा, J हिलवलीवा, BM हिलिया, KN चालिया, BKMN गलित (for गुड़ित), K गिरोवरि, P गिरोवर ।

१०६ । BMN अति, JKNPU वेग, JU अंतरित, NP अन्तरीष, (J)U अदिथा (for चालिया), BPS चँदागणि, M चँदाडिनि, KU चँदावथ, NP मगि, K करि, NP किर, ALL except M अजोध्या°, BJKMU मंजण, P मंजणि, BMU करे, K करद, B धिरो, KM सरो (for सरयू), B दधि, P नदि, BKM मंधि ।

१०७ । N प्रासादे, संपेखे, U संपूरे (for सम्पेखे), BJKM जाणे, N मयंक कि जाणे जलहरी, BJM मेर, BU पाखली, JKMN नखच°, U नखच थी माला, BM धू°, K द°, JKMN सङ्कर ।

१०८ । J देवालि, KP देवालय, N परसे (for दरसे), M घणी (for °णे), BKNPU चित, J हति, BM पूले, KN पूज, BKMNU चाय, BJKMU लग, BPU वचमणी, KN वक ।



आकरसण वसीकरण उगमादक

परति इविण सोखण सर पच्च ।

चितवणि हसणि लसणि गति संकुचणि

सुन्दरि द्वारि देहरा सच्च ॥ १०६ ॥

मनपङ्गु थियौ सज्ज सेन मूरद्धि

तह नह रची सम्पेखतै ।

किरि नीपायौ तदि निकुटीये

मठ पूतणी पाखागमै ॥ ११० ॥

आयौ अस खेड़ि अरि सेन अंतरै

प्रियमी गति आकास पथ ।

चिभुवननाथ तगौ वेली तिणि

रव सम्भली कि दोठ रथ ॥ १११ ॥

बलिबंधि समरथि रथि ले बैसारी

स्यामा कर साहे सुकरि ।

१०६। BJK आकरसण, NPU आकषण, J(M) उदमादिक, N उगमादिक परति, J चितविण, N लहसणि, NPU मन (for गति), U तथि (ditto), JU संकुचिणि, KU सुंदर, NP दुवारि, U द्वार, JKNPU देहरा .

११०। BKM मनपंग, J ०पंग, U मनुपंग, BJMU यया, K छया, M सधि, J सेन सज्ज, P तनु (for तह) नज्ज, K कही (for रची), BM संपेखितै, J(U) संपेखति, J करि, KNP किर, J नीपाय, P नीपारि, BM तदे, K पेन (for तदि), N तदिहि, P तदही, BP निकुंटी, J नीकुंटीले, K निकुंटीये, NM निकुंटी, U निकुंटीये .

१११। BJKM अरि, B अड़ि, JP पड़े, N पेड़, BK मंडल (for सेन), J मंडलि, U सेण, BJ अंतरि, K अंतर, N अंतरिद, B प्रयमी, J प्रयम, K प्रयमी, N प्रयमी, PU प्रयमी, BK गति कि, U गति किना, JP पथि, M पंथ, चिभवन, K तिण, U(M) तद, N रवि, J संभली क दीठ .

वाहरि रे वाहरि कोई है वर  
हरि हरिगाखी जाइ हरि ॥ ११२ ॥

सम्भलत धवल सर साजलि सम्भलि  
आलूदा ठाकुर अलल ।  
पिंड वज्ररूप कि भेख मालटे  
केसरिया ठाहै किंगल ॥ ११३ ॥

लारोवरि अस चित्राम कि लिखिया  
नह खरता नर वरै नर ।  
मांखण चोरी न ऊवै माहव  
महि्यारी न ऊवै महर ॥ ११४ ॥

ऊपड़ी रजो मभि अरक अेहवौ  
वातचक्र सिरि पत्र वसन्ति ।  
निवै सहस गीसाण न सुगिजै  
वरहासां नासां वाजन्ति ॥ ११५ ॥

११२। (J)MNPU बलिबंध, B समधि, MPU समध, JKN समरध, U रध,  
B देसाधी, U बदसारे, JU आमा, P सामा, B करि, J साहि, K साधी,  
ALL वाहर, N हो (for रे), K वीरवर (for वर), N वाहर कोई वर  
वीर हर (!), BNP हरसाधी, J हिर, B गयो (for जाइ), K से गयो  
(ditto).

११३। BK सांभलित, J संभलित, N संभलिद, BJK धमल, JK(U) धद  
(for सर), BK सांभलि, N पालठद, K ठाये, N ठविषा, BM कंगल,  
J कंगल, N किंगले, U किंगल.

११४। JM लारोवरि, BKM असि, NP आस, B चितरांम, BKMN निह,  
N वर, B ऊवै, K होवै.

११५। J ऊपड़ी, J मधि, P मधि (for मभि), NP लेखनध, JU चह, N  
सिर, J पंत, U पंति, J आधीद, NPU सुधीध, JU वरिषासां, KNU  
वासा.



अलगी ही नैड़ी की ऊदमते  
 देठालौ ऊच्चौ दलां दुह ।  
 वागां डेरवियां वाहरुअ  
 मारकुअ पेरिया मुह ॥ ११६ ॥

कठठी बे घटा करे कालाहणि  
 समुहे ब्यामहो सामुहै ।  
 जोगणि आवै बाङ्ग जाणे  
 वरसै रत बेणुड़ी वहै ॥ ११७ ॥

हथनालि हवाइं कुहकवाण ऊवि  
 होइ वीरहक गैगहण ।  
 सिलहाँ उपरि लोह लोह सर  
 मेह बूँद माहै महण ॥ ११८ ॥

कलकलिया कुन्त किरण कलि उकलि  
 वरसति विसिख विवरजित वाउ ।

११६ । NP अलगा, JKPU नैड़ी, N नैड़ा, M नयदी, NP बीध, B उप्रमते, M उप्रमते. JPU ओप्रमते, K उप्रमत, N उप्रमते, J देठालौ, U दीठाल, M [देठा]ले ऊवा, BK थयो (for ऊचौ), JNU ऊउ, K दले, BKN दुऊं, J वागुं, NU वागा, B डेरवीये, J डेरवीउ, N डेरवीया, JU मारकुअ, K मारगवे, J पेरियां, P पोरिया ।

११७ । JMP घड़ा, BK कठठी करि बाधौ घटा कालाहणि सामही, JKN(PU) बाम्ही, M संमुही, J जोगिण, NPU जोगिणि, BKMN आवी, P बहिनी (for वरसै), K रगत, P रति, J बेणुड़े, U बेणुद, M वही ।

११८ । N बचिनालि, P <sup>०</sup>कुबाण, BK होइअ, M होय, N होवद, J महेगहण, U महीगहण, J सिलह अपरा, BK(M)N सिलह लोह अपरि, (M <sup>०</sup>दै), JPU सिरि, K मेह, JU माहीं ।

घड़ि घड़ि घड़कि धार धारुजल

सिहरि सिहरि समरवै सिलाज ॥ ११६ ॥

कंपिया उर काइरां असुभकारियौ

गार्जति नीसाणे गड़ड़ै ।

ऊजलियां धारां ऊजड़ियौ

परनाले जल/रुहरि पड़ै ॥ १२० ॥

चोटियाली कूदै चौसठि चाचरि

धू डलियै ऊकसै घड़ ।

अनंत अने सिमुपाल औभड़ै

भड़ मातौ मांडियौ भड़ ॥ १२१ ॥

रिण व्यङ्गि तेणि रुहरि रलतलिया

घणा हाथ हँ पड़ै घणा ।

ऊंधा पत्र बुदबुद जल व्याकति

तरि चालै जोगली तणा ॥ १२२ ॥

११६। N कुंति, BM किरणि, JU ककलि कलि, K कलिया (for ककलि), B वरसन, JK(M)U वरजित, N वरपित, BKN विशेष, J घड़ घड़ भड़की, BK कलकि (for घड़कि), J सहरि, KN सिहर, M सेहर, BKM संवरणि, J संवरणि, U संवर, BJKM सिलाज ।

१२०। BJK कंपिया, BJMNU कायरां, K कायर, BKU गार्जवै, J गाजवै, N आगवै, P गाजवै, J(K) गड़गड़र, N गुदगुदर, PU धारा, B औवडीयो, J उवडीयउ, K कपडीयो ।

१२१। J चोटडीयाल्लै, P चोटडीयालील, U चउडीयाल्लै, J कूदि, N घड़ि (for धू), BP डलीये, J डलीद, N लीयद, U पड़ियर (for डलिये), BM ससिपाल, K सिप, BU ओभड़ो, J कभड़ो, M उभड़ै, BM लागो (for मातौ), N माते, P मानद, J मंडीयउ ।

१२२। BK रच, U रिचि, KN रंगर तेच, M रलतलीयो, N रलतलिया, P रलतलीया तेच रुहरि रंगर रच, B घणै, JMNU घणे, BK हाथि, JNU पड़ै, J उंधे, U जल बुदाबुदा, KM जल बुदबुद, (N)PU व्याकति, BM व्याकति, MN तिरि, JU चालै, (N)P चाला, M चालीया, BJNP(U) जोगिबी ।



बेली तदि बलिभद्र बापूकारै  
 सच साबलो अजे लगि साथ ।  
 बूटै बाहवियै आ बेली  
 हल जीपिस्यै जु बाहिसि हाथ ॥ १२२ ॥

विसरियाँ विसर अस बीज बीजिजै  
 खारी हालाहलाँ खलाँह ।  
 बूटै कन्ध मूल जड़ बूटै  
 हलधर काँ बाहताँ हलाँह ॥ १२४ ॥

घटि घटि घग घाँउ घाड़ घाड़ रत घग  
 ऊँच छिन्क ऊँहलै अति ।  
 पिड़ि नीपनौ कि खेच प्रवालो  
 सिरा हंस नीसरै सति ॥ १२५ ॥

बलदेव महाबल तामु मुजाबलि  
 पिड़ि पहरनै नवी परि ।

१२२। M बलिभद्र तदि बेली, KP बलभद्र, B(J) बलिभद्रि, BJKU बापूकारै, P रीया, PU सच, NP साबला, BJU अजी, BM लग, J बाहबीर [बा], U त्वाँ बेली, J हव (for हल), NP जीपिसर, J ज, K सो (for जु), N जउ, B बाहसे, J(N) बाहसर, KM बाहसी, PU बाहिसर.

१२४। (J)U विसरिया बीज अस बीज बीजिजै, P विसरी बार अस बीज बीजिजै, N अस बीजे बीजियाँ. M बीजिइ (for बीजिजै), U बरी, N हालाहल, P हालाहल, BJK(M)U बलाँ, N मुंड (for मूल), K जल बोड़े, J बूडि, M बड़है (!), U राँ (for काँ), BJKPU बहताँ, JK(M)U हलाँ.

१२५। J reads the first line as follows: नीर रगत पलहलीया नीसक, K घाड़ (for घाँउ), BJU घंच, N जंघी, BM हंस, JU घंच, K घंच, K घच पिड़ि, BN पिंड, M नीपन, U खेच, KM सच (for सति).

विजड़ा मुहे वेड़तै बलिभद्रि  
 सिराँ पुञ्ज कीधा समरि ॥ १२६ ॥

रिग गाहटतै शमि [खलि<sup>०</sup>] खलाँ रिग  
 धिर निज चरण सु मेठि धिया ।  
 फिरि चडियै सङ्गार फेरताँ  
 केकाणी पाँइ सुगह किया ॥ १२७ ॥

कग व्येक लिया किया व्येक कगकग  
 भर खञ्जे भञ्जियौ भिड़ ।  
 बलिभद्र खलै खलाँ सिरि बैठी  
 चारौ पल यीघणी चिड़ ॥ १२८ ॥

सरिखाँ स्रूं बलिभद्रि लोह साहिबै  
 वडफरि ऊहजतै विरुधि ।  
 भलाभली सति तोजि भञ्जिया  
 जरासेन सिसुपाल बुधि ॥ १२९ ॥

१२६। JU ताव, NU मुजाँ बलि, B पिंड, N पिड़, KNP पहरतद, JP विजड़ा, N वडतद, P वेड़ते, JU वेड़ीया, BJU बल<sup>०</sup>, ALL भद्र, BJKN चिरा, J सवरि, M omits this stanza.

१२७। JKNU रसि, ALL [खलि], K रष, P रणि (for 2nd रिण), J निष, N निचलण (for निज चरण), BKMPU स, J मेठ, KNP मेठि, KU यथा, J फिरि, K फिर, N फर, J सिधार, KNP संहार, J फेरतर, K फिरंता, U फेरता, KNP पाव, BM omit this stanza.

१२८। JKU कष लीया चोक (चेक), M कष लीया चोक, N चोक, J भार, KN भञ्जिया, P भञ्जीउ, N भड़, M भिड़ि, BKNPU बलभद्र, JKU पले (for खलै), M पलं पलं, KMN चिर, N वादइ (for बैठी), K स्रधयो, N गिरिधयो, M चिड़ि, N चडि, J places this stanza between st. १२५ and st. १२९.

१२९। J सुधराँ, U सधराँ (for सरिचाँ), KP बल<sup>०</sup>, ALL भद्र, J साहरे, K साहीयो, KN वडफरि, M पहर, PU ऊहजीये, JU विरुध, MNP विरुध, BK भलाभला, KN सनु, M सव (for सति), B तोईज, J तोज, K तदज, M तोहीज, N तोहिज, KMN भागा, B जरासंधि, KM जरासंधि, BK सिसुपाल, M सवि<sup>०</sup>, J बुधि.



आडोवडि ओकाओक आपडे

वाग्यौ ओम रुकमणी वीर ।

अवला लेइ घणी भुँइ आयौ

आयौ हँ पग माँडि अहीर ॥ १२० ॥

विलकुलियो वदनि जेम वाकार्यौ

सङ्गहि धनुख पुणच सर सन्धि ।

किसन रुकम आउध ह्रैदण करि

बेलखि अणी मूठि द्विड बन्धि ॥ १२१ ॥

रुकमइयौ पेखि तपत आरणि रणि

पेखि रुकमणी जल प्रसन ।

तणु लोहार वाम कर निय तणु

माह्वि किउ साँडसी मन ॥ १२२ ॥

सगपण ची सनसि रुकमणी सन्निधि

अणमारिवा तणै आलोजि ।

ओ अखियात जु आउधि आउध

सजै रुकम हरि ह्रैदै सोजि ॥ १२३ ॥

१२० । B आडोवड, NP आडोवडि, B ओकाओक, BP वाडवड, K वागीउ, MNJ(U) वागियौ, K ओ, U ओक (for ओम), BJP रुपमणी, NU रुकमिणी, K लोहै, N लमण रहि (for आयौ हँ) .

१२१ । N विलकुलियर, P °लीउ, BJKNP वदन, BKM वाकारि, (J)U वाकारिउ, P °रीयउ, M बीय घहि (for सङ्गहि), B पिणच, K पणच, N पिणच, JKU रुसन, M रुण, N किसन, JKMNP आउध, U रुसन रुकम ह्रैदण आउधि करि, JNP बेलख, MU बेलक, P मूठ, B द्विडि, J द्विड, K ह्रिड, NPU ह्रड .

१२२ । M तपति, ALL आरण, BKN रण, MU रिण, P रणि, JP रण°, U रुकमिणी, M तणो, P तणउ, U तणु (for 1st तणु), U करि, J तण, M तन (for 2nd तणु), JMU माहव, MU कौयौ .

१२३ । BJKMP सनस, BJKP रुपमणी, NU रुकमिणी, BN सन्निधि, K सानिध, M सनधि, KM तणो, N तणउ, JKMU आलोज, N अखि-

निराउध कियौ तदि सोनानामी  
 केस उतारि विरूप कियौ ।  
 द्विगियै जीवि वु जीव द्विगियौ  
 हरि हरिगाखी पेखि हियौ ॥ १३४ ॥

अनुज अे उचित अयज इम आखै  
 दुसट सासना भली दई ।  
 बहिनि जामु पासै बैसारी  
 भलौ काम किउ भला भई ॥ १३५ ॥

सुसमित सुनमित निज वदन सुवीड़ित  
 पुंडरीकाख थिया प्रसन ।  
 प्रथम अयज आखेस पालिवा  
 मिरिगाखी राखिवा मन ॥ १३६ ॥

कित करण अकरण अन्नथा करण  
 सगले छी थोके ससमत्य ।

याव, U आवईयात, K जो, B(K)N आवधि आवध, J(N) आवधि  
 आवध, M सभै, JKMU सोज ।

१३४ । BM निरआउध, JN निरआवुध, P निरआवध, K कीध, BKMN  
 तद, JPU [तदि], BN सेन (for सीना), JNPU जतारि, JU द्विबीर,  
 M द्विनीयै, JKMNPU जीव (for जीवि), K जो, BJNPU द्विगियै,  
 B वु हरि, K सो हरि, MN जाधि (for पेखि)।

१३५ । U अनंत (for अनुज), BK अयज ईव कइ अनुज अे अनुचित, U दुइ,  
 JU बासना, BKM ताम (for भली), JK बहिन, BJK आस, BK  
 बैसाबी, (BM)NU कीवच, K भलो कीयो न कीयो भली भई, BM(N)  
 भलो (for भला)।

१३६ । K सुसमति, N सुसमिति, U सुसमिति, M सुसजति सुमति, BJ सत्री,  
 KP संजीवित, MU सुवीड़ित, B(MN) P पुंडरीकारण, J ° काच, K  
 पुंडरीक, U °काच, B बीउ, J थोच, K बघा, N बघो, M कीयो  
 (for थिया), BP प्रसन्न, BP आदेस, KMN आदेस, BMN लगनवधी,  
 J लगनधि, K लगनधी, P लगनवधी, U लगनो।



हलिया जा इलगाया ह्वता

हरि सालै सिरि थापे ह्वत्थ ॥ १३७ ॥

परदल पिणि जीपि पदमणी परणे

सञ्जु सिरि अधिक वावरे सार ।

वह्वतै कटक माहि वादोवदि

वाधण लाग्ता वधाइहार ॥ १३८ ॥

ग्रह काज भूलि ग्या ग्रहि ग्रहि ग्रहगति

पूकीजे चिन्ता पड़ी ।

मनि अरपण कीधै हरि मारगि

चाहै प्रज ओटे चड़ी ॥ १३९ ॥

देखतौ प्रधिक उतामला दीठा

भाखाणा उरि उठी भल ।

१३७ । JKNPU छत, JM सकरण (for चक<sup>२</sup>), B अनिघाई, J मन्यथा, KPU अन्यथा, M अनिथा, BKM करण, N कीथा अन्यथा (for चहया करण), B सिगिले, J समस्य, MP समय, U समरस, B चालीयो, PU जार, BK जिजे (for जा), BK लगाया (for इल<sup>०</sup>), N इलगा, PU चलमाया, JNP साला, J थापी, BKU थापि, B ह्वि, K हाचि.

१३८ । MU पिण, BKU जीति, (J)PU वपमिणी, N रुकमिणी (for पदमणी), BM read the second line as follows: बाणंद जमै ह्वत्था चेकार, and J as follows: थाया ग्रहि चारती जतारि, and K as follows: बाणंद रोस यथा चेकार, JKM कटक, K माचे, B महा (for माहि), JU तर वेला (for वादोवदि), JU वधाईहार, U places this stanza between st. १३५ and st. १३९.

१३९ । B पिह, JKNPU ग्रह, BKU काजि, BKM जा, JN ग्रहि ग्रहि, U ग्रहे ग्रहे, BK ग्रहगति ग्रहि ग्रहि, BJKU मन, N आपण, P आपण, U अपण, K(P) कीधौ, M कीधा, BKP मारग, K प्रजा, NP ओठर, N चड़ी.

नील डाल करि देखि निलाणा

कुससयली वासी कमल ॥ १४० ॥

सुणि आगम नगर सङ्ग साऊजम

रुकमणि किसन वधावण रेस ।

लहरिउं लियै जाणि लहरोगव

राका दिनि दरसणि राकेस ॥ १४१ ॥

वधाउआँ ग्रिहे ग्रिहे पुरवासी

दलिद्र तगौ दीधौ दलिद्र ।

ऊक्व ऊआ अखित ऊकलिया

हरी मोव केसर छलिद्र ॥ १४२ ॥

भर मारगि अेक अेक मणि नारी

क्रमिया अति ऊछाह करेउ ।

अङ्गमाल हरि नयर आपिवा

बाछाँ तिकरि पसारी वेउ ॥ १४३ ॥

१४० । B देखे, KMP देखे, N देखताँ, N पंचक, BKM पधि पधिक, B उतावलि, K उतावला, M उतावली दीढी, JU दुरा पधि पधिक उतामल (°लि) देखे, JKMN छर, BKMNP नीली, J डाल, B तिधि, K तिध (for देखि), ALL नीलाणा, K कुससल, M कुससली, N पासई (sic! for वासी).

१४१ । B आगमि, BKMNP नगर, BN सु सङ्ग, B सकजम, N सङ्गजम, BJU रूपमिधि, BU कसन, JKNP किसन, M कस, U वधामण, BPU रेसि, BM लहरी, K लहरि, N लहर, P लहरिउं, J लीद, N जाणे, KMP दिन, MP दरसण, B राकेसि.

१४२ । M बाधाउ, N बाधाया, BK गृहे गृहाँ, J गृहा गृहे, NPU गृहे गृहे, B पुरवासीयद, MN पुरवासीये, NP दलिद, K तगौ, JU दिसा (for तगौ), BJMP दीधउ, U दीधु, P दलिद, K उक्व, JM आषद (for ऊक्व), J छउ, KU ऊआ, MN ऊवा, P ऊवाँ, BKNU केसरि, KPU छलिद्र.

१४३ । JKU मारग, P मारगे, N ऐक ऐक, JKU मग, P मारगि, BP क्रमियाँ, NP ताहु (for अति), N करेद, J अङ्गमालि, BN नयरि, N आपिवा, BK तिकरि, J तिकरि, P तिकर, JNPU पसारद.



बीजलि दुति दंड मोती के वरिखा

भालरिखे लागा भङ्गण ।

कचे अकास केम औकायौ

घण आयौ किरि वरण घण ॥ १४३ ॥

सूकुरमै प्रौलि प्रौलिमै मारग

मारग सुरंग अबोरमई ।

पुरि हरि सेन केम पैसारौ

नीरोवरि प्रविसन्ति नई ॥ १४४ ॥

धवलहरे धवल दिखै नस धवलित

धणि नागर देखे सधण ।

सकिसल सबल सदल सिरि सामल

पुछप बुँद लागी पड़ण ॥ १४५ ॥

जीपे सिसुपाल जरासिंधु जीपे

आयौ गिहि आरतो उतारि ।

देखे मुख वसुदेव देवको

वार वार वारै पै वारि ॥ १४६ ॥

१४३। BMU बीजल, J बीजल, K बीजल, U दुति, B डंड, K मोतीके (for मोती के), BKN आकास, JPU आकाश, BJKU अवकाश, M अवि, U आवा, BKMNP करि.

१४४। BKMU सूकुर, BKMN प्रौलि, JU प्रौलि, JN मारगि, B अबोरमै, K मरग, JMNPU मर, M पुर, BKM परसारो, J पैसारल, NPU परसारल, M नीरोवरि, J प्रविर्जन, N परसंति, P परसंति, B नै, K नव, JMNPU नर.

१४५। JM धमल, B अवि, BM धनलित, BJKMU धव, BJM नागरि, J वैषर, NP वेवे (for देखे), BJKM सुधव, K सकुशल, J सदल सबल, BMN धिर.

१४६। BJ(N) जूधि जीवे, K यधि जीति, U यधि जीपे, P जूधि (for जीवे), BKM सिसुपाल, BJU जरासंधि, BN [जीवे], K जीवे, B आवे, JKU आवा, BKNU गृधि, J गृध, P गृधे, B उचारि, J आरद, NPU उवारद, B पीवे (sic! for पै), N पव.

विधि सहित वधावे वाजिच वावे  
 भिन भिन अभिन वाणि मुखि भाखि ।  
 करै भगति राजान किसन चो  
 राजरमणि रुकमणि गिहि राखि ॥ १४८ ॥

दैवग्य तेड़ि वसुदेव देवकी  
 पहिलौ ई पूछै प्रसन ।  
 दिखौ लगन जोतिख ग्रंथ देखे  
 कदि परगै रुकमणि किसन ॥ १४९ ॥

वेदोगत धरम विचारि वेदविद  
 कम्पित चित लागी कह्यो ।  
 हेकणि सुनी सरिस किम होवै  
 पुनह पुनह पाणिगरह्यो ॥ १५० ॥

निरखे ततकाल चिकाल निदरसी  
 करि निरगै लागी कह्यो ।

१४८। B सचिनि, N वधावर, M वावे, N वावर, KPU भिन्न, N भिन्न, K अभिनव, NP [अभिन], K [वाणि], NP वाणि वणि, KMNU मुख, B लख, JK लसन, MU लण, N लख, M की (for ची), B बधिमिनि, J बधमणि, U रुकमिनि, BP गिहि, J गिह, KNU गिह, M गिह ।

१४९। BK दैवगनि, J दैवगन, M दैवगिनि, N दैवांगनि, PU देवन्न, U पहिलु, JU [ई], M ची, J पूछै चो, P पूछी, BKU कीधल चो, M चो, U ज्योतिन, N देवर, BM कर, JPU करै (for कदि), BP बधमणी, J बधमणि, KN रुकमणी, U रुकमिनि, BKU लसन, NP किसन ।

१५०। KN वेदोगति, M वेदोगत, J धर्म, JKNP विचार, BMN वेदवर्त, JP वेदविन, K वेदविन, J हेकिनि, M चोकिनि, K पुची, N चीय, P ची ची (for सुची), K सरस, N सरिसल, P क्यु (for किन), JKNP पुनः पुनः, ALL पाणिगरह्य ।



सगले दोख विवरजित साह्यौ  
छतौ जई ऊख्यौ हरण ॥ १५१ ॥

वसुदेव देवकी सँ ब्राह्मणे  
कहौ परसपर केम कहि ।  
ऊख्यौ हरणि हथलेवौ ह्यौ  
सेस संस्कार ऊइ सहि ॥ १५२ ॥

विप्र मूरति वेद रतनमै वेदी  
वंस व्याज अरजुनमै वेह ।  
अरणी अग्नि अगारमै इन्धण  
व्याऊति ध्रित प्रणसार अछेह ॥ १५३ ॥

पश्चिम दिशि पूठि पूरव मुख परठित  
परठित ऊपरि आतपत्र ।  
मधुपरिकादि संस्कार मण्डित  
जी वर वे बैसाणि तत्र ॥ १५४ ॥

१५१। M निदरने, N किरि, BK कवि (for करि), JNPU निरवय, K वितरव (!), BK करव (for कचव), N सिगले, B दोपि, JU जदि, M के, JP छउ, M ऊवो .

१५२। N प्रतई (for सँ), B कहे, K कहि, N कहीउ, P कहीउल, U कची कच (for कही), N परसर, J ऊइ, KP ऊयउ, M ऊये (for ऊख्यौ), JMU हरव, JP ऊउ, M ऊवो, BJMU सेव, K सेव, K संस्कार, M सहसकार, (B)N करउ (for ऊइ), P कउ (ditto), J(M)U ऊवइ (ditto), K छिवइ (ditto).

१५३। NPU रतनमय, BJK बाँस, NU वंश, U चार्द, B अरिजयमै, M अरजनमै, N अरजुनमय, P अरजनमय वेहि, U अनल (for अग्नि), B छति, J प्रन, KNPU छत, JKNU घनसार .

१५४। B पश्चिमि, J पश्चिम, M दिस, U दिमि, KU पूठ, JMP पठ परठित, N पठ घपि (for 2nd परठित), M अतपत्र, BKM मधुपर, NPU मधुपरिकादि, BJNPU सहसकार, N मंडे, P माँडे, BK [बै], J बैसारि, K(N) बैसाणी .

आरोपित आँखि सह हरि आननि  
गरभि उदधि ससि मङ्गे ग्रहीत ।  
चाहै मुख अङ्गलि ओटे चदि  
गावै मुखि मङ्गल करि गीत ॥ १५५ ॥

आगलै त्रिया प्री चौथै आरंभि  
पेरा त्रिगिह इगि भाँति फिरि ।  
कर साङ्गुसट ग्रहण कर सँ करि  
करी कमल चम्पियौ किरि ॥ १५६ ॥

पधरावि त्रिया वामै प्रभणावे  
वाच परसपर जया विधि ।  
लाधो वेला मांगी लाधो  
निगम पाठके नवै निधि ॥ १५७ ॥

दूलह ऊड़ आगै पाकै दुलहणि  
दीन्हा कम सृगहर दिसि ।  
झंडि चौरी हथलेवै कुटै  
मन बन्धे अञ्चला मिसि ॥ १५८ ॥

१५५ । M आरोपति, J आँखि, BK आणख, JMU आनन, BJKMU गरभ, NPU मङ्ग, BJKNPU गृहीत, J चाहि छव, M मुख (for मुख), B(M) आंगणै, J अंगण, K आंगण, N अंगणद, P आंगणि, (B)KNP ओटाँ, J उटे चदि, U मुख, PU किरि ।

१५६ । BKN आगलि, J आगिली, U आगद, BKU त्रिया (for त्रिया), JN त्रिय, U प्री (for प्री), K चौथो आरंभ, U चौथि आरंभी, J त्रिगद, N त्रिगद, J इण, U फिरद, BK संगुह, JNU सांगुह, B वेी, BK कर (for करि), N(P) कमल करी, U चंपनउ, N करि ।

१५७ । BJK पधरावी, JKMU चो, P प्रभणावी, N पधरावर (for प्रभ<sup>०</sup>), KU परसर, BKPU यथा, J यक (for जथा), NP मंसि लोधी, BKNU जवे ।

१५८ । J आगद ऊड़ पाकि, M आगै ऊडा बंधे, K सोंगहर, J दिसा, U दिसी, K झंडि, M चंधरी, KM(N)U हथलेवो कुटो, P हथलेवा कुटो, B बांधे, M बाधा, N बंधद, MN बंचलाँ, J मिसा ।



आगै जाइ ब्यालि केलिग्रिह अन्तरि  
 करि अङ्गुल मारजण करेण ।  
 सेज विद्याजि खीर सागर सजि  
 फूल विद्याजि सजे तसु फेण ॥ १५६ ॥

आभा चित्र रचित तेणि रंगि अनि अनि  
 मणि दीपक करि सूध मणि ।  
 मांडि रहे चन्द्रवा तणै मिसि  
 फण सङ्गसे ई सङ्गसफणि ॥ १६० ॥

मंदिरन्तरि किया खिगन्तरि मिलिवा  
 विचित्रे सखिच्ये समाजित ।  
 कोथे तिणि वीवाह संसकित  
 करण सुतण रति संसकित ॥ १६१ ॥

सङ्गुडित समसमा सन्धा समये  
 रति वञ्छति रुक्मणि रमणि ।  
 पथिक वधू द्रिठि पङ्क पङ्कियां  
 कमल पत्र सूरजि किरणि ॥ १६२ ॥

- १५६। U आगलि, B °ग्रहि, JKNPU °ग्रह, B चंद्रवि, KP मारजन, B सेक, ALL विद्याज, U सजि, J ग्रजि (for सजि), KM सङ्गे, K तस .  
 १६०। KNP लेष, BJK रंग, N विचि (for करि), BJMU मध, N मंडि, B चंद्रवा, M चांद्रवा, U फवि, BM चो, BJKM °फव .  
 १६१। B मंदिर चंतरि, J मंदिरांतरि, (M)N मंदिरचंतर, M चिचंतरि, N चरंतर, BMU मिलिवा, KNPU समाहत, M कोथो, NP कोषा, B तवि, K तिष, N जिष, (J)NPU संसकित, K संकित, M सवसकित, B सुतिवि, K सुतिष, M सुतवि, NP सुतण .  
 १६२। N(P) संकुचित, J संक्ता, JNPU समये, BKMNU वंचित, J वंजर, P वंचिति, BJU वधमवि, ALL रमण, J द्रिठि, KNPU द्रिठि, M दोठो, KN वंचिवा, BJKNPU किरण .

पति अति आतुर चिया मुख पेखण  
निसा तगौ मुख दीठ निठ ।  
चन्द्र किरण कुलटा सुनिसाचर  
द्रवड़ित अभिसारिका त्रिट ॥ १६३ ॥

अनि पैखि बन्धे चक्रवाक असन्धे  
निसि सन्धे इम अहो निसि ।  
कामगि कामि तगौ कामागनि  
मन लाया दीपकाँ मिसि ॥ १६४ ॥

ऊभी सज्ज सखिअे प्रसंसिता अति  
क्रितारथी प्री मिलण क्रित ।  
अटति सेज द्वार वीचि आऊटि  
सुति दे हरि घरि समासित ॥ १६५ ॥

हंसागति तगौ आतुर थ्या हरि सँ  
वाधाऊथ्या जेह्यो वहे ।  
सूँधावासि अनै नेउर सदि  
क्रमि आगै आगमन कहे ॥ १६६ ॥

१६३ । B दंपति (for पति), BM चीय, P ची, ALL मुख (for मुख), BPU देख (for वे?), K दीठो, B निठि. BKN चंद, B किरणि, J द्रवड क, M द्रवडनि, U द्विविड कि, KN हठि, P हठ .

१६४ । B इन, NU अन, BJMU धं, (B)JNPU बंधर, B चक्रवाक, (B)JNPU असंधर, B नेधि, KM नेसे, JNP संधर, B संधि, JM [इम], K कामिष, MNPU कामिषि, ALL कामिषां (for कामि), BJKM तथा, M कामागिनि, N °गधि, BPU लीषा, P दीपका .

१६५ । BM सज्ज, JK सधि, KN अत, J इति, JU छतारया, M छतारय, BJM प्रिय, K प्रीय, U प्रिय, BMNPU छत, JK छता, B अतत, M अडित, BU द्वारि, M द्वारे, ALL विचि, BM आचडि, ALL सुति, J हरि घरि दे, BNPU समासित, J °विता, K °छता, M °सुति .

१६६ । BKM हंसागच, KM तथा, KMU थया, NP खीया, B सौ, N वाधाक आगे ची, B अची, KM जिही, J खीही, K वदेक, P वहे वदस, K



अवलम्बि सखी कर पगि पगि ऊभो  
 रहती मद वहती रमणि ।  
 लाज लोह लङ्गरे लगाये  
 गै जिम आशी गैगमणि ॥ १६७ ॥

देहली घसति हरि जेहड़ि दीठी  
 आगंद को ऊपनौ उमाप ।  
 तिणि आप ही कराये आदर  
 ऊभा करि रोमांस आप ॥ १६८ ॥

विहि मिली घड़ी जाइ घणूं वांछता  
 घण दोहा अन्तरै घरि ।  
 अङ्गमाल आपे हरि आपणि  
 पधरावो जी सेज परि ॥ १६९ ॥

अति प्रेरित रूपि आंखियां अचिपत  
 माहव जदिअपि चिपत मन ।  
 बार बार तिम करै विलोकन  
 घण मुख जेही रङ्ग धन ॥ १७० ॥

सौधावास, N संधा<sup>०</sup>, JKMNPU <sup>०</sup>वास, BJP नूपुर, JMNPU सद,  
 BJMNPU क्रम, N आगलि, K आगमि आगम कहित, BJM आगम,  
 N कहइ .

१६७। B अंवलंब, K अंवलंबिन, P अंवलंबि, U आलंबि, BM करि, B  
 मदि, J वहता, लांजरे, B लगाये, JU लगाये, KNPU मय, J आउं,  
 BKNPU गयगमणि .

१६८। JKM घसत, BU जेहरि, J जेहनि, P आनंद, K कोरे, B कोइज  
 घयो, N कोइ घयउ, P को कु घयउ, J को कु ऊउ, BKMN आमाप,  
 K तिष जी, MU तिष, NP आपे, K [जी], P द, J कराया कजस,  
 J किरि, B रोमांसो, KM रोमांस .

१६९। BM वचि, JU वच, P मिलव JU घड़ी मिली, KN वांछतां, BK  
 वषा, JU वषां दोहा, KM दोह, U आंतरे, BJK आपंवर, J सेज .

१७०। MP प्रेरति, JKMNPU रूप, K आंखि जो, B अचिपति, N अतिपति,  
 B जदिअपि, JKNPU अद्यपि, M जद्यपि, BNP चिपति, KM चिपति

आजाति जाति घट घूँघट अन्नरि

मेलण बेक करण अमली ।

मन दम्पती कटाछि दूति मै

निय मन सूत्र कटाछि नली ॥ १७१ ॥

वर नारि नेत्र निज वदन विलासा

जागियौ अंतहकरण जई ।

हसि हसि भूहे हेक हेक ऊइ

ग्रिह बाहिरि सहचरी गई ॥ १७२ ॥

अेकन्ति उचित क्रीड़ा चौ आरंभ

दीठौ सु न किहि देवि दुजि ।

अदिठ अखुत किम कहणौ आवै

सुख ते जाणणहार सुजि ॥ १७३ ॥

पति पवनि प्रारथित चौ तत्र निपतति

सुरत अन्ति केहवो सिरी ।

P तिउ (for तिन), B विलोकष, NP धषि, K नेरी, N नीरा, P नेरा, U जोरा, K धष (for धन) .

१७१ । JK(M)NPU आजाति जाति, K अंतर, (B)NP मिलिषे, K मेले (for मेलण), K अमिली, BJK इपति, J कटाषि, KMNP कटाच, JN दूत, B मनि सूत्र, N inverts the order of st. १७१ and st. १७२ .

१७२ । BJK विलासी, M विलासित, JN अंतकरण, J(NP)U भूरा, K भूह, B होय, J होर, JKNPU गृह, BJP बाहिर, KMN बाहिर .

१७३ । JU अंकन. (K)M अंकाति, N दीठै, PU दीठ, J किरी, P कषि, K किं, B को (for किहि), JKMNPU देव, JPU दुज, BN अदीठ, M अदिठ, BKPU अखुत, (M)N अयुति, M कषरी, U जावर जावणहार, JP तर, M नै, JKNU सुज .



गजेन्द्र क्रीड़तां सु व्याकुलगति  
नीरासयै परि कमलिनी ॥ १७४ ॥

कीधै मधि माणिक हीरा कुन्दग  
मिलिया कारीगर मयग ।  
स्यामा तगै लिलाटि सोहिया  
कुङ्कुम बिन्दु प्रसेद कग ॥ १७५ ॥

ची वदनि पीतता चिति व्याकुलता  
हियै भ्रमभ्रमी खेद ऊह ।  
धरि चखु लाज पगे नेउर धुनि  
करे निवारण कण्ठ कुह ॥ १७६ ॥

तिणि तालि सखी गलि स्यामा तेही  
मिली भमर वाराजु महि ।  
वलि ऊभी यई घणा घाति वल्  
लता कलि अविलम्ब लहि ॥ १७७ ॥

१७४ । BKNPU पवज, JM पवज, BK पारयित, M पारयति, BN चीय, M तत, BJN निपतित, JKU चंत, J केवही, BJMNPU ची, K वनी (for सिरौ), M गजिंद्र, BM क्रीड़ता, JNPU क्रीड़ित, BKM [सु] JNPU स, NPU विषाकुल<sup>२</sup>, BK कंवि गलित, J कि विगलित, M किर गलित (for स व्याकुलगति), BJKM नीरासय, NP(U) नीरासय, J कमलिनी ।

१७५ । M कीधो, N मधि (for मधि), (K)P मिलियज, M मिलिये, BJ घामा, N तवज, J ललाट, KMP लिलाट, N निलाट, U ललाटि, N चीउर, J कुङ्कु, BK कुङ्कु बिंद ।

१७६ । ALL वदन, JKNPU चित, M चिंत, JK व्याकुलिता, J चीर, KNPƯ चीयद, K भगवनी, M भगवनी, JU ऊह, K ऊर, M ऊव (for ऊह), M धर चवि, JU चध, M कंठि कऊव, B omits this stanza. M places it after st. १७७ ।

१७७ । K तिथ, KNU ताल, B घामा, M भवर, BK भाराज, MP भाराजु, U घो, K वघो, J घाल (for घाति), N घाति घवा वलि, JMNƯ अवलंब, KU अविलंबि ।

पुनरपि पधरावी कन्है प्राणपति  
सहित लाज भै प्रीति सा ।

मुगत केस तूटी मुगतावलि  
कस कूटी कुद्र घगिटका ॥ १७८ ॥

सुखि लाधै केलि स्यामि स्यामा संगि  
सखिबे मनरखिबे संचट ।  
चौकि चौकि ऊपरि चित्रसाली  
ऊइ रहियौ कहकहाहट ॥ १७९ ॥

राता तत चिन्ता रत चिन्ता रत  
गिरि कन्दरि घरि बिनै गग ।  
निद्रावसि जग खेऊ मछानिसि  
जामिबे कामिबे जागरण ॥ १८० ॥

लिखमीवर हरखि निगरभर लागी  
आयु रयणि चूटन्ति इम ।  
ज्रीड़ाप्रिय पोकारि किरौटी  
जीवितप्रिय घड़ियाल जिम ॥ १८१ ॥

१७८। NP पधरावे, BKMNPJ भय, J भयद, M प्रीत, J स्या, K स्या  
(for सा), JK मुगति, BJKP तूटी, U तूटी (for तूटी), K कर (for  
कस), P तूटी (for तूटी), BK कुद्र, P बिद्र.

१७९। ALL सुष, M लाधो, BJK स्याम (for ०नि), NP सामि, B चुंक चुंक,  
J चुंक चौक, K चौक चौक, U चुंक चौक, B होष

१८०। BNP(M) राता तति चिन्ता रति राता, U राता तत भर चिन्ता रत  
राता, K कंदर घर, J बिऊ, NPU बिनै, N निष, K वष (for गष),  
BJP ०वष, K जमि, N खंच, J ऊवि (for खेऊ), B बियौ (ditto),  
KM बयौ (ditto).

१८१। NP लषमी०, U लषिमी०, JK हरष, BM निगरभरि, BJK(M)  
आउ, KMU रयष, BK तूदन्ति, J चूदन्ति, M तुदनी, BJK ०प्री,  
BJKMN पोकार, BM जीवन्ति०, JK ०प्री, P घड़ियालि.



गत प्रभा थियौ ससि रयणि गलन्ती  
 वर मन्दा सति वदन वरि ।  
 दीपक परजलतौ इ न दीपे  
 नासफरिम सूरतनि नरि ॥ १८२ ॥

मेली तदि साध्रि सुरमण कोक मनि  
 रमण कोक मनि साध्रि रही ।  
 फूले छगड़ी वास प्रफूले  
 ग्रहणे सीतलता इ ग्रहो ॥ १८३ ॥

धुनि ऊठि अनाहत सङ्गु भेरि धुनि  
 अरुणोद थियौ जोग अभ्यास ।  
 माया पटल निसामै मञ्जे  
 प्राणायामे जोति प्रकास ॥ १८४ ॥

सञ्जोगणि चोर रई कैरव सो  
 घर हट तालु भमर गोघोख ।  
 दिगयरि ऊगि अंतलां दीघा  
 मोखियां बन्ध बन्धियां मोख ॥ १८५ ॥

१८२। JK प्रभात, N प्रभाति, JK(M)N थयउ, KN मणि, JKM रचय, BNP मांदां, K मनी, BNPU सर, JK वर, K नौर (for र), KM नासफरिम, BKM सूरतन, JK नर ।

१८३। BJKN मिली, BK तद, BJKM साध, U साधि, J सुरमणि, K मन, M मधि (for 1st मनि), J मधि (for 2nd मनि), BU साध, JKM साध, J प्रफूलित, BJKM P [र] ।

१८४। KN छडी, U उडी, M अनाहत, N भेरि संघ, JM भेर, JKMNPU अरुणोदय, K(M)N थयउ, P [थियौ], KN(U) निसामय, K प्राणायामर, N प्राणियां मर, M प्रणामै, U जोति, M परकास ।

१८५। JKU संजोगिणि, BN संजोगिणी, M गिनि, N रही कधि रंम स (sic), JKMPU श्री, P धरि, J बमर, M भंवर, BP गजघोष, N बघोघोष, BJKNP दिगयर, M दघोयर, J प्रगट (for छगि), U अंतला, NP अंतले, BK(M)N दीघी ।

वाणिजां वधु गो वाक् असै विट  
चोर चक्रव विप्र तोरध वेल् ।  
सूरि प्रगटि अतलाई समपिया  
मिलियां विरह विरहियां मेल ॥ १८६ ॥

नदि दीह वधे सर नीर घटे निसि  
गाठ घरा हव हेमगिरि ।  
सुतर छाँह तदि दीध जगत सिरि  
सुर राज किय जगत सिरि ॥ १८७ ॥

आकुल था लोक केवि ऊच अचरिज  
वञ्चित दायामे विहित ।  
सरग हेम दिसि लीधौ सूरिज  
सूरिज ही त्रिख आसरित ॥ १८८ ॥

सोखख पङ्क कुमकमौ सलिल सरि  
दलि मुगता आहरण दुति ।  
जलक्रीड़ा क्रीडन्ति जगतपति  
जेठ मासि बेही जुगति ॥ १८९ ॥

१८६ । B(M) वाणिज, KU वाणिज, BN गक, M वक्, B असेई, JU असेई, NP असद, K अचित, BMN चक्रवि, K चक्रवा, JKM वेल्, ALL सूर, B प्रगटि, K प्रगट, JU प्रगटि, KP अतलाई, BM समपीयो, K समरपीयो, N समपियड, P समपिया, JK मेलि ।

१८७ । M वधौ, N वधद, घटद, BK द्रवि, BJ सुतर, KNU सुरतव, B तद, BK जगज, P जगति, J सिर, JK राज, BK(M) कीयो, N कीयर, JP जगज, M सिर ।

१८८ । KM गया, NP(U) घिया, BK(N) केहयो (for केवि ऊच), JPU ऊच, B अचिरज, M तो अचरिज केहो (for केवि ऊच अचरिज), M विहिति, B लीयो हेम दिसि, K लीध हेम दिसि, M सुर हेम दिसि लीनो सरयो, JKMPU हव, N विषय, M आसरिति ।

१८९ । ALL सोखड, B कुमकुमौ, JKMN कुमकमड, JMU दल, M मुकता, U मुक्ता, BKM आहरव, J जगज, बेहो, KM मास, M बेहो ।



मिलि माह तणी माऊटि खूँ मसि वन  
तपि आसाड तणी तपन ।  
जन नीजनपणि अधिक आगियौ  
मध्यरात्रि प्रति मध्याह्न ॥ १६० ॥

नैरन्ति प्रसरि निरधन गिरि नीभर  
धनी भजै धनि पयोधर ।  
भोले वाइ किया तर भङ्गर  
लवली दहन कि लू लहर ॥ १६१ ॥

कसतूरी गारि कपूर ईंट करि  
नवै विहाणै नवी परि ।  
कुसुम कमल दल माल अलङ्कित  
हरि कौडै तिनि धवलहरि ॥ १६२ ॥

ऊपड़ी धुडीरव लागी अम्बरि  
खेतिचे उजम भरिया खाइ ।  
मिगसिरि वाजि किया किङ्कर मिग  
आद्दा वरसि कौध घर आइ ॥ १६३ ॥

- १६०। BK(M)N माऊटि, P माऊति, B सीं, JKNP मिसि, U मिस, तपनि, JP जण, B नीजनपणि, J निर्जेण<sup>०</sup>, K नीजन अति, P नीजनपणि, J जाणीय, K जाणीर, B मधिरानि, JKP मध्यरात्रि, N माध्याह्न .
- १६१। BK नैरन्ति, J नेरान्ति, U नैरति, BKU प्रसर, J प्रसर, MNPU निरधन, M गिर, B जिभरि, JK निर्भर, JNP धनी (for धनी), BJKNU धन (for धणि), M धनि (ditto), N वायु, BJ तर B(M)N लवली, J लवली, K लवनी, MU लहरि .
- १६२। J ईडि, NP नवत विहाणउ, BU विहाणे, K णी, N धनि (for परि), JM कुसुम, KMN अलङ्कित, U कौडिनि, K तिध, M तिनि कौडै, BJ धमलहरि, KN धवलहर, M धवलहरि .
- १६३। U लचडी धुडीरज, (B)KN धूलिरि, M रजोरि, (B)JKU बेचीचे, M बेचवीचे, JKNPU उजम, J मिगसिर, KNU खगिर,

बग रिखि राजान सु पावसि बैठा  
 सुर सूता थिउ मोर सर ।  
 चातक रटे बलाकी चक्षुल  
 हरि सिंगारै बम्बहर ॥ १८४ ॥  
 काली करि काँठलि ऊजल कोरग  
 धारे सावग धरहरिया ।  
 गलि चालिया दिसोदिसि जल ग्रभ  
 धम्मि न विरहणि नयग थिया ॥ १८५ ॥  
 वरसतै दड़ड़ नड़ बनड़ वाजिया  
 सधग गाजियौ गुहिर सदि ।  
 जलनिधि ही सामाइ नही जल  
 जलवाला न समाइ जलदि ॥ १८६ ॥  
 निहसे वूठौ घग विगु नीलाणी  
 वसुधा थलि थलि जल वसइ ।  
 प्रथम समागमि वसत्र पदमणी  
 लोधे किरि ग्रहणा लसइ ॥ १८७ ॥

P मगमिर, U वायद (for वाजि), BM थयौ बैरी (for किया किहुर), NP छउ बहरी (ditto). ALL सग, BJKNPƯ चादे, J वरस, N कीधउ, P कीयो, B(M)NP मुद (for धर).

१८४। BMN रिष, K क्षप, [सु] पावसि, JM पावस, B थिय, KM थयौ, U थियौ, B चातिग, M चातिग, K चातिक रटति बलाचकी, N बलाचकि, B हर, K सिंगारइ.

१८५। K ऊजल, B धारे, BJKNPƯ आवष, M संवष, J हाजीया (for चालिया), JB(M) दिसादिभि, PU दिसोदिग, BKM धम्मै, JN धंभइ, U विरहणि नयन, K नैन, M यग.

१८६। J वरसति, PU दड़ड़, N बनड़, U सधन, K सदि, MN जलनिध, (K)MN समाइ, K जलदि.

१८७। B निहसे, K नै, BJ विष, K वष, M धर विष, K नीलाणा, निवसे, BKMN समागन, N वसन, MPU पदमिनी, JN निषी, K(M)NU लोधे, KN करि, JU ग्रहणे, J लभइ (for लसइ).



तरु लता पल्लवित त्रिणे व्यङ्गुरिव  
नीलाणी नीलम्बर न्याइ ।  
प्रियमी नदिमै हार पहरिया  
पहरि दादुर नूपुर पाइ ॥ १९८ ॥

काजल गिरि धार रेख काजल करि  
कटि मेखला पयोधि कटि ।  
मामोलौ बिन्दुलौ कुंकूमे  
प्रियमी दीध लिलाट पटि ॥ १९९ ॥

मिलियै तटि ऊर्पाटि विधुरी मिलिया  
घणि घर घाराघर घणी ।  
केस जमण गंग कुसुम करम्वित  
वेणी किरि चिवेणी वणी ॥ २०० ॥

घर स्यामा सरिस स्यामतर जलधर  
वेधुं चे गलि वाहा घाति ।  
भमि तिणि सन्ध्या वन्दन भूला  
रिखिय न लखे सकै दिन राति ॥ २०१ ॥

१९८ । BM तर, J पल्लवति, N पल्लव तण्ड, B त्रिष, K लण, JPU लणे, BM चङ्कुरवे, (K)PU चङ्कुरित, N चङ्कुरति, P नीलंवरि, U नीलंवर, BK प्रियमी, NPU प्रियमी, N नदिमय, B हारि, BKMU पहरिया, NP पहरिया (for पहरिया), P पहरिया (for पहरि), NP नेहर ।

१९९ । JKU काजल, M गिरि, EMNP रेख, JU किरि, M पयोधि, BK प्रियमी, NU प्रियमी, BNPU निलाट ।

२०० । BK मिलीयो, J मिलीर, M मिलीया, BJUP तड, B कपट, K कपटि, B विधुरी, J वे, N विवरी, J मेलिया, K मिलीयां, BJKMU घण घर घाराघर, JM(U) जमुन, (N)P जवण, JM कुसुम, M कुरंविन, MPU किरि, N करि, K के (for किरि), BM वेणी (for वि°), P चिवेणीक ।

२०१ । NPU श्यामा, BKM घरघ, M स्याम तन (for स्यामतर), BJM वेधुंवे K वेधुंवेध, BJK गल, M गल (for गले), BN वांदा, J(M)U वांदा, KP वांदा, BJKU जम, KM तिष, BU बंदन, B(N) रिखिये, J रिखिद, KP कपट, M रिष दी, B लिपि, K लण, NP लणी ।

रूठा पै लागि मनावि करे रस  
लाघी देख तगौ गिणि लाभ ।  
दम्पतिअ खालिङ्ग दीधा  
खालिङ्ग देखे घर ब्याभ ॥ २०२ ॥

जलजाल खवति जल काजल ऊजल  
पीला हँक राता पहल ।  
ब्याधोपरै मेघ ऊधसता  
महाराज राजै महल ॥ २०३ ॥

करि डँट नीलमणि कादू कुन्दण  
धम्म लाल पट पाचि धिर ।  
मंदिरै गौख सु पदमरागमै  
सिखर सिखरमै मंदिर सिर ॥ २०४ ॥

धरिया तनि वसत कुमकमै घोया  
सुधा प्रखोलित महल सुखि ।  
भर खावण भाइव भोगविजै  
रुक्मणि वर ओहवी रुखि ॥ २०५ ॥

२०२ । JKPU कडाँ, BJK पाय, NPU पय, J लागद, NP मनाद, करे रस, N लाघत, JK गणि, P गिण, J खालिङ्गण, JU दीघत, J खालिङित

२०३ । BKMNU खवति, P खवन, U कव्वल, K उव्वल, B पीयला, KME चक, J केई (for डेक), U ब्याधोपरै, J पपरै, BM औधसता, J ऊधरसता, M महाराजि, BU राजै ।

२०४ । BKM कादो, B कुंदणि, J कंभ, U वभ, K पाच, M पाठ (for पाचि), B मंदरै, K मंदिर, M मोरै, K सो, NU "राजमय, BNP सिपरि, B सिपरिमै, N सिपरि किय, P सिपर कोय, सिरि ।

२०५ । B धरियै, K धरीयै, J धरीयाँ, K तन, J तिण, N तेषि, PU तिधि (for तनि), K वल, B वसत, BK कुमकुमद, JMN कमकुमद, P कमकमै, U कुकुमै, JU घोयाँ, BK मौधा, J मुंधा, M सुधै, BM वखलित (for



वरिखा रितु गदे सरद रितु वल्ती

वाखागिसु वयणा वयणि ।

नीखर घर जल रहिउ निवागे

निधुवनि लज्जा नी नयणि ॥ २०६ ॥

पोलागी धरा ऊखधो पाकी

सरदि कालि ब्येहवी सिरी ।

कोकिल निसुर प्रसेद बोम कण

सुरति अन्ति मुख जेम सुत्ती ॥ २०७ ॥

वितये व्यासोज मिले नभि वादल

प्रिथी पङ्क जलि गुडलपण ।

जिम सतगुरु कलि कलुख तणा जण

दिपत ग्यान प्रगटे दहण ॥ २०८ ॥

गोखीर स्वति रस धरा उदगिरति

सर पोइणिचे यदे सुत्ती ।

प्रखी<sup>०</sup>), K धवल्लत (ditto), J प्रवल्लित (ditto), U प्रचालित (ditto), JU सचलि, ALL सुष, BKM भर, BMU वावणि, JKP वावण, N सावण, B भाइवि, M भाइवै, K भागवोवै, M भोगवै, BJPU वषमिधि, B वरि खेवरी, BJKMNP वष ।

१०६। BM रिति, KN वति, U चतु, J सिरद, KU सरद, K वाषाणिस, BP वाषाणिभि, B वदणी वदणि, K वैषा वैष, B नोषरि, N नोषरि जल घर, P घरि, K [घर] कलधि, BK रखो, NP रखउ, J रवे, M निधुवन, JKN नयण ।

१०७। BM बौवधी, KM सरद, J काल, JMNPU नी, (J)N जस, BM सुरता, JKN सुरत, BJMNPU जिम, KM खी ।

१०८। BM वितजे, K वितिजे, NP वितिचं, K मिले, JKMNU नभ, BN प्रथी, K प्रथणी, JNU जल, NP गुडलपण, B गुरि, M गुर, J सद-गुष, N सदन गुष, (N)P मिलि (for कलि), U जल (for कण), BK दीपनि, JN दिपति, M दीप, U ज्ञान, MU प्रगटी, PU दहण ।

वली सरदि खगलोक वासिन्हे  
पितरे ही भित्तलोक प्री ॥ २०६ ॥

बोलनि मुजरमुज विरह गमै बे  
तिसी सुकल निसि सरद तगी ।  
हंसगी ते न पासै देखै हंस  
हंस न देखै हंसगी ॥ २१० ॥

ऊजले अदरिसग निसि उजुवाली  
घणू किमू वाखाण घणै ।  
सोलह कला समाइ गयौ ससि  
ऊजामहि आप आपणै ॥ २११ ॥

तुलि बैठौ तरणि तेज तम तुलिया  
भूप कणै तुलता भू भाति ।  
दिनि दिनि तिणि लघुता प्रामै दिन  
राति राति तिणि गौरव राति ॥ २१२ ॥

२०६। BM गजवीर, ALL शक्ति, K पोषण, M घोष, N ययउ, JPU सुधी  
KM सुधीय, N सधी, J वली, BJKM सरद, BK खगलोक, M सरग-  
लोक, K पितरां, B मानलोक, J धिते, K सत्य, MNPU सत, KM प्रीय.

२१०। K मजर मजर, MN(P) मजरमुज, U मुजरमज, KP सुकल, P निस, JP सरदि, BK त, J ति, P तिणि, U तिण (for ते<sup>1</sup>), N नित (for ते<sup>1</sup> न), M तम(ditto), पासलि नवि (for पासै देखै), J देवर (for देखै).

२११। JU कजली, N कजली, BU अदरसणि, M निस, BJ उजुवाली, KU उजुवाली, M उजवाली, B घणा, J घणउ, P घणउ, B किमो, J किमउ, B वाखाण घणो, J सोल कला समाइ, B बीजामैदे (sic), J(M) उजामद, U ऊजावां हि, J आपो (for आप), B आपणो.

२१२। P बरठा, B तरणि, K तयण, PU कयण, NP तुलिया, BK भुंर, N भुव, KN भांनि, BKU दिन दिन, NP दिनि दिनि, MNU तिण, (M)N पासइ, J दिण, M तिण.



दीघा मणिमंदिरे कातिक दीपक

सुखी समागियां मांछि सुख ।

भीतरि थकी बाहिरि हम भासै

मनि लाजती सुहाग सुख ॥ २१३ ॥

कवि नवीनवी नवनवा मछोख

मंडियै जिगि आगान्दमई ।

कातिग घरि घरि द्वारि कुमारी

धिर चीवन्ति चिचाम थई ॥ २१४ ॥

सेवान्त नवी प्रति नवा सबे सुख

जग चाँ मिसि वासी जगति ।

रुकमणि हमरा तगा जु सरद रितु

सुगति रासि निसि दिन भगति ॥ २१५ ॥

बोहिन परि थई भीरि कजि आयाँ

धनछै व्यनै सुजोधन ।

मासै मगसरि भलै जु मिलियौ

जागिया मीं टि जनार्जन ॥ २१६ ॥

२१३। BP दीघा, K मंदिर, BJNP कातिग, K कातिके, JM समाधी, K समाधीय, B थका, K थो (for थकी), BJKN बाहिर, M बाहिरै [हम], BMU जिम मणि, JKN मन, N सोचाम, BM मुधि .

२१४। M कवि, JKV नवनवी, B नवी नवनवा मची मछोख, JK मछोख, BK मांछीयै, J मंडीर, K जग, U जिग, B जद, J जदि (for जिगि), K द्वारि (for द्वारि), N धिरि, J चिचान, M चिचति, N चिचद .

२१५। J नवि, K नवै, M नवे (for नवी), BKM नवै, NP नवत, JU नवि (for नवा), K नवै (for नवे), BJN चा, BJP बधमिचि, U रुकमणि रनधि, B ति (for तु), K तिग (ditto), B रिति, K रति, M रति, BNU भुगत, J भगत, J रास, U राशि निशि .

२१६। B] बोह, MNU बोही, N [ज], P पर, BJKNNU भीर, JMNPU धनंजय, B धनियै, JPU नर, JKNPU सुजोधन, M मासै मगसरि,

फिरियौ पकि वांउ ऊतर परहरियौ

सऊखे सूखव उर सरग ।

भुयंग धनी प्रियमी पुड़ भेदे

विवरे पैठा वे वरग ॥ २१७ ॥

ऊखे घटि नदी हेमे हेमाले

विमलु सिङ्गु लागे वधग ।

जोवनागमि कटि जिम थाये जिम

थाये थलु नितम्ब थग ॥ २१८ ॥

भजन्ति सुगिह हेमन्ति सीत भै

मलिन सुतनु केइ वहे मगि ।

कोइ कोमल वसचे कोइ कम्बलि

जग भरियौ रहन्ति जगि ॥ २१९ ॥

(B)J(M)U भलउ. BJ ज, K जो, M सुधीयो (for मिलियो),  
BJMP लोट, BJKMP जनारजन, N जनारजन, U जनारदन .

२१७। K फिरीया पकिन्, M फिरीये पिक्, J फिरि वायु पवां. BJM वाइ,  
PU वाच, N वायुगर, JKU उतर, K परहरिया, M फिरिहरिया, K  
सऊवर, M सऊवे सऊवो रस रंग, N सुरंग, P भुयंग, MN धनी, B  
प्रियमी, K प्रियमी, N विचरंग (for वे वरग), M वेव रंग (ditto) .

२१८। B जोवे, JU ऊवि, KNP ऊवइ, BKN घट, JMNU हेम, P हेमि,  
N हेमालय, U हिमाकय, BJKNPU गृंग. M थग, K जोवननागम,  
J जिम कटि, BKNP हस, U हस, J थाइ जिम थार .

२१९। J भुजन्ति, MN भजन्ति, BJNU सुगिह, K सोपह, M सुपिहि, P  
सुगिह, BJKMNU हेमन्त, NP भय, U मिलन, BK(M) मिलि निमि  
तन (for मलिन सुतनु), BJKU कोइ (for केइ), M को (ditto),  
JPU मग, K वहे, N वसचे, J कम्बल, P जिधि, U जिध, MN  
भरिया, J जग .



दिन जेही रिगी रिगाडे दरसणि  
 क्रमि क्रमि लागी सङ्कुडग ।  
 नीटि कुडै आकास पोम निमि  
 घौटा करखण पङ्कुरग ॥ २२० ॥

अलुभाया तन मन आप आप मै  
 विहल सीत रुकमणी वरि ।  
 बाणि अरथ भिम सकति सकतिवेल  
 पुछप गन्ध गुण गुणी परि ॥ २२१ ॥

मकरध्वज बाहणि कण्ठौ अहिमकर  
 ऊतर बाँड बाँधे अउर ।  
 कमल बालि विरहणी वदन किय  
 अम्ब पालि सज्जोगि उर ॥ २२२ ॥

पारथिया क्रियण वयण दिमि पवणौ  
 विण अम्बह बालिया वर ।  
 लागै माधि लोग प्रति लागै  
 जल दाहक सीतल जलण ॥ २२३ ॥

२२० । K लेह, P लेहो, N लेहउ रतण रदयावर, JU दरिषण, KN दरसण, P दरसिणि, U संकुडिणि, BJKU नीठ, BK बँडे, N खोडिद आयास, BJU करषणि, NP कर्षण, MU पंगुरणि, P रणि ।

२२१ । BK उलभाया, P तनु मन, B मांदि, K मदि, (for मै), M विहति, U विहल, B सीति, J वधनयो, P वधुनियो, U वधमिणि, JPU वर, B सति सतिवत, J सति सतिवत, K सती सतिवत ।

२२२ । B मकरध्वज, JK बाहणि, NP बाहनि, U बाहन, B चडे, J चडिड, K चडीयो, N चडिड, BJKMPU उतर, N उतन, U बाधु, K बाध बाँडे, BJKM अतर, N अवर, P विरहियो, U रदिष, M कमल (for वदन), N कियो ।

२२३ । ALL. छपव, B पवनदि, JKM पवनह, U पवणह, M विधि, B चंवि, J चं, K वन, J नाव, KU माध, BJMNPU लोक, KU सीतल, U अलनि ।

निय नाम सीत जालै वग नीला  
जालै नलुणी थकी जलि ।  
पातक तिगि दारिका न पैसै  
मंजियै विगु मन तगै मलि ॥ २२४ ॥

प्रतिहार प्रताप करे सी पालै  
दम्भति ऊपरि दसै दिसि ।  
अरक अगनि मिसि धूप आरती  
निय तगु वारै अहो निसि ॥ २२५ ॥

रवि बैठै कलसि थियौ पालट रितु  
ठरे जु दह कियौ हेम ठगठ ।  
ऊडग पङ्क समारि रहे अलि  
कणठ समारि रहे कलकणठ ॥ २२६ ॥

वीणा डफ मऊवरि वंस वजावै  
रीरी करि मुखि पञ्चम राग ।  
तरुणी तरुण विरहि जग दुतरगि  
फागुणि घरि घरि खेलै फाग ॥ २२७ ॥

२२४ । N निज, N सीतल, J जालि, BKU वग, BJ नलिषी, KN(P) नलिषी, JKN जल, B पातिसि, U पातिस, J पातकी, P पातक, KMU तिष, N तिषर, JP मंजिया, K(U) मंजिया, N मंजियर, JKN विष, N ननि, K तषी, PU तषा, KN मल ।

२२५ । B प्रतिहारि, JMNU सीय, P सीउ, BJNPU पालै, JU दिसे, K दिषी, M दसौ (for दसै), U अरकि, BKM अगनि अरक, J उग्रनि अरक, J तषउ, M तष, B तन, K तनु, (B)KNPU उवारद ।

२२६ । M(N) बैठै, K कलस, (B)K थिये, J(M) थरी, P सीउ, B पालटि, J रति पालठ, BM रिति, U रति, KNP अतु, MNPU दह, K बैथ दह (for दह कियौ), MP(U) कीथ, J ठरे हेम दह कीथ ठठ, उषथ (for कडथ), M संवारि, K रहर, B कलिबंद ।

२२७ । BM वेषा, BMPU मऊवरि, JKN वर, J वेष (for वंस), (B)JKN वजावर, BJKM रीरी, BKMU नुष, विरह, B अषि, JKM दुतरग, P रतिषि, JKMNU फागु ।



अजऊँ तरु पुहप न पल्लव न अङ्गुर  
 घोड़ डाल गादरित धिया ।  
 जिम सिगागारि अकोधै सोहति  
 प्री आगभि जागियै प्रिया ॥ २२८ ॥

दस मास समा पति गरभ दीध रति  
 मनि व्याकुल मधुकर मुगागन्ति ।  
 कठिगा वैदरा कोकिल भिसि कूजति  
 वनसपती प्रसवती वसन्ति ॥ २२९ ॥

पकवाने पाने फले सुपुहपे  
 सुरंगे वसने दरब खव ।  
 पूजियै कसाट भंगि वनसपती  
 प्रसूतिका होलिका प्रव ॥ २३० ॥

लागी दलि कलि मलियानलि लागै  
 त्रिगुणि पसरतै अम्ब त्रिसि ।

२२८। BM तरि, J तर, NU न तब, M पऊप, N पुऊप, BK घुड़ डालां,  
 J डाला, BK(M) गादरिति, BJMU सया, K सीया, JKMNPU  
 सिबहार, BKM सोहै, J सोहत, NP सोभति, J प्रिय, N प्रिय, M  
 आगम, K आगलि (for °मि), JMNPU आले, K आषर ।

२२९। JU सु (for समा), BKN पित, BK दधी, JU दीधी, M दधा, N  
 उदधि, B रित, JMNPU मन, B मणि, K भव, विलसंत (for  
 मुष°), KMN कठिन, B वेच, J वेचि, K वैच, N वेणु, M वयच, PU  
 वेचचि, P भिसि कोकिल, KN कुंजति, P कूजति, N वनसपती, JKN  
 वसंत ।

२३०। J पकवान फल फले, B फले (for फले), KMP वले, U धरव, M  
 यव, J पूजोर, NPU पूजीये, J कड, M कपड, NU कवेचि, K  
 भति (for भंगि), M भंगि (ditto), U भंगि (ditto), K वनसपती ।

रटति पुत्र मिसि मधुप खूंखराइ  
मात खवति मधु दूध मिसि ॥ २३१ ॥

बनि नयरि घराघरि तरि तरि सरवरि  
पुरुख नारि नासिका पयि ।  
वसंत जनमियौ देग वधाइ  
रमै वास चठि पवन रयि ॥ २३२ ॥

अति अम्ब मौर तोरण अजु अम्बुज  
कली सु मङ्गल कलस करि ।  
वन्दरवाल बंधाणी वल्ली  
तखवर अका बी<sup>१</sup>यै तरि ॥ २३३ ॥

फुट वानरेण कच नालिकेर पाल  
मज्जाति किरि दधि मंगलिक ।  
कुङ्कुम अखित पराग किञ्जलक  
प्रमुदित अति गायन्ति पिक ॥ २३४ ॥

२३१ । N लामौर, K दल, J कलि दलि, PU कल, M कली, KN क (for कलि), ALL सल्लयानिल, विगुष, U पसरति, N प्रसरतइ, BKM पथा विष (for अम्बु विषि), N विष, BK पूत, PU पूच, NPU मधुप (for मधुप), N मानु (for मात), ALL खवति, M मिसि ।

२३२ । KU वज, J नयर, M गिरि तरि, NP तब तब, J(M)U सकयरि, KMU पय, B जननीया, J <sup>०</sup>मीया, KM <sup>०</sup>मीये, B दियच, J ईयच, BM रसी, B चठि पवन ।

२३३ । B मवर, JU प्रवर (for मौर), K मवा (ditto), BK अज, N कलि-यल, P कलीय, JU किरि, JU वन्दरवाल, NP वन्दरवाल, K वंदर-वाल, BKM वेली, BJP तखयर, K तरवर, U तरवरि, K देका, NU अका, B(K) बिधै, JNP बीचै, U बीच ।

२३४ । BM फडि, JP फड, K पड, B वनरेचि, JKU वन्दरेच, B मज्जात, M मंजानी, N मंजति, U मज्जति, KMPU करि, N कीर, BJK(M) कुङ्कु, P कुङ्कुम, M अचत, NP अचित, B किंजलिक, M प्रमुदति, N गायन्ति ।



आयौ इल वसंत वधावण आइ  
 पोइणि पत्र जल खेणि परि ।  
 आगौदि वणे काचमै अकूणि  
 भामणि मोलिये घाल भरि ॥ २३५ ॥

कामा वरखन्ती कामदुघा किरि  
 पुत्रवती थी मनि प्रसन ।  
 पुष्ट करणि करि केरु पहिरे  
 वनसपती पीला वसन ॥ २३६ ॥

कणियर तर करणि सैवन्ती कूजा  
 जाती सोवन गुलाल जत्र ।  
 किरि परिवार सकल पहिरायौ  
 वरणि वरणि देवे वसत्र ॥ २३७ ॥

विधि खेणि वधावे वसंत वधाये  
 भालिम दिनि दिनि चडि भरण ।  
 जलरावणे फाग जलरायौ  
 तरु गहवरिया घिय तरुण ॥ २३८ ॥

२३५ । BJKNU आया, M आये, P इलि, N कलि (for इल), U वधामणी, BK आवी, JK पोयण, MU पोइण, N पोयणी, M खेण, JKMNPU आगौद, M घणै (for वणे), BKNPU भामिणि, J भामिण .

२३६ । N कामणि (for कामा), कामदूध, JMNPU करि, B यय, KNP ययल, ALL मन, M करण, N वरण (for करणि), J पहर, M पैहरि, BK पीयला .

२३७ । JMPU कणियर, KN कणयर, BJM तर, BK करणि, JMNU करण, NU सैवन्ती, K कुंजा, P कुंजा, N कुंजो, B जावी, M किर, N करि, KM वरण वरण, B वरन वरन विध दे, K दे दे (for देवे), N देदे (ditto) .

२३८ । J खेण, U सहित (for खेणि), M वधावी, NP वधावण, KNU दिन दिन, U भरणि, BP जलरावणी, JU जलरावणे, B फागि, BPU जलरा-

मन्ती तिहौं मयण वसंत महीपति  
 सिला सिंघासण धर सघर ।  
 माघै खन्य वृत्त मगडाणा  
 चल वाइ मज्जरि डलि चमर ॥ २३६ ॥

दाड़िमी बीज विसतरिया दीसै  
 निउँकावरि नौखिया नग ।  
 चरणे लुखित खग फल चुम्बित  
 मधु मुंचन्ति सीचन्ति मग ॥ २४० ॥

राजति अति श्रेष्ठ पदाति कुञ्ज रथ  
 हंस माल बन्धि ल्हासि हय ।  
 डालि खजूरि पूठि डलकावे  
 गिरिवर सिंगारिया गय ॥ २४१ ॥

तम् ताल पत्र ऊँचा तड़ि तरला  
 सरला पसरन्ता सरगि ।  
 बैठै पाटि वसन्ति बन्धिया  
 जगहय किरि ऊपरा जगि ॥ २४२ ॥

घउ, BJKM तर, K गहवुरि, J घोच, M घोषी, N घोषी, U घिया,  
 K बाधियां (for घिय) .

२३६ । BPU महां, M तिच, J तदि (for तिहां), PU सिल, BJ सिंघासणि,  
 BJM धरि, M मंड[?]षी, BJKM चलि, M मंजर, PU वलर, M रंवर .

२४० । K निवडावलि, M निवडावरि, J नउडा, M लुचति, U लुवित, BK  
 चुंवति, M चुचति, N चुचित, B मुंचित, KNP मुंचति, M मुचंत,  
 U मुंचति, JM सीचंत .

२४१ । J बघ, M बंध, J लासि, BKMPU लास, BP चई, JN दया,  
 BKN डाल, J बजूर, M पिजूरि, N पिजूर, NP डलकायउ, KMP  
 गिर, BP गई, JN गया .

२४२ । BJKMU तर, JMN ताड (for ताल), P तड, BU तुड (for तड़ि),  
 K तर (ditto), BKNP सरग, U बैठि, J पाड, ALL वसंत, U जगि-  
 हय, N करि, B ऊपरी, BK जग



आगलि रितुराय मण्डियौ अवसर

मण्डप वन नीभरण म्दिङ्ग ।

पञ्चवाण नाइक गाइक पिक

वसुह रङ्ग मेलगर विहङ्ग ॥ २४३ ॥

कलहंस जाणगर मोर गिरतकर

पवन तालघर ताल पत्र ।

आरि तन्तिसर भमर उपङ्गी

तीवट उघट चकोर तत्र ॥ २४४ ॥

विधिपाठक सुक भारस रसवङ्कक

कोविद खञ्जरीट गतिकार ।

प्रगलभ लागि दाटि पारेवा

विदुरवेस चक्रवाक विहार ॥ २४५ ॥

अङ्गणि जल तिरप उरप अलि पीयति

मरुत चक्र किरि लियति मरु ।

रामसरी खुमरी लागी रट

धूआ माठा चन्द घरु ॥ २४६ ॥

२४३ । M चागै, B रितिराउ, K(M) रितिराउ, J रितुराउ, NP मंजीवर, P अवसरि, J मंदिप, BJKNP सद्ग, J पांच, BJNPU नायक गायक, K सुरंग, J मेलिगर ।

२४४ । JM निरतिकर, NP सत्य, JNP पथ, K चर, PU चार, K तंत-सर, M भंवर, BM जीवटि उघटि, J तीवटि उघट, K जेवटि उघटि, N चिवटोय उघट ।

२४५ । M विध, JNU सुक, BJKMU लाग, BJ दाट, चक्रवाक ।

२४६ । BK आंगणि, U चंगण, NU तरप, P उरप तरप, BKM चक्र, B पिचति, N पीयत, M लियत (for पीयति), JKPU किर, N कदि, B लियत मरु, J लीयत दुष, K लियत मुर, M लै तिमुव, NP लिय तिमरु, U लीय तिमरु, BM रामसरी, U °लिरि, M पुसुरी, B लमो, J रटि, B धूवा, JMPU धूवा, N धूवा, K धूवा, N माठी, BM धुक् ।

निगरभर तरुवर सघण क्वाँह निमि  
 पुहपित अति दीपगर पलास ।  
 मोरित अम्ब रीम्ति रोमञ्चित  
 हरखि विकास विमल जित हास ॥ २४७ ॥

प्रगटै मधु कोक संगीत प्रगटिया  
 सिसिर अवगिका दूरि सरि ।  
 निज मंज पडे पात्र रितु नांखी  
 पुहपञ्जलि वगाराय परि ॥ २४८ ॥

प्रज अम्बज सिसिर दुरीस पीड़तौ  
 उतर ऊयापिया असन्त ।  
 प्रसन वाउ मिसि न्याउ प्रवर्तौ  
 वनि वनि नयरे राज वसन्त ॥ २४९ ॥

पुहपाँ मिसि अेक अेक मिसि पातौ  
 खाद्या दव माँथा अखेलि ।

२४७। B तरवर, KNP तरवर, U तरवर, K सघन, BKN दीपकर,  
 BJKU मवरित, BJKNPU रोम्ति, K रोमञ्चित, B हरिष, JKN  
 हरष, M विकासि कमल, JKMNPU हत ।

२४८। B प्रघटै, J प्रघट्य, U प्रकटित, B मधि, B प्रघटौयो, K प्रकटौयो,  
 MN प्रघटौयो, U प्रकटौया, B सुभिरि, JPU सभिर, K सुभरि,  
 M सिसिरि, BK(M) अवगिका, NP अवगिका, JU दूर, B निजि,  
 K निमि (! for निज), B पात्रि, BKM रिति, NPU रति, J रय,  
 J पुहपुञ्जलि, K(M) पुहपाँजलि, P वगरार ।

२४९। B अदभुज (sic!), K अदभुत, M उभीज सिसिरि, B सुभिरि, JPU  
 सभिर, K पीड़वो उतर, J वाद, M वाय, U वायु, J न्याद, MNPU  
 न्याय, J(M) प्रवर्तद, K प्रवर्तद, N प्रवर्तिउ, M वन वन, K राजा ।



दीपक चम्पक लाखे दीधा

कोडि धजा फहराणी केलि ॥ २५० ॥

मल्लयानिल वाजि सुराजि श्या महि

भई निसङ्कित बड्ढ भरि ।

वेली गलि तरवरां विलागी

पुहप भार ग्रहणा पहरि ॥ २५१ ॥

पीडित हेमन्त सिसिर रितु पच्छिमा

दुख टाल्यौ वसन्त हित दाखि ।

व्याचे वेली तणी तरवरां

साखां विसतरियां वैसाखि ॥ २५२ ॥

दीजे तिहां डड्डन दंड न दीजे

ग्रहणि मवरि तर गानगर ।

करयाही परवरिया मधुकर

कुसुम गन्ध मकरन्द कर ॥ २५३ ॥

भरिया तर पुहप वहे कूटा भर

कामि बाण ग्रहिया करणि ।

२५० । M पडप, (B)JK पानां, M पंने, N पाकां, BJK(M)PU पाडिया, N माडिया, K दरव, NU द्रव्य, BJ(M)P मंडिया, KNU मांडिया, K दीन्हा कोडी धजा.

२५१ । J मालियानिल वाज, ALL सुराज, BJ श्या, K श्या, BJKM तरवरां, KN विलबी, U ०प्यो, J पुहप माल, P ग्रहणां, N ग्रहणा.

२५२ । BKM पीडित, N पीडिता, M हेमन्ति, BK सिसिर, J सिसिर, P सिसर, BK रिति, M रित, J पछिल, BKM पालीयो, J(N)PU टालीयड, M व्याद, N विशाचे, BJ तरवरां, BK विसतरियां, J(M)U ०रीयड, K वैसाप, U वैसाप.

२५३ । B निरिं, K दीसद, BJKMU पडप मवर, BJKM तर, N परिपाही, P करयाही, M परवरिया, JM कुसुम.

बलि रितुराइ पसाइ वेसन्नर

जग भुरहीतौ रहै जगि ॥ २५४ ॥

वरिखा जिम वरखति चातिग वञ्चित

वञ्चि न को तिम राज वसन्त ।

फुल्ल पङ्क्ति कित सेव लवध फल

बँदि कोलाहल खग बोलन्त ॥ २५५ ॥

कुसुमित कुसुमाउध बोटि केलि कित

तिहि देखे थिउ खीण तन ।

कन्त सँगोगनि किंसुक कहिया

विरहनि कहे पलास वन ॥ २५६ ॥

तसु रङ्ग वास तसु वास रङ्ग तरण

कर पल्लव कोमल कुसम ।

२५४। BJKM तर, N विदे, K बूडा भरि, JMNU काम, KN करग, BJ रितिराद, K रितिराज, P वेसन्नरि, M भुरहीतु, K वरै (for रहै), P जग, BK place this stanza between st. २५३ and st. २५६, whereas JU place it between st. २५२ and st. २५३.

२५५। KPU वरषा, JNP वरषत, M वरिषत, U वरषित, JU चानम, NP चातक, B वञ्चति, KU वञ्चि, BKMU वञ्च, N वञ्चद, B राजि, J वसन्ति, B फुल्लि, MP फूल, B पंष, JK पच, M पचै, NU पचि, JKMNPU हत, J लख, KN लखि, P लख, BKNPU बोलति.

२५६। BK कुसुमित, BKMN कुसुमाउध, B उदो, K उदे, M उदय (for बोटि), BKNU हत, NP बी (for तिहि), U तह (ditto), BK थिय, N बीय, U बीउ, B पीन, N तनु, JU read the first two lines as follows: पीये चोक बंष पंति (पंत) परिफुल्लित। वदइ नारि चनि चनि (चन चन) वचन, but U in the comment gives also the common reading, J सुत (for कन), NP किंसुक करीयउ, M कहे, N कहिय.



वणि वणि माल्णि केसर वीणाति  
भूली नख प्रतिविम्ब भ्रम ॥ २५७ ॥

सबल जल सभिन्न सुगन्ध भेटि सजि  
डिगमिग पाय वाय क्रोध डर ।  
हालियौ मलयाचल हिमाचल  
कामदूत हर प्रमन कर ॥ २५८ ॥

तरतौ नदि नदि ऊतरतौ तरि तरि  
वेलि वेलि गलि गलै विलग ।  
दिखण छंत ब्यावतौ उतर दिसि  
पवन तणा तिणि वडै न पग ॥ २५९ ॥

केवड़ा कुसुम कुन्द तणा केतकी  
सम सीकर निरभर खवति ।  
ग्रहियौ कन्धे गन्ध भार गुरु  
गन्धवाह तिणि मन्दगति ॥ २६० ॥

२५७ । BJKMU तन, KPU कुसुम, BKN वनि वनि, J वन वन, BJP मालिणि, BKMN केसरि, JP वीणाति .

२५८ । M सौभित (for सभिन्न), BJ भेट, MU सजि, N मंलि, BJKMNP डगमग, U डिगिमिगि, B पाउ वाउ, J पाद वार, K पायो वायो, NPU वायु, JU कुद, KM क्रुध, P घर (for डर), NP चालिषा, BMU मलयाचला, BM हेमाचलि, J हिमाचलि, K हिमालर, P हेमाचल, K कामेत, NP हरि, JK प्रमन्न, N करि .

२५९ । BJKMU गलि गलि विलग, BN दक्षण, JPU दक्षिण, M दक्षिण, K छंतौ, M छता, (N)P छंतउ, J चावता, N जतरि, U उत्तर, M पवन, B त न वडै (for तिणि वडै न), J ति न वडै (ditto), K तहाँ न वडै (ditto), M नवि वडै (ditto), BJK पन, U पनि, BK place this stanza between st. २६० and २६१ .

२६० । B कुसुम, JM कमल (for कुसुम), B(J)KU तबौ, ALL चम, JK निरकरि, U निरकर, ALL खवति, B कांधे, K कांधर, N पंघि, P पंघे, U कंधर, BM गुरु, JK तिण .

लीयै तसु अङ्ग वास रस लोभो  
रेवा जलि कित सोच रति ।  
दखिगानिल आवतौ उत्तर दिसि  
सापराध पति जिम सरति ॥ २६१ ॥

पुछपवती लता न परस परमूके  
देतौ अंगि अलिङ्गन दाग ।  
मतवाली पै ठाहि न मगई  
पवन वसन करतौ मधु पान ॥ २६२ ॥

तीस भरग छँडि ऊचसति मलय तरि  
अति पराग रज घूसर अङ्ग ।  
मधु मद खवति मन्दगति मल्लपति  
मदोमत्त मारुत मातङ्ग ॥ २६३ ॥

गुण गन्ध ग्रहित गिलि गरल उगलित  
पवन वाद बे उभै पख ।  
सोखँड सैल संजोग संजोगि  
भगि विरहणी भुयङ्ग भख ॥ २६४ ॥

२६१ । B लोघे, K लोघो, J लीड, M लै, BK तस, JKNU वास अंग, JK जल, JKMNPU लत, M सोच, NP सोच, K रति, (M)N दखिगानिल, PU दखिगा, N आवतइ, BKU उत्तर, M दिस ।

२६२ । J परसपरि सूँके, NP परसपर सूँके, U परसर सूँके (for न परस परमूके), B देयतौ, U देतु, BK अंग, M मतिवाली, KN पग, MU पाय, P पय, JU डाद, KM वाँच ।

२६३ । BM तोइ भरणि (M भरणि), BJM छँडि, B औचसति, JNPU लस-सत, K औचसन, B मलै, K तर, NP तइ, U अंगि, BKMNPU खवति, BNU मल्लपति, J मल्लपति, K मदोमत्त, (M)NP मदोमभत्त ।

२६४ । K ग्रहित गलि, JU औगलित, U पवन, NPU उभय, N पयि, P पय, JM सोखँड, BK सयल, M सरल, NP सल, JKU संजोग, NP संजोगि, JKPU संजोगिनि, K मलै, KU विरहिणी, KMN भय ।



रितु किहि दिवस सरस राति किहि सरस

किहि रस मन्था सुकवि कहन्त ।

वे पकल सुध ति बिजुं मास वे

वसन्त ताइ सारिखौ बहन्त ॥ २६५ ॥

निमिख पल वसंत सारिखौ अहो निसि

अेकण अेक न दाखै अन्त ।

कन्त गुणै वसि धायै कन्ता

कन्ता गुणि वसि धायै कन्त ॥ २६६ ॥

ग्रिह पुहप तणौ तिणि पुहपित ग्रहणौ

पुहप ई ओढा पायरण ।

हरखि हिंढोलि पुहपमै छिखति

सहि सहिचरि पुहपां सरण ॥ २६७ ॥

पौडाडै गाद वेद परबोधै

निसि दिनि वाग विहार नितु ।

२६५। BN रति, JKMU रिति, B कहिनि, J किहिनि, KMU कहि, N कही, B दिवसि रसि, KNU रस (for 1st सरस), B कहिनि, KN कहि, M किह, B रस (for 2nd सरस), B कही, K कहि, M किहै, BJMN कहंति, N बिजुं (for 1st वे), JNPU पप, JU सुध, B त, K [ति], B वसंति, BMN बहंति.

२६६। BM वसंति, (B)KM सारिषा, J सरीष, BK अेकै अेक, JM अेक अेक, N अेकवि अेक, U अेकां अेक, J वष, B थिय, J(M)U थई, K थया सु, BJMU कांता कांता, KMU गुण (for गुणि), N गुणै (ditto), J वष, B थिय, JU थपल, K थोयो सु, M थयां, N थार.

२६७। JKNPU ग्रह, BK तणि, J पुहपति, M पडपित, BKM ग्रहणा, J ग्रहण, B पौहप ई, J पुहपुं ई, K पुहप हो, M पडप ई, NP पुहप सु, B ओढवि, J छिखि, BJM पायरणि, JK हरष, JMU हींढोल, K लै, N लइ, M हीवति, U हीवति, JNPU सह, JMP सहचरि, N सहचरी, U सहचर, BJMNP सरणि, K सरिणि.

मायाग मैग ओगि विधि मागै

रुकमणि कन्त वसन्त रितु ॥ २६८ ॥

अवसरि तिथि प्रीति पसरि मन अवसरि

हाइ भाइ मोहिया हरि ।

अङ्क अङ्क गया आपाणा

जुड़िया जिगि वसिया जठरि ॥ २६९ ॥

वसुदेव पिता सुत धिया वसुदे

प्रदुमन सुत पित जगतपति ।

सासु देवकी रामा सुवह

रामा सासु वहु रति ॥ २७० ॥

लीलाधर ग्रिहे मानुखी लीला

जगवासग वसिया जगति ।

पित प्रदुमन जगदीस पितामह

पोतौ अनिरुध उखापति ॥ २७१ ॥

किं कहिसु तासु जसु अहि धाकौ कहि

नाराइग निरगुण निरलेप ।

२६८ । N नौद (for नाद), M मिस, JKMN दिन, BKNP जिन, JMU जिति, N नाथिग, BJMNPU मयग, KMU ओष, BK परि (for विधि), BJP वधतिथि, U रुकमिण, BJKM रिति ।

२६९ । K अवसर तिथ, J प्रसर, NP पसर, BKM अनुसरि (for 2nd अवसरि), KMNPU हाव भाव, MU ओगि, M अमंगि, KP आपणा, N आपपणा, K जिग ।

२७० । B वसुदेव, KMNU धया, BK वसुदेव, JMNU वासुदेव, B प्रदिमन, J(M)U प्रदुमन, K प्रतिमन, N प्रदुम्न, K सी पिता, J जगति, N जगत्, NP राम महोदर रुकमिणि माछ, K रिति ।

२७१ । BJKM घडे, NPU गृहे, N वासिग, KM पिता, NP पुत्र (for पित), B प्रदिमन, J(M)U प्रदुमन, K प्रदिमन, B(M) पोतौ, JU पोचन, KPU अनिरुध, M अनुवध ।



कहि रुकमणि प्रदुमन अनिरुध का  
सह सहचरिखे नाम संखेप ॥ २७२ ॥

लोकमाता सिन्धुसुता खी लिखमी  
पदमा पदमालया प्रमा ।  
अवर ग्रिहे असधिरा इन्दिरा  
रामा हरिवल्लभा रमा ॥ २७३ ॥

दरपक कन्दरप काम कुसुमाउध  
सम्बरारि रतिपति तनुसार ।  
समर मनोज अगङ्ग पद्मसर  
मनमय मदन मकरध्वज मार ॥ २७४ ॥

चतुरमुख चतुरवरण चतुरात्मक  
विगत चतुरजुगविधायक ।  
सर्वजीव विसवकित ब्रह्मसू  
नरवर हंस देहनायक ॥ २७५ ॥

२७२। BKU कहिनि, P कहसि, BJKM नास, BK [जसु], J वस, P याहिउ, N कहिया, BK कहि कहि, BKMNPU नारायण, M निर्गुण, P निगुण, U विगुण, J मिलेप, P मिलेप, N लण (for 2nd कहि), BJPU वधमिणि, B प्रदिमन, J(M)U प्रदुमन, K प्रदमन, J अनिरुध, KPU अनिरुध, M अनुवधि, B सहचरिखे, J ०रिहद, M ०रिदि, N ०रीधर, P ०री, U ०रीदे, K सवरनदे (sic).

२७३। BJKNPU खी, B लखमी, NP लखिमी, JPU पद्मा पद्मालया, BM पदमालया प्रिया प्रदमा, N पदमालिका प्रिया पदमा, BK अवर, BJM ग्रहे, K ग्रह, NPU ग्रहे, JKMNPU (U) अखिरा, K इंदरा.

२७४। JMPU दर्पक कंदर्प, K कंदप, ALL जुगुनायक, BK तनसार, JU खर, JPU नक्षत्र, JKNP (U) मकरध्वज.

२७५। BK(M) चतुरख स चतुरवरण चतुरात्म, U चतुर्वर्ण चतुर्ध्व चतुरात्म, J चतुरर्ध चतुर्वर्ण चतुरात्म, NP चतुरात्म, BK विषय, J विश, U विज्ञ (for विमत), JU चतुर्थम, KMPU सर्वजीव, N सर्वजीव, BK विसकैत, JM विसकैत, NPU विसकैत, BJNU ब्रह्मसू, K ब्रह्मसूत्र, MP ब्रह्मसू, K देहनायक.

सुन्दरता लज्जा प्रीति सरसती  
माया कान्ती क्रिया मति ।  
सिद्धि त्रिद्धि सुचिता रुचि सरधा  
मरजादा कीरति महति ॥ २७६ ॥

संसार सुपज करता ग्रिह मङ्गुह  
ग्यान तणी पञ्चमी जु गालि ।  
मदिरा रीस हिंसा निन्दामति  
चारे करि भूंकिया चंडालि ॥ २७७ ॥

हरि समरग रस समभगा हरिगाखी  
चात्रग खल खगि खेत्रि चडि ।  
बैसे सभा पारकी बोलग  
प्राणिग्या वंष्टि तो बेलि पटि ॥ २७८ ॥

सरसती कण्ठ खी ग्रिहि मुखि सोभा  
भावी मुगति तिकरि भुगति ।  
उवरि ग्यान हरि भगति आतमा  
जपै बेलि तो खे जुगति ॥ २७९ ॥

२७६ । B सरसती, K सरसती, BKM कान्ति, JNPU कानि लपा, 'K सुलपा, B रिधि विधि, J विधि बुधि रिधि, K खडि विधि, M रिधि विधि विधि, NPU इडि, BKM सुचि, NU सुचिता, JNPU चडा, M अधा, JPU नयाँदा, K मरयाद, M मजादा, N मजाँदा ।

२७७ । BKM सुपच, JM यच, KNPƯ म्च, NPU संम्च, J गानि, K गान, NU ज्ञान, J तणीज, U तणीज, JKU [जु], B गांघि तिविद्योज पंचमी गालि, JU निंदा, M निंदामर, BJM मूकी ।

२७८ । M सुमिरच, K [रस], N अम (for रस), M हिरणाबी, वन, KMNPU वेच, B बभा, U बोलणि, (BM)PU वंष्ट, BK(M) त, J ति, N तच, U तो ।

२७९ । ALL बी, BJNPU म्चि, K म्च, M यचि, KMN सुष, P सोभा, NU सुकनि, K सुकरि (for ति<sup>०</sup>), JK भगति, N उदरि, J भगन, JU जपे, B खां, JK तो, M तार ।



महि सूइ खट मास प्रात जलि मञ्जे

आप सपरस हर जित ईंद्री ।

प्राप्तै वेलि पडन्तां नित प्रति

जी वञ्चित वर वञ्चित जी ॥ २८० ॥

ऊपजै अहो निसि आप आपमै

रुकमणि किसन सरीख रति ।

कहै वेलि वर लखै कुंवारी

परणी पूत सुहाग पति ॥ २८१ ॥

परिवार पूजि पोजे पड़पोजे

अर साहगि भगहारि इम ।

जग रुकमणि हरि वेलि जपन्तां

जग पुड़ि वाधै वेलि जिम ॥ २८२ ॥

पेखे कोइ कहति अेक अेक प्रति

विमल मकल गिहि अेक वगि ।

अेगि कवण सुभ ब्राम आचरतां

जागियै वेलि जपन्ति जगि ॥ २८३ ॥

२८० । BK सूर, N सूखे, P सुइ, U सूखे, J प्राशन (! for प्रात), JKMNPU जलि, N मंजइ, NP सपरस, B [हर], M ऊइ (for हर), M पदंति, NP जपन्तां (for पडन्तां) नित, JU अपर सपरस जिमेंद्री (०इ) अर । वेलि पडत (०इती) नित (नित्य) प्रति बीईइक । वञ्चित (वञ्चित वर) पामइ बी विविच, K सुनी सुपर तिम सुवर ली ।

२८१ । BK आपमहि (for ०मै), B रूपनणि, JP रूपमिणि, N रुकमिणि, U ०मिण, KU लसन, M लख, N किसन, U सरीख, J कवन, JU कुमारो, J पूष, M पुष, BKP साहाग, N साभाग ।

२८२ । BP पूत, JM पुच, KNU पूष, BJKM अर, B सांदिधि, J(M)PU साहण, K साहण, N साहण वाहण, JKMNPU भंहार, BK जन, BPU रूपमिणि, BPU पदंतां (for जपन्तां), BK जगि पुड़ ।

२८३ । K शोक (for कोइ), B कहंति, JM कहत, K कहंत, B अेकै अेक, J अेकिं अेक, N अेक कहर अेकां प्रति, P कहर अेक अेकां प्रति, BK पहि,

चतुरविध वेद परणीत चिकितसा  
ससच उखध मंच तंच सुवि ।  
काया काजि उपचार करन्ता  
ऊवै सु वेलि जपंता ऊवि ॥ २८४ ॥

आधिभूतिक आधिदेव अथातम  
पिंडि प्रभवति कफ वात पित ।  
त्रिविध ताप तसु रोग त्रिविधमै  
न भवति वेलि जपंता नित ॥ २८५ ॥

मन सुद्धि जपन्ता सकमणि मङ्गल  
निधि सम्पति घाई कुसल दित ।  
दुरदिन दुरग्रह दुसह दुरदिसा  
नासै दुसुपन दुरनिमित ॥ २८६ ॥

JPU गृह, M पिह, N गृहि, KU खेष, N इणि, N प्रनाण (for कवण), KPU शुभ, BKN करम आचरद, M आचरोति, J आचोर, U आंणोखे जु, K जपंत .

२८४ । B ०विधि, JKNU चतुर्विध, ALL प्रणीत, B(M)N चिकित्सा, JKPU चिकित्सा, JKU शसौषध, J शुवर, K सुद, N सवद (for सुवि), J कलि (for काजि), U उपचार, J ऊवि, K सो, BJKM जपंति, N जपंत, J ऊवद, K ऊय, M ऊवै .

२८५ । BPU ०भूतक, K भूत, B ०देव, B पडि, JKMNPU पिंड, JK त्रिविधि, M त्रिविधि, B तस, N त्रिविधि रोगमय, J त्रिविधिमद, M त्रिविधिमै, भवंत. BM जपंत, JKN जपंति, BK place this stanza between st. २८२ and st. २८३ .

२८६ । B सुद्धि, J शुद्ध, K सुह, MU सुध, BJPU रूपमिति, M निध, NP नव निधि, K घाये, U घायद, NP [घाई], KU कुशल, M निनि, B दुरदसा, J दर्शना (sic ?), KP दुरदशा, M दुरिदसा, U दुर्दशा आसद, P दुसुपन, JU दुसमन (for दुसुपन), JMU दुरनिमित .



भणि मन्त्र तन्त्र बल जन्त्र धमङ्गल  
 थलि जलि नभसि न कोइ छलन्ति ।  
 डाकिणि साकिणि भूत प्रेत डर  
 भाजै उपद्रव वेलि भगन्ति ॥ २८७ ॥

सन्यासिच्ये जोगिच्ये तपसि तापसिच्ये  
 कोइ इवड़ा हठ निग्रह किया ।  
 प्राणिआ भवसागर वेलि पठि  
 थिया पारि ऊतरे थिया ॥ २८८ ॥

किं जोग जाग जप तप तीरथ किं  
 व्रत किं दानासुख वरणा ।  
 मुखि कहि किसन रुकमणी मङ्गल  
 कोइ रे मन कल्पसि किपणा ॥ २८९ ॥

वे हरि हर भजै अतारु बोलै  
 ते ग्रव भागीरथी म तूँ ।  
 अेक देस वाहणी न आणा  
 सुरसरि समसरि वेलि सँ ॥ २९० ॥

२८७ । B भिणि, KM सधि (for मणि), U वलि घंघ, JKN बल जल, BMNPU डाकिणि, J डाकिण साकिण, M साकिणि, PU साकिणि ।

२८८ । BM सन्यासिच्ये, N चोता (for इवड़ा), JMPU प्राणी, N प्राणीया, K ॰सागर, N ॰सागर, JKMP पार, B तरि पारि (for ऊतरे), K तर पार (ditto), M तर पार (ditto), J ऊतरद ।

२८९ । N जाग जोग, B जाग, दान आचम, JKNPU ॰चम, BJKN वरण, KMU मुख, JMU करि (for कहि), KPU लसन, M लवण, N किसन, BJU वपनिनी, BM कल्पै, JKU कल्पसि, B किपण, KMN लपण, JPU लपणा ।

२९० । N बि हरि हरि, BM बोडै, J बोडै, K बोडे, B(K) पवि, JU चंनु (for घंघ), NP जल (ditto), BK न (for म), दिसा (for देस), M वाहनी, NPU साहिनी, B(K) आणै, M आणी सुरसरि ।

वल्ली तसु बीज भागवत वाचौ

महि थागौ प्रियदास मुख ।

मूल ताल जड़ अरथ मखहे

सुथिर करगि चडि छाँह सुख ॥ २६१ ॥

पत्र अक्खर दल दाला जस परिमल

नव रस तैतु त्रिधि अहौ निसि ।

मधुकर रसिक सु भगति मज्जरी

सुगति फूल फल भुगति मिसि ॥ २६२ ॥

कलि कलपवेलि वलि कामधेनुका

चिन्तामणि सोमवलि चत्र ।

प्रकटित प्रियमी प्रियु मुख पङ्कज

अखराडलि मिसि थाइ अेकच ॥ २६३ ॥

प्रियुवेलि कि पँचविध प्रसिध प्रनाली

आगम नीगम कजि अखिल ।

२६१ । BK(M)N वैली, BKM तस, JK इथु°, NU इथी°, P प्रथी°, KNPU सुथ, BM माँहचौ, B सुथड, K सोथड, M सुथड, J अथरि, B कवधि, KM करथ, BJ चडि, B सुथि ।

२६२ । B प्रति, JKMPU अक्खर, B प्रत (for दल), J यम, B तँति, K मातु (sic! for तैतु), BM वधि, JKU विधि, N हधि, P हधि, B सुकवि (for रसिक), J ति (for सु), K वे (ditto), U तु (ditto), B अरथ (for भगति), N सुकति, M भगति (for सु°) ।

२६३ । BN ॰वेल, P ॰वलि, B किना (for वलि), B समवेल, JPU ॰वली, N ॰वली, JKP चिच, N विचिच, B प्रवडित, J परवित, KNP प्रवडित, M प्रवडित, BPU प्रियमी, J इथमी, KN इथमी, B इथ, J प्रियु, KNPU इथु, M प्रिय, BMP अखरावलि, JKNU अखरावलि, B प्रियु, K थाये, N ले (for थाइ), P मिले (ditto) ।



सुगति तणी नीसरणी मयडी

सरगलोक सोपान इल ॥ २६४ ॥

मोतिअे विसाहण ग्रहि कुण मूकै

अेक अेक प्रति अेक अनूप ।

किल सोभण मुख मूभ वयण कण

सुकवि कुकवि चालणी न सूप ॥ २६५ ॥

पिण्डि नख सिख लगि ग्रहणे पछिरिअे

महि मूं वाणी वेल्लि मइ ।

अगि गलि लागी रहै अैसे जिम

सहै न दूरवण जेम सइ ॥ २६६ ॥

भाखा संसजित पराजित भगतां

मूभ भारती अे मरम ।

रस दाइनी सुन्दरी रमतां

सेज अ्यन्तखि भोमि सम ॥ २६७ ॥

२६४। B °वेल्लि, BJKMU °विधि, JKNP अमिडि, U °दि, J प्रणाली, N परनाली, J निर्गम, M विगम, N निरगम, J अभीयत (for मण्डी), K अनतिक (ditto), P अनिय (ditto), U अनिय कि (ditto), B अनकसरम (for सरगलोक), M अनयअेकयम (ditto), JKNPU सर्मलोक .

२६५। NP नीतीयां, B विसाहणे, M °षो, NP °षच, B कर (for कुण), B मूका, P मूकि, BJKMU कलि (for किल), U मुंभ, B कुण (for कण), NP किल मुप मुंभ वयण सोभण कण, N साकवि, U चालिणी, M कि (for न) .

२६६। B पंडि, JKM पिंड, N पींडी, PU पिंडे, BM लग, P ग्रहणे, BJMU भुषणे, K भुषण पछिरद, M मो, J वेल्लि, B मै, JU मइ, U लागि रहि, B मै, JKU मइ, M मडी .

२६७। B भाषा पराजित सहजत, M भाषा प्राकृत सहसजित, KN संसजत, PU संस्कृत, JKNPU प्राकृत, BK भर्णता, J भर्णतां, N भणितां, M भारयो, BJPU दाविनी, K रमता अेजद अंतर, JU अंतरद, NP अंतरीष, B भोम, JK भूम, PU भूमि .

विवरण जो वेलि रसिक रस वञ्छौ

करौ करणि तौ मूझ कथ ।

पूरे इते प्रामिस्यौ पूरौ

इवै ओके ओकौ अरथ ॥ २६८ ॥

जोतिखी वैद पौराणिक जोगी

सङ्कीर्ती तारकिक सहि ।

चारण भाट मुकवि भाखा चित्र

करि अकठा तौ अरथ कहि ॥ २६९ ॥

ग्रहिया मुख मुखा गलित जग्रहिया

मूं गुण आखर अ मरम ।

मोटा तगौ प्रसाद कहै महि

अटौ आतम सम अधम ॥ ३०० ॥

हरि जस रस साहस करे हालिया

मो पखिटा वीनती मोख ।

२६८ । B वेल, M रसि, U करण, B कण (for करण), K वरण (ditto), B जो (for तौ), M त, JU मुंझ, M पूरै, J इत, KNP इतौ, B अरथ (for इते), U ताद (ditto), J प्रामिस्य, K प्रामिस्य, N प्रामिस्य, U प्रामिस्य, B प्रामिस्य पूरे, NP इवै, B अर (for इवै), JK अर (ditto).

२६९ । JKNPU जोतिषी, KU वैद, N वयद, BJN पुराणिक, K जोषी (for ओषी), JKNP तारकीक, M तारकी, U तारकी, J चत्र, M करे, U करद, P अकठा, K अकठौ त, JM [तौ] .

३०० । N गलिया (for ग्रहिया), P गलिया (ditto), BM मुवि, M गलित, BNP जग्रहिया (for जग्रहिया), KM मै, NP सई, BN गण (for गुण), MP गण (ditto), K गण (ditto), M अखर, BKM मोडी, NP अर अरठउ आतम अधम, B सम .



बन्हीणा तुन्हीणे आया

सवण तोरये वयण सदोख ॥ ३०१ ॥

रमतो जगदीसर तणो रहसि रस

मिथ्या वयण न तासु महे ।

सरसै रुक्मणि तणी सहचरी

कहिंया मूं मै तेम कहे ॥ ३०२ ॥

तूं तणा व्यै तूं तणी तणा त्री

केसव कहिं कुण सकै क्रम ।

भलौ ताइ परसाद भारती

भूंडूं ताइ माहरौ भम ॥ ३०३ ॥

रूप लक्खण गुण तणा रुक्मणी

कहिंवा सामरथीक कुण ।

जाइ जाणिया तिसा मै जंपिया

गोविंद राणी तणा गुण ॥ ३०४ ॥

३०१ । J रस वष, U करि, BJ सुं, M सु KN पंडितां B वेनती, K बन्ही-  
बाय, M ंया का, U ंयाचं BP तन्हीणे, JU तुन्हीणइ J बावीया,  
B सवण, JNP वयण, M आवणि, KU अवणे, K तोरय, M वैय, JU  
वयण (for वयण) .

३०२ । KU जगदीस, B तणा, N रहसि B रसि, J रेण, B तस, J तण, K  
तासु महे, B सरसति, BM वयम ण, JP वयतिणि, U वयनिण, BJNPU  
मइ, B तिण्ड, J तिम, K कहिं .

३०३ । B तूं, M तुच, J केसवि, KMN कुण कहिं, BJ तिको (for 1st ताइ),  
K प्रसाद, BKM भूंडा, JN' भूंडउ, B places this stanza between  
st. २९९ and st. ३००, and MN place it between st. ३०१ and  
st. ३०२ .

३०४ । JNPU लक्खण, K लक्खण, M लपिण B करमे लपिण बी तणां वयमणी,  
M कपिणी, PU वपिणी, M कडिवा इ कोरन ताम कुण B जंपि  
(for जाइ), KMN' जाणिया जिण (for जाइ जाणिया), M inverts  
the order of stanzas ३०३ and ३०४ .

वरसि अचल गुण अङ्क ससी संवति  
 तवियौ जस करि खो भरतार ।  
 करि खवणे दिन राति कखिठ करि  
 पामै खो फल भगति अपार ॥ ३०५ ॥

३०५ । J वरस, M अङ्गि, JNU ससि, M हु (for ससी), J संवत, M ससंत, P  
 .....न रस अङ्गि व[?]रि (for ... अङ्ग ससी संवति), J अङ्गि, M  
 प्रिय (for 1st करि), JNU खो M करै (for 2nd करि), JNU खवणे,  
 M खवणि, JU कंठ M करै कंठि पामै फल खो, J फल खो, U भगत,  
 BK omit this verse.





## NOTES.

1. चार ..... मङ्गलचार, "These four (auspicious names) form my *maṅgalācāra*." The Sanskrit commentary of *U* identifies the four names with the four subjects which according to the rhetoricians are to be mentioned in the beginning of a work, and quotes the *śloka* following :—

मङ्गलं चाभिधेयं च सम्बन्धस्य प्रयोजनं ।

चत्वारि कथनीयानि शास्त्रस्य धुरि धीमता ॥ १ ॥

2. किरि निखइ (*P*) चीचरै चीतारा प्रतइ (*N*).

4. नाइ is in origin a plural neuter form of the correlative pronoun (Ap. नारै < Skt. नानि), which like the analogous form काँइ, काँरै of the interrogative, has come to do function for the singular as well. Cfr. st. 13, 303 below. In st. 11, 12 the form is doing function for the genitive-oblique. Analogous to नाइ is the form जाइ of the relative pronoun (Ap. जारै < Skt. यानि), which is used in a plural sense in st. 104, 304, and in a singular sense in st. 169.

5. Of the two readings पाथो (*BKNS*) and जाथो (*JMPU*) in the third line, the former is preferable on account of the alliteration of the पा° with the पा° of पार, which precedes. Alliteration is a very important factor in bardic poetry.

7. Notice the reading संपोखण of *BNPSU* for जु पांखण. The latter is the correct reading, not only because पोखण is a much better form than संपोखण, but also because the relative ज is required in the sentence.

8. In explaining the sense of this stanza, the comments of *NPU* agree together, and differ from the *Dhūdhārī* comment of *BKS*. For the comparison of the two interpretations, I quote below the comments of *B* and *U*: कवि कहै है सुकदेव व्यासदेव जइदेव आदिदे अनेक सुकवि ऊआ है पणि गीति सबही को बेकही



है श्रीकृष्णदेव ते पहिलौ जु रुक्मणीजी कौ वर्गन कीयौ सु या वासतें  
जु प्रह्लादस्य कोनै तौ पहिलैं श्री कौ वर्गन कीयौ चाहिजै (B).

सुकदेवो व्यासमुतो व्यासो ऽप्यथ च गीतगोविन्दकर्ता जयदेव  
इत्यादयो ऽन्ये ऽपि विष्णुभक्तिपरायणाः सुकवयो ऽनेके वाल्मीकिप्रानक-  
प्रह्लादादयः सर्वे ऽप्येकसंज्ञा इत्येकः केवलः पुरुषप्रधानः श्रीगोविन्दस्तस्यैव  
स्तुतिं कृतवन्त आदौ भगवदरूपवर्णने कृतोद्यमाः परं मया तावत्स्त्री-  
वर्णनमतः क्रियते यतः प्रह्लादसंज्ञो ग्रथ्यते यदुक्तं प्रह्लादे स्त्रीप्रधानत्वमतो  
मह्यं दूषणं न दीयम् (U).

9. *U* reads जोइ र्हाँ for जोइ र्हाँ in the 2nd line, and explains  
it : र्हाँ इत्यकस्मादाद्यर्थानन्तरे चे सुजन तं पश्येत्स्वप्नाहारः ।

10. चिरचर, for चिचर ( < Skt. विश्वर ), with insertion of र,  
analogous to सरजल for सजल, सरधौर for सधौर, and सरजीत for  
सजीत, for the last of which examples see *Vacanikā Ratana*  
*Singhājī rī Mahesadāsōta rī*, 244.

11. तार. See note to st. 4, above. *B* renders the form  
with तोयै राजा रै.

12. नाम तारि तस्या नाम (U). Here and elsewhere I have  
used a vertical dash over the line to indicate a long vowel which  
for prosodical reasons is to be pronounced as short. It is the  
same sign which is used by native copyists to convert an चार  
into च, whenever by mistake they happen to write चार instead  
of च. Ex. : प्रकार, for प्रकार. In Old Western Rājasthānī poetry  
in general, and Dīngāḷa poetry in particular, a long vowel  
immediately followed by a short vowel is liable to be pro-  
nounced as short.

13. ताइ तावन्माचम् (U), तितरौ (B).

चे as a feminine singular form of the demonstrative pro-  
noun, is an Old Dīngāḷa form which is no longer found in  
Modern Dīngāḷa nor in Modern Māravārī, where it has been  
substituted with चा. It is, of course, identical with the general  
form चे of Old Western Rājasthānī and Gujārātī. In our *Veli*  
both चा and चे are used for the feminine singular.

14. बीरज for बीज, another instance of the insertion of र in the middle of a word. Cfr. note to st 10, above.

चमहरि for चमरि, with insertion of ह analogously to समहर for समर. Cfr. *Vacanikā Ratana Singhajī rī*, 54, and also my *Notes on the Grammar of the Old Western Rājasthānī*, etc., § 38.

15. The meaning of the two first lines is clearly explained by U: प्रेषवं बाळ्यं तत्प्ररोरे तनी सुप्तं गतप्रायमिति तथा यौवनं न जायतं न तादृशं प्रकटितमतो वयःसंधिः समुत्पन्नः कियद्वारंस्थायी सुहिगा सु वरोति सप्रप्रायो यथा वरिषब्द उपस्ये ... (U), but in the interpretation of the fourth line most of the commentators seem to have been led astray by understanding प्रियम (प्रथम) as an adjective or an adverb ("first, at first"), instead of an abbreviation of प्रिथीराज, the author of the *Veli*.

20. दल फूल विमल वन is clearly and correctly rendered by B as: हिवै वसन्त ऋषौ व्यां वन फूलिजै वै त्यां रुरौर पूखौ. This is no doubt the original reading, which the other commentators have failed to understand and have consequently been tempted to alter the text into दल फूल विमल वनि.

22. सु जु. Cfr. st. 19, 32, 46, 94.

कुमोदधि for कुमोदधि. For the weakening of u into a, due to the influence of the o in the syllable following, see my note to st. 16 of the *Vacanikā Ratana Singhajī rī*. Cfr. also कुमकमो, st. 189, 205.

मेन केस मेनकेशा इति रात्रिरूपा इत्यपि मेनप्रब्देन चारणभाषया मुजकसदृशाः (U). Notice here the use of the term चारणभाषा "the language of the Cāraṇas" to indicate the *Diṅgaḷa*.

23. वरुण तणा किरि डोर. वरुणस्य प्रचेतसः पाशा इव वरुणस्य शस्त्रं पाश एव तं दूरीकर्तुं जगतो ऽपि न शक्नोते तदिवेदमपि बन्धनं कृणुष्व दृढं भावीति रहस्यं यदुक्तं कुमारसंभवे :—

प्रिरोषपुष्याधिकसौकुमार्यौ बाह्व यदीयाविति मे वितर्कः ।

पराजितेनापि कृतौ हरस्य यौ कण्ठपाशौ मकरध्वजेन ॥ १ ॥



25. सधर . सधरी माहात्म्यवन्तौ (U).

वर्ण, a survival of the old neuter singular of the Old Western Rājasthāni, used exactly in the same adverbial function as the वर्ण in *Vacanikā Ratana Singhajī rī*, 92, q. v. For other instances of the neuter in the *Veli* cfr. st. 36, 64, 66, 211.

26. जुबलि नालि इति नाम्ना लोकप्रसिद्धं कीदृशं तस्याः कदल्या गर्भसदृशं विशेषसौकुमार्येण नीरोमत्वमपि प्रकाशितम् (U).

27. हरिहंस सावक हरिहंससावकाः सूर्यस्य लब्धपत्नानीवाणु-सूर्याः (U).

28. छिव रुक्मणी नी विद्या कहइ । आठ व्याकरण भणी अठारह पुराण जाणइ अठारह स्मृति जाणइ धर्मअर्थनीतिमोक्ष प्रकाश कह शास्त्र जाणइ चारि वेद ४ भले १ व्याचारग्रन्थ २ व्याकरण ३ छन्द ४ ज्योतिष ५ पदभङ्गन ६ अये षडङ्ग जाणइ षडङ्ग ६ चारि वेद ४ मीमांसा १ तर्कविद्या १ धर्मशास्त्र १ पुराण १८ सर्व मिल्या चउद विद्या नी जाण चउसठि सकला नी जाण जाणी अेकोकी विद्या माहि अनेक घणा घणा अधिकार आपणइ मति सूं जे माहिला अर्थ विचारियइ कह (P)

29. हरि निषि. Here perhaps I was authorized to read हर with the majority of the MSS., thereby making the correspondence with the हर at the end of the line more complete, but I have preferred to retain the regular form, not only on account of the हर immediately preceding, but also because it is difficult to know how far one would be justified in altering, however slightly, the endings of words or syllables to produce internal rhymes or alliterations. Thus, if I had chosen to read हर for हरि, why should I have not read also गवर for गवरि to produce one more internal rhyme ?

वन्दै गवरि हर, अद्यापि होलिकानन्तरं कन्याभिगर्भरिपूजेतिव्रतं वितन्वत ईप्सितवरप्राप्तिनिमित्तम् (U).

32. पातरिया, बुझा विहीनौ जातौ (U).

माना ६. Here the pleonastic particle ६ has been added by myself to complete the number of prosodical instants required for the verse (14). I might have added ६ as well. If one more syllable is not thus introduced, the verse will fall short of one *mātrā*, but one might still read it correctly by pronouncing the second syllable of माना as equivalent in duration of time to three prosodical instants instead of two. For an analogous case see st. 183.

35. The MSS. *J(K) SU* read नाम नन्द दमघोष नर in the second line, but the explanation which the commentary of *U* gives of नन्द is hardly acceptable: पुरोहितो दमघोषनामा कृषामानन्दकरः (U). In the *Bhāgavata Purāṇa* Damaghōṣa is the name of the father of Siṣupāla

36. चन्देवरी is my emendation of the original reading which is given as चन्देरी by the consensus of all the MSS. The reason for the emendation is the same as has been adduced above for the reading of माना ६ instead of माना (st. 32), namely, the necessity of introducing one more prosodical instant to make the line complete. In the present case too, the deficiency might be made good by pronouncing the *e* of न्दे as equivalent to three prosodical instants instead of two.

37. मंगि छथा ... देसपति. Cfr. प्रियी सङ्ग लया केई देसपती (*Va-canikā Ratana Singhajī rī*, 20).

38. बामे, from Ap. बज्जहि < Skt. बज्जन्ते, is the regular passive form of बाँधबौ, which in the modern language has gone out of use, it being substituted with the new form बन्धीजे. For the use of बज्जह in Prakrit, see Pischel's *Prakr. Gramm.*, § 548.

39. बुधौ, for कुधौ, a technical term used in Indian architecture to indicate the base of a pillar (see *Archaeol. Surv. of West. India*, Vol. ix, Northern Gujarat, p. 24). The change of कु into बु was evidently made by the Poet only in homage to the rule of the *veṇasagūi*.

40. कीर is a word whereof the exact meaning is not clear. The *Dhūdhārī* commentary seems to take it in the sense of



"tent": रङ्ग रङ्ग रा समिधाना कभा किश बै सोइ मानू वादल उवा, whereas the commentaries of *PU* explain it as a synonym of स्त्री "woman": जोइ इतिस्त्रीपर्यायः स्त्रीणां श्यामोज्ज्वलरक्तपोतनीलरङ्गानि वस्त्राण्येवोत्प्रेक्षते जलदपटलानीव एयग्वर्गान्यभलन्दानीव (*U*); जोइ कहता स्त्री ना लन्द पञ्चरङ्ग वस्त्र पहिरा तेहिज जलदपटल मेघघटा किहौ सामल किहौइ उज्ज्वल इसउ पञ्चवर्ण मेघलन्द (*P*). To understand the comparison, one should think of the way the Indian women, dressed in gorgeous colours, crowd the roofs of the houses on all festive occasions when there is a procession or any other similar *tamasha* to be seen.

41. कोरुण, नवीनमेघवर्षणसमयात्प्राक्स्मरजोवायुशुभाभदर्शन-मिति (*U*).

42. गावै करि मङ्गल. Cfr. गावै सुखि मङ्गल करि गीत, st. 55, below. From a comparison of the two passages it is obvious that करि is in both cases connected with मङ्गल. The commentaries do not all agree in the interpretation of the phrase, for instance *B* renders the present passage simply with मङ्गल गावै बै, and *P* in the latter passage connects करि with सुखि and renders: सुखइ करी मङ्गलरूप गीत गावरँ. The correct meaning of the phrase मङ्गल करि is evidently that which is given by *U* under st. 155, namely: मङ्गलानि दत्वा ... गीतानि गायन्ति. In other words, here मङ्गल is not used to give the meaning of "auspicious song," but only "auspicious ceremony."

मने, for मने, the shortening of the initial syllable being required by the metre.

44. ब्रह्मिवागो इतिविप्रः (*U*). The literal meaning of the word evidently is "he who wears the brahminic thread round his neck."

वीर बटाऊ ब्राह्मण, अहो भाइ अहो पथिक अहो ब्राह्मण अत्यन्त उतावली धकी बार बार वचन कहइ (*P*).

45. म म करिषि, a sigmatic future form used in the function of a prohibitive imperative. For the use of similar prohibitive

futures in Old Western Rājasthāni and Prakrit, see *Notes on the Gramm. of the Old West. Rāj.*, § 121.

जब, a Sanskritism well permissible in bardic poetry. Cfr. *तब*, st. 174, 244.

46. रहरह कैर वर रही रह. From the commentaries, it appears that the meaning of this phrase is that all the few travellers who were out, having reached their destination, halted for the night, but the grammatical connection of the three words वर रही रह is not clear to me. I quote below the renderings of the three commentaries of *BPU*:—मारग मारग ये पयो आथ विश्राम कियउ पय चलता रह्या (B); बटाऊ सर्व वासउ रहिवा भणी “रहउ रहउ” इम कइना पय वही रह्या (P); रहरह इति यो यत्रोषितुमनाः स तत्र गन्तुकामो भूत्वा चिन्तितं स्यात्तमाश्रयदतो मार्गवहनं लोकैर्निरस्तम् (U).

47. भौ इति सभयाच्चर्ये (U).

49. The commentary of *U* gives two explanations of करि कमल, the second of which is evidently wrong: करे कमलानि कृत्वा मन्दं मन्दं चलन्तीति विशेषस्तथान्यार्थे कराः सौकुमार्येण कमलसदृशा इत्यपि (U).

जकुम तीरव इति योगध्यानलीला योगीश्वराः (U); जोगीसर (P); अनेक तपसी (B).

51. सम्पति प्रत्यक्षम् (U).

52. अन्तहपुरि दरबारि (B); श्रीअन्तेउर माहि गयउ माहिली सभा माहि (P); पुरान्तः पृष्ठं पृष्ठं श्रीकृष्णस्यान्तःसभासंमुखं गतवान् (U).

53. पचिजौ, an adverbial adjective, i.e. an adjective doing function for an adverb (पचिजै, or पचिजै, cfr. the reading of *N*). For the use of adverbial adjectives in Old Western Rājasthāni see *Notes . . . etc.*, § 78.



55. The verse is in corrupt Sanskrit. The reading of the first line is unsatisfactory in all the MSS. I have adopted the reading of *NPU*, in which the order of the questions कस्मात् कस्मिन् etc. is confirmed by the order of the replies contained in st. 56, but I have had to complete the line with the insertion of किञ्च, which is found in *BJM* only, as the line was falling short of two *mātrās*. The commentary of *U* to this stanza runs as follows: हे मित्र त्वं कस्मात् पुरात् समागतः कस्मिन् पुरे वससि किमर्थमिच्छागमः केन सह छद्यं तव कार्यमग्रे कुत्र परिष्यसि तत्त्वं ब्रूहि ममाग्रे निवेदय एतत्तव करस्यं पत्रं केन जनेन कस्मै प्रेषितमिति देवभाषा संस्कृतमेव प्रथम् (*U*).

57. वाचत ... न वञ्चो, वाचयितुं न वञ्चइ इति न शक्यत्वं संभवति (*U*), वचायइ नञी (*P*).

कागल is rendered by the Sanskrit commentator with कङ्कलम्, a neologism not without interest.

58. अवरणवरण is understood as a compound by the commentaries of *BU* (अवरणवरण तुम्हारी विरद है *B*; हे अवरणवरण *U*), but *P* more ingeniously reads the two words as separate and understands; बीजउ वरण कोई नथी, i.e. to translate the text literally, "every other protection is without protection." Notice that *P* also reads नूँ जि instead of तुम्ह.

60. सालिग्राम सूद यहि सकुहि, सालिग्राम औपरमेस्वर की मूर्ति यद् ने घरे कोई उत्तम जनम छइ (*P*); सालिग्रामं गल्लकीनद्युत्पन्नं यद्ग्रहे (*sic*) संयाहयन्ति ददते इव (*U*).

62. It will be noticed that the first line in this stanza does not conform to the general rule of the *venāsagāṇī*, which requires that the first and the last word in the line should begin with the same letter. But the Poet is not to be found at fault here. By studying all the lines in the *Veli*, which apparently do not conform to the rule of the *venāsagāṇī*, I have discovered that these, far from having no *venāsagāṇī* at all, have two *venāsagāṇīs*. In other words, the line is split in two, and each of the two parts has a *venāsagāṇī* of its own. Thus in the present case

चाहे forms *venasagāi* with *चसुर*, and *नाम* with *नहि*. The other examples of double *venasagāi* which I have found in the *Velli* are :

खीपति कुण सु मति तूभ गुण जु तवति (6),

सैसव तनि मुखपति जोवण न जायति (15),

कोकिल कण्ठ सुहाइ सर (20),

पणिहारि पटल दल वरण चैपक दल (49),

कुमकमै मंजण करि घौत वसत धरि (81),

इम कुंभ अन्धारी कुच सु कञ्चुकी (90),

गजरा नवग्रही प्रोचिया प्रेचि (93),

चोर चकव विप्र तीरथ वेल् (186).

मूं लोथ. Strictly grammatically speaking, the reading हूं of *BJKSU* would be more regular, as मूं is not a direct, but an oblique form. But the reading मूं is supported by the rule of the alliteration, which carries much weight in bardic poetry, and also by the large use which both Old Western Rājasthānī and Māravāṛī, especially colloquial, make of the impersonal passive construction of the past participle (*bhāvi prayoga*, see *Notes* . . . etc., § 127). Thus in modern Māravāṛī one would not say to-day हूं लोधी, but म नै लोधी. *P* renders accordingly: रुभ नद लुचनोरुप (*P*).

63. हैं, अहं सीतारूपा (*U*); हैं सीतारूप (*P*).

बेलाहरण कहतौ समुद्र (*B*).

64. बाहरि करि "Rescue me!", an imperative. The Sanskrit commentator renders: सम ... बाहरिं गच्छनाचवस्तुनः पचादाकृतोपायं कुर्व.

बाजोज for बालोज, the °*च* being probably changed into °*ज* only for the sake of the rhyme.

65. Apparently, the second and third line in this stanza do not conform to the rule of the *venasagāi*, because the first and the last word in each of the two lines do not begin with the same letter. It is however to be observed that the bards are often satisfied with making the initial syllable of the first



word in the line correspond to the second, third, or even fourth syllable of the last word, instead than to the initial syllable of it, as the general rule requires. Thus, in the present case, the व् of विद्या has its correspondence in the व् of आतुरी, and the र of राजि has its correspondence in the र् of विराजौ. This is not considered to be a breach of the rule of the *venasagāi*. For other examples of this case see stanzas 39, 40, 67, 107, 108, 109, 118, 119, 144, 161, 171, 174, 176, 178, 179, 188, 192, 194, 198, 208, 209, 216, 222, 247, 252, 264, 265, 288, 305.

दुरी इति दुःखोत्पादकः (U); दुखदाइ (P); दूसमन (B).

66. ते is understood by P in the sense of a causal conjunction (नीर्द्धारार्थ) and connected with कहिजे, but it is evidently connected with लगन वेला. U renders : तस्य लक्षण वेलाया अन्तर चीणि दिनानि वर्तन्त इत्यवधिदर्शने (U).

आरात, a Sanskritism which is hardly justified in bardic poetry. U renders it with निकटम्, B with बाहरि, and P with समीप.

68. रसै, an instrumental used adverbially "in such (a way), with such (speed)." The position of the qualitative demonstrative adjective रसो in this construction is similar to that of the correlative adverb "so" in English, in phrases like : "I like it *so* much ! They go *so* fast !" etc. Cfr. वचनी रसो (*Vacaniā Ratana Singhajī rī*, 21), and चलन्ता रसा (*Ditto.*, 23). In the present case, N renders the word with भल्लइ प्रकारई, and P with भल्लो परर. The reading ईसु of NPU is not clear to me, unless it is an incorrect reading for रसै, the neuter form of रसो used adverbially.

The commentary of U to this stanza is of particular interest inasmuch as it represents an attempt by its author, Sāraṅga, to throw aside the authority of his guide, Śāraṇa Lākṣh, and give an interpretation of his own. But in this he fails, and his new interpretation is grossly absurd and altogether unacceptable : चारुगनैवमुक्तमस्ति सुयोवसेनो १ नेत्रपुष्पो २ वेगवान् ३ बलाहक एते स्रग्धस्य रये चत्वारो ऽश्वाः परं मम मनसि नैवं स्फुरति यतो ज्ञायते सर्वमप्येतदस्य चपलाविवर्जनं तेन रथः कीदृशो बहति यादृशं वानरसम्यं समुत्थकमथ च नइ मेव पुह्य इति नदीजलपूर-

समये यादृग् वक्ष्यथवा बलाहकानां वर्धाभागां यादृशं यादृशं वेगवत्त्व-  
मिति रथगतेराधिक्यं तत्र सारथिं दूरं कृत्वा खेच्छया त्रिभुवनपतिः  
स्वयं रथं खेटयितुं लभो ऽतो जायते घरा पृथ्वी गिरयः पर्वताः पुराणि  
मार्गनगराणि श्रीकृष्णसंमुखं समागच्छन्तीव महति जन अभ्यागतवति  
संमुखमागमनं महत्वप्रदानमनयोक्त्या वेगवत्तया रथस्य निर्गमो ऽवगन्तयः  
(U).

69. जिन "So that, in order to." For the employment of  
जिन as a final conjunction in Old Western Rājasthānī, see  
Notes...etc., § III.

71. मुख धारणा, मुख नी धारणा नूर (P); मुखस्य धारणां  
कान्तिं तर्कयति सविशेषं पश्यति दूतस्य मुखे निर्मलता कार्यसिद्धिलक्षणं  
प्रतीतम् (U).

72. महन्नि is evidently a feminine substantive, the object of  
कही, and I identify it with Gujarāṭī माहिनी, f. "Information,  
particular knowledge." The commentators, however, prefer  
to connect the word with गुह्यजय and to explain it as महत्तराः  
लियः "respectable women" (U), or महत्तर लोक "respectable  
people" (P). One need only look at the place महन्नि occupies  
in the sentence, to understand that the commentators' inter-  
pretation is a grammatical impossibility. But the lack of  
common sense is often one of the most conspicuous qualities  
of Indian commentators, especially of those who wish to  
make a display of their undigested erudition.

73. अचरिज को लाधे अरथ. Here लाधे is my emendation.  
BKMNS read लाधो which is untenable and has probably origi-  
nated from a misreading of लाधे, whereas JPU read लाधा-  
Also, most of the MSS. read क र in the place of को. I do not  
think there can be any doubt that the construction of the  
phrase here is identical with the को अचरिज अनुहारि तथो in st. 78,  
and therefore लाधे अरथ is a genitive. But it might be understood  
as a locative as well, the terminal ० of अरथ being dropped to  
form a rhyme with कथ. If the phrase लाधे अरथ is understood as



a genitive, the reading लाभा of *JPU* would be equally correct, the oblique in °ê and the oblique in °ā being equally permissible in the form of *Diṅgāla* in which the *Veli* is written. *U* renders the phrase with: अर्थलभे किमाचर्यम् (*U*).

74. येक उजायर कल्हि बेवाहा, जिके उजायर संग्यामधीर ते साथइ वली जे कल्हे बेवाहा अयेसरी आगइ चालिइ खामिभक्त ते साथइ लीधा (*P*); येक अद्वितीय उजाध[र]इ (*sic*) क° ओज संग्यामई घीर ते साथई लीधा वली जिके कल्ह संग्यामई बेवाहा अयेसरी इइ अथवा दुवाहा क° कल्हइ वली (*N*); एके ये ओजाधरइ (*sic*) इति संग्यामेधीरा: पुनर् बेवाहा इत्ययेसरणयोग्या: खामिभक्ता: (*U*).

आखाडसिध कहतौ जिखे बि तीन वार संग्याम कीधा इइ किहौ हारइ नही बेहवा [सु]भट (*P*).

75. Notice the reading नाम रिख of *BM*. It is obviously to be explained as a misreading of नार्गरिक, unless it is, indeed, an alteration introduced by some presumptuous copyist.

76. केवी दुर्जना: (*U*).

77. आपपर इति परस्परम् (*U*).

78. राजा है, a colloquial phrase which is to be completed with a substantive in the locative like है "in the house." It is, ultimately, the same idiom which is used in English and other European languages.

79. सीखावि सखी राखी आखै सजि, ओलखणी आया जागी रुकमणियइ सखियाँ सीखावि राखी इइ ते सखी राणी प्रति इस कहइ इइ ...(*P*).

The last line in this stanza does not violate the rule of the *veṇusagāi*, because the bards in particular, and Marwari writers in general, always consider postpositions as forming one word with the substantive to which they are appended,

and therefore, according to their theory, the last word in the line with which we are concerned, is not *तबी* but *चम्बिकातबी*. Cfr. the similar case of *मदन ची* in st. 82, *चाचा लबि* in st. 108, *जिमन ची* in st. 148, *हरि सूं* in st. 166, and *नबी परि* in st. 192.

80. *स्यामा चारंभिधा सिधवार*. Here *स्यामा* ("the dark-complexioned one") is used by the Poet as a mere synonym or epithet of *Rukmini*, obviously without any particular intention, much as it is used throughout the poem, but the Sanskrit commentator apparently thinks that the word is here used intentionally and takes the opportunity to explain the meaning of it, by quoting two *ślokas* which enumerate the characteristics of a *śyāmā* woman :—

बहुक्तं श्यामालक्षणम् :

श्यामा च श्यामवर्णा स्यात् श्यामा मधुरभाषिणी ।

अप्रसूता भवेत् श्यामा श्यामा षोडशवार्षिकी ॥ १ ॥

या शीते चोष्णशरीरा उष्णे शीतशरीरिणी ।

मध्यकाले भवेन्मध्या सा श्यामा इत्युदाहृता ॥ २ ॥

81. The commentators do not seem to be sure about the exact meaning of *बहुक्ता*, a word which some render with *जतावसा* "quick" and others with *ढीला* "loose." The commentary of *N* gives both the meanings. I quote below the different comments to the last two lines in the stanza: *सु किसी देखिजै है जैसे मखतूल कौ डोरौ तूटौ है अर गुण मोती बड़ोहा कहतौ ऊतावला छिटकि छिटकि पड़ै है इसी सोभा देखिजै है (B)*; *जागे करि कीना कहतौ निबलइ मखतूल पाट गइ गुण दोरइ बड़ोहा कीना प्रोत प्रोया ते हाथ घकी कूटा तूटा पड़िवा लागी (P)*; *अहमेवं जाने गुणमुक्ताः क्षीणेर्निर्वलेर्मखतूलगुणैः श्यामपट्टदवरके बड़ोहा इति श्रियिलं प्रोताच्छुटिता इव पतितुं लभा इव सादृश्य उत्प्रेक्षा (U)*; *जागे करि कीना क<sup>०</sup> निबला क्षीण मखतूल ना गुण दोरा घकी गुणरूप मोती बड़ोहा क<sup>०</sup> कीना प्रोया यका अथवा बड़ोहा ऊतावला कूटा पड़ता जिसा दीसइ तिसा जलकण दीसइ बइ (N)*.



84. कण्ठ कहतां गलई पोत कहतां वोड़ियउ बाँध्यउ जागे  
कपोत पारेवउ अथवा नीलकण्ठ महादेव गौ गलौ जिस्यौ अथवा जागे  
करि हिमाचल पर्वत पाखइ यमुना वहइ हइ अथवा जागे निखइ  
ओषधधर ओषधइ समइ भागि विचालइ अेकइ आगुली भाल्यउ  
प्रकृ होइ (P).

85. जमुग पेग पावन्न जग, उत्प्रेक्षते जगत्पावन्या गङ्गायाः पेन-  
युक्ता यमुना इव (U).

कुमारमग पिढदण्डउ आसू कातो री रातइ श्वेतदण्ड सरीखउ  
(P); कुमारमार्गः स्वर्गदण्डक इवाश्विने कार्तिके मःसि नीरजस्त्रे गगने  
श्वेतदण्डको दृश्यते (U).

86. अणियाला तोषा (BNP), literally "pointed."

सिली सिली बरि, literally "on the hone of the collyrium-  
pencil," the former सिली being used in the meaning of ब्रह्माक  
"the pencil used for applying collyrium to the eyelids," and the  
latter in the meaning of गिला "a hone." N reads सिली सिली  
बरि and explains : अङ्गनरूप सिली जपरि घसी सिली क' ओवेज चढाया (N).

जल वालियौ पागो दीघउ (P); जलं दत्तम् (U).

87. वली रुकमणियइ आपणइ निलाडरूप चन्द्रमायइ रोली नउ  
तिलक कोधउ वली कलङ्क धूम वेउं काट कहतां रातपणई करी महा-  
देव नउ चीजउ लोचन अग्नि सरीखउ तेह नेउ धूम काण्डउ तीजउ  
लोचन निर्धूम कोधउ आपणा मुखइ ललाटरूप अर्धचन्द्र तेह नु श्यामता-  
रूप कलङ्क काण्डउ चन्द्रमा निकलङ्क कोधउ अे भावार्थ अेतलइ तिलक  
भलउ वखाख्यउ (P).

काट, काटशब्देन दोषम् (U).

89. वाकिया. I am not sure about the exact meaning of  
this word. The commentators simply say that it is a term  
for a part of a ratha, and P adds that the *vākiyās* are found at  
the two sides of the vehicle.

ताड़इ ताड़इयुगलं कर्णकुण्डले पत्राविव पेटकाविवेति (U). Notice here the use of the word पेटक as a Sanskritisation of the vernacular word पदइउ "a wheel." The latter word is, of course, not derived from पेटक but from Apabhraṃṣa पदचडउ (Cfr. Prakrit पदच explained as रथचक्रम् in Hemacandra's *Deśināmamālā*).

90. कवच समु काम कि कलह, जागे महादेवजी कवच पहिरौ है काम सौ जुध करिवा कै तौई (B); शम्भुना हरेण कामेन सह कलिं कर्तुमानसा कवचः संग्राहो धृत इव प्राकृतकविसमये कुचस्य शम्भूपमा प्रसिद्धा (U).

Notice the reading मन हरि अगै मगइप मगइ of B, which is explained: श्रीकृष्णजी का मन कै तौई मगइप कायौ है जु मन आया बैसिसी (B).

वारिगह, वारिगह सवई तम्बू वल्ल ना दीधा इइ तिहाँ तम्बू यई रजुआदि बन्धग ऊइ अगइ इहाँ कसादि बन्धग जागिवउ पटकुटीति वारिगहशब्देन चारणभाषयां तम्बूनाम (N); वारगहशब्देन पटकुटीयुगलं रचितमिव (U).

91. कल क° मनोहर (N). The other commentators omit to explain the word.

93. वले वलै विधि विधि वलित, वली वलय श्यामपाटकउ विधइ विधइ आपापणा स्थानक बाँध्या (P); तथा च वलयः श्यामपट्ट-रुचययितो विधि विधि यथास्थानं निवेष्टिताः (sic) (U).

95. किमच, a Sanskritism bolder than अच and तच which are used by the Poet in other places. U renders: तेषां भूषणानां कविरच ग्रन्थे किं शास्त्रानं कुर्यात् (U).

96. मापित करल इति मुष्टियाह्वा (U).

भावीसूचक... The Sanskrit commentator gives two different interpretations of the last two lines in this stanza, of which the latter interpretation rests on a reading भावीसूचक, which is not



evidenced by any MS. : उत्प्रेक्षते भावीसूचका अनागतभाग्याविर्भाव-  
कथकाः सिंहराशौ ग्रहगणः सकल इति सर्वे ग्रहा अवस्थिता इव कथाः  
सिंहकटोसाम्ये सिंहराशित्वमेवोक्तं यतो रुक्मिण्यास्तुलाराशित्वस्याः  
सिंहस्याः सर्वे ग्रहा एकादशा ज्योतिःशास्त्रे फलदायिनो मनोवाञ्छितं  
ददत अतः श्रीकृष्णस्योत्सङ्गे निवेशनं भावीति महद्भाग्योदयत्वं  
दर्शितमयमेकोर्धो द्वितीये ऽर्थे एकस्यां राशौ स्थिताः सर्वे ग्रहा जन्मसंज्ञका  
भावीशोचका इतिपाठे दुर्दशादर्शकास्तस्या राशेः क्षीणत्वप्रतिपादको  
ऽतः कटौ क्षीणा जातेतीदमपि वितर्कणं न्यायं ग्रहाणामपि विविधवर्णत्व-  
मवगन्तव्यम् (U).

98. वली रुक्मणीयइ नाकइ लटकतउ मोती दीघउ ते वखा-  
णइ दधि वीण समुद्र माहि धो वणतउ रुडउ जाणो लीघउ साख्यात  
गुणमय मोती नउ दाणउ ससत व्याघउ पाळउ हालतउ नाक नइ  
आगइ मुक्ताफल मोती निहसत लटकतउ शोभइ जाणे सुकदेव व्यास-  
पुत्र तेह नइ मुखि भागवत पुराण शोभइ सुक सरोखी नासा मोती  
सरोखौ भागवत (P).

The Dhūdhārī commentary reads सु सन (for ससन) in the  
second line, and explains : समुद्र सोधि अर जु मोती लियौ यौ जु  
वणतौ देखौ साख्यात गुणमै सु सत्य या वात सही (B).

99. करि इक बीड़ौ.....The Sanskrit commentator gives  
two different interpretations of the sense of the last two lines,  
but the second interpretation could hardly be taken seriously :  
उत्प्रेक्षते वीटकरूपः कीरः शुक्लस्य मुखकमलस्य मध्ये खजात्या नाशा-  
रूपया शुक्ला सङ्घ जीडां कर्तुमुद्यतोस्ति करकमलस्यः शुको मुखस्थितना-  
शाशुक्ला स्नेह्या रन्तुं प्रवृत्त इवेति चिन्त्यं तथा द्वितीये ऽर्थे वामायाः  
करे वीटकं शुक्लरूपं तस्य मुखकमलस्य जात्या करकमलरूपया जीड़ते  
इत्यपि (U).

102. पान तम्बोल (P); बीड़ा रा डवा (N); पत्रभाजनम्, (U).

103. चकडोल सुखासन (P); प्रसिद्ध सुखासनादि (N); नरवा-  
द्ययानम् (U).

तै, the oblique singular form of the correlative pronoun (< तद्, cfr. st. 86), used in the same construction as in st. 95, above. The form is peculiar of the Vikānerī; standard Mārāvārī uses तिष, तिषि instead.

104. तुरी लाग ले ताकि तिम, आँप आँप जोग्य तुरी घोड़ा ताकी नइ लीधा (P); स्वस्वयोग्यान् तुरगान् वेगवतो ऽयान् प्रथमं वितर्क्य ततो गृहीत्वा (U). Apparently, लाग is here used in the sense of "fit, suitable." (Cfr. Gujarāṭī लाग, "near to, close to; applicable; suitable, agreeable," Belsare's *Etym. Dict.*, p. 1002).

105. हिलवलिया कहता घगा जतावला है (B); गुणविस्तरया (P); वज्रसवनं विस्तृताः (U); हिलवलिया कं रुक्मिणीजी रा चकडोल आगलि पाखिल इतस्ततः परिभ्रमणशील यथा घगुं विस्तरया हइ (N).

मद गुड़ित मद भरता (P). Notice the reading बन्निन of BKMN. The reading गुड़िता is of course preferable, not only because more difficult, but also because of the alliteration it makes with the first two syllables of गुड़िता.

106. चाहि is here used in the function of a postposition of the accusative-dative to give the meaning of "towards, in the direction of." The form is, of course, a conjunctive participle from चाहणौ in origin, and carries the meaning of "desiring." The Sanskrit commentator literally enough renders with अनुसन्धीकृत्य, but the commentaries of NP mistake the real meaning of the word and explain it as चहुँ "four," namely "the four directions of the compass" (1).

The third line in this verse does not conform to the rule of the *veṇasugūṭī*, and it would seem that the correct reading must be बैकुण्ठ किरि चजोआवाही, but as the reading is evidenced by the consensus of all the MSS., I have not ventured to alter it. Cfr. the similar case of किरि नीपायौ तदि निकुटीचै in st. 110, निधि आप ही करायौ बादर in st. 168, जिन सिणगारि चकीधै सोहनि in st. 228; and किरि परिवार सकल पहिरायौ in st. 237. From the combined evidence of all these cases it would seem that when a line begins with an adverbial, pronominal, or conjunctive



form, or in general with a word having more or less the character of a proclitical, the *venasagā* may optionally be formed with the second word in the line instead than with the first, thereby leaving out of consideration the proclitical word with which the line begins. Cfr. the analogous case of lines ending with a postposition, for which see my note to st. 79, above. Cfr. also the case of गौ चाके in *Vacanikā Ratana Singhārī rī*, 170, 183, 187, 205, 206, an anomaly which probably finds its explanation in some reason analogous to that given above.

107. पारस is understood differently by the different commentators: चउ पखेर (N); विजं पासइ (P); परितः (U); पारस पाखाग [कौ देऊरौ] (B).

108. हाया लगि. For the apparent violation of the rule of the *venasagā*, see note to st. 79, above.

109. In the third line the MSS. NP read मन in the place of बनि, and explain: आपणे स्वरूप मन सँ जोइवउ तिणँ चउथउ बाण थाप्यउ (N); आपणइ आपणउ स्वरूप जोइवउ (P), both explanations concurring with U's: स्वतः सुदर्शनेन .

लसणि अङ्ग मोड़णइ (P).

सच्च प्रपच्चः कृतः (U); उद्यम कियौ (B).

110. तह इति शक्तिः (U).

निकुटीअे सूत्रधारिभिः (U).

113. साऊलि एकार (B); कूकरव वूँव सबद (N); कूकड़उ (P); कूकरवम् (U).

आलुदा सनइवइ घया (P); सञ्जीभुताः (U).

बऊरूप योगीन्द्ररूपाः (U).

114. लारोवरि लारोलारि (P), अणिबन्धेन (U).

नह खरता नर वरै वर. Here the exact meaning of खरता is not quite clear, though the word could hardly be anything

but an abstract substantive derivative of **खर** "hard." Following the clue given by the commentaries, I should feel inclined to understand something like: "With the hardness of the (horse's) hoofs each man vies with the others (in speed)." But the use of an abstract like **खरना** in a similar connection is at least uncommon. I quote below the paraphrases of *PU*: तीखइ नखइ करी घोड़ा घोड़ा नई नर नर नई प्रेरइ छइ (*P*); नखै: खरतरैख्यवमानैरखैरनरनरं दन्वते प्रेरयन्ति स्मेति खखवेगाधिव्यदर्शनम् (*U*).

115. The third line in this stanza apparently does not conform to the rule of the *venasagāi*, but probably the Poet is not at fault, as he considered न छुणिजे as a single word.

116. नैड़ी. It is strange that here and in all other passages where the adjective **नैड़ी** occurs, almost all the MSS. should read नै instead of नै, नई. The word is from Sanskrit \*निकटक; through Apabhraṃṣa निक्कड > नरडड, and its correct form in Rājasthānī is नरडड > नैड़ी.

117. कालाहणि कषावर्ग (*N*); कषावर्गमेघाभ्युदय- (*U*).

आड़ंग जागी अन्धकार जागी (*N*); लोही वरिसवड जागी (*P*); आडङ्गमिति वर्षणसमयं रुधिरमयमिव विज्ञाय (*U*).

बेपुड़ी वहे. Here **बेपुड़ी** evidently is only a feminine singular adjective, identical with the modern **बैबड़ी** "double," and some substantive must be understood with it to complete the meaning. The commentaries of *NP* understand **नदी**, namely "a double river is flowing, the one of water and the other of blood," but such a meaning can hardly be considered as satisfactory. The Sanskrit commentary is not very clear, but apparently understands **वर्षा**, namely "a double shower is pouring", but this explanation is also far from satisfactory. The correct explanation is probably that given by the *Dhūdhārī* commentary, which understands the word **पौज** and explains: बेपुड़ी कहतां वादल की बेपुड़ी कहै जो दो वडा वादल आन्हो सान्हां होइ तब कहै जु मेघ वरससो तैसे पौज पिण बेपुड़ी वहे सो जाणिजे रगत वरससी (*B*).



118. कुहकवाण दाख नी उखली बांसे बांधी (N).

गैगहग, गय हल्ली त्यों की गहगि ऊई गहग कहतां भीड़ ऊई (B).

The Sanskrit commentary thus renders the meaning of the peculiar *Diṅgaḷa* terms occurring in the first two verses :  
हृथनालिहवाईकुहकवाणाः सर्वाख्यप्यातसबाजीलक्ष्मणानि तेषां ऊविरि-  
त्युच्छलनं जातं वीराणां सुभटानां हक्ताः स्वस्वबलवत्ताया वाढस्वरेण  
प्रकाशनमभूद्यहगमिति रगभूमिः सुरैर्गृहीता (U).

120. असुभकारियो, कायर इम कहिवा लागे जे असुभकारियो  
कं अकालइ असुभकारी उतपात उपनउ (N); तैर्जातमयं समयो ऽका-  
लिकसमेतमेधवदसुभकार्युत्पातिकः (U).

121. चोटियाली is evidently a feminine adjective connected with चौषडि "the sixty-four (*yoginis*)," but the *Dhūḍhārī* com-  
mentator ignores the real meaning of the word and most fan-  
tastically ascribes to it the meaning of "drops of blood": रुधिर  
खेत मांहे अकटौ ऊब्यौ है अर उपरा जु रुधिर की बूंद पड़े है त्यों  
की जु ऊंची बूंद ऊझलै है सु चोटीयाली कहावै (B). The correct  
explanation of the word is that given by UP: कुटितवेणीका  
विरलकेशः (U); कुटे केसे (P).

चाचरि [रग]भूखङ्गणे (U); रगभूमिकायइ (P).

औभडै शस्त्रमोक्षविवादे (U); माछोमाहे हथियार वाहइ (P);  
सत्त रा अउभडइ (N).

122. ततः प्रवृद्धे संयामे रगाङ्गणे रुधिराणि रत्नतलिया इति  
वज्रतरं चलितान्यतो योगिनीनां हस्तेभ्यो वज्रशः पतितानि पत्राणि  
पानभाजनानि प्रवाहे वेगवत्तयाधोमुखानि जातान्यतस्तरीत्वा तरीत्वा  
गच्छन्ति कीदृशानि दृश्यन्ते स्मोत्प्रेक्षते जलप्रवाहे बुद्बुदाकाराः पम्फोट-  
करूपा इव ते ऽपि सम्भूता वज्रदृष्टिं सूचयन्ति वर्णतो ऽपि श्वेताः पद्मा-  
ख्यपि नृकपलानीवेति साम्यम् (U).

The commentaries of NP, and so also the commentary of  
U which I have quoted above, understand the second पत्रा in  
the second line in the sense of "vessel," apparently identifying

the word with घड़ा. Though the interchange of ड़ with ढ़ is not unprecedented in Māravārī (cfr. for instance the double form रिणमल and रिड़मल), I do not think the above interpretation is acceptable. In my opinion, the second घड़ा cannot be anything but a direct plural masculine from the adjective घड़ा, connected with some word to be understood like "blows" or "men." The latter interpretation is the one preferred by the Dhūdhārī commentator who paraphrases : घड़ा हाथाँ छै घड़ा जोध पड़ा है (B).

123. हल in the fourth line is explained by NP (and apparently also by U, though this substitutes for it हव in the commentary) as an adverb meaning "quickly, immediately." I wonder if the meaning of "plough" would not be preferable, especially in view of the fact that वाहविहै in the third line has no object, and the only object which can be understood with it is हल "plough."

124. विसरियाँ विसर is a puzzle to me, and that it was also a puzzle to the commentators is clearly indicated by the different interpretations they have given of the phrase and by their attempts to obviate the difficulty by altering the original reading. From the commentaries, as well as from the general sense of the stanza, it would seem that the meaning of the phrase must be something like: "after doing the ploughing," but what the exact meaning of the two words विसरियाँ विसर is, I am unable to guess. Another difficulty is in the खारी in the second line, an adjective which, if it refers to बीज as it seems, ought to be in the masculine, and not in the feminine gender.

125. सिरा हंस नीसरै सति, जिहाँ खेती पाकै तहाँ सरा नीसरै सो छे जोधा काँ सिर हंस नीसरै सोई मानुँ सरा नीसरै (B). ततो हंसा जीवा निःसरन्ति किमिति तत्र सिरोनामानि फलानिव तत्रापि धान्याविर्भावे शिरा निःसरन्ति कथं सत्त्वेन सारवत्तया (U).

127. In all the MSS., the first line in this stanza falls short of two mātrās, but from the commentaries of NP as well as from a comparison with st. 128, where the phrase चले चलोँ occurs, we may conclude almost with absolute certainty that



the word which has been omitted is खलि. I quote below the commentary of *U* to the entire stanza : रामे सुजाभ्यां रणं डोहमाने खलानां स्थाने रणे सपरिवारचरणाः स्थिराः कृतास्ते एव मेदीभूता यतः क्षेत्रगाहटनस्थाने मर्यादार्थे स्तम्भो रोपितस्य (*sic*!) नाम मेदीति प्रसिद्धं पुनः पुनस्तत्र चटनेन संहारं धेरयति सति ह्यस्यानीयवाजिपादैः सुयुगाहटं कृतम् (*U*).

128. खेतो नोपजै तिहाँ कण आवै सो वडा वडा जोधा मारग सो खेही मानुं कण लिया भाजि गया सो जागे कणकण किया मौज का समूह भागा सो खेहीज नाज का गाडा खाँचा भार खाँचौ जहाँ खलौ होइ तहाँ सुगिवा नइ चिड़ी आव बैठै बलभद्र रै खलै खल कहतौ दुरजनौ उपरि गृभणी आव बैठी मांस पुगै गृभणी चिड़ी ऊरै अर मांस ही नाज ऊरै (*B*).

129. वडफरि जकजतै विरुधि. Here all the commentators understand विरुधि in the sense of जमराण्ड "the god Yama." *U*, for instance, renders : हृदयायन्यस्तखेटके गृहीतेषु परमुक्तलोहेषु सक्तु विरुद्धो यमो भूत्वा लभः ।

मलामली सति. From the commentaries it appears that there is here an allusion to a proverb (*òkhāṇò*), whereof the entire form is मलामली प्रियवी. The meaning is clearly explained by *U* : एकस्मादेको ज्यो षिको भवति, namely "there is no good thing on earth than which there is not another still better." सति is, of course, सत्य "true." The proverb is still used in Gujarāṭi under the form मलामली प्रियवी जै, but in a somewhat different sense. (See Belsare's *Etym. Dict.*, p. 872).

130. अेकाक्येक अकस्मात् (*NPU*).

131. विलकुलियौ रक्तवमाञ्चितवान् (*U*); रातड़उ झउ (*P*); रातउ झयउ (*N*).

बेलखि बेलकं पुङ्खस्थानम् (*U*); जिहाँ शर घापी खाँचोवइ ते बेलख (*P*).

अणी शरायभागं पुष्टिं च (*U*).

133. सनसि लज्जया (U).

अखियात आश्चर्यकारी बात (NP); स्वातिराश्चर्ये ... स्तुतियोग्या  
वार्त्ता चेति (U).

134. सोनानामी रत्ननाभिधः (U), literally: "he whose name  
is gold (रत्न)."

द्विगियै जीवि, an absolute locative. क्षणिके जीविते स्वाधीने  
तल्लीविते (U); क्षणस्याधी स्वाधीन जीवतव्य जागी नइ (N); घोड़ी  
वेला जीवतव्य जागी (P).

135. All the commentaries, except the Dhūḍhārī com-  
mentary, which has altered the original reading, agree in saying  
that the meaning of this stanza is ironical (बहोक्ति).

137. The word हालिया in the third line seems to have  
puzzled the commentators, for they all give different and absurd  
interpretations of it. PU read हा लिवा. N seems to understand  
हालिया in the sense of अलगा कीडा रूँसा, and [र]लगावा in the sense  
of पावा फिरी लगावा. If हालिया could be understood in the sense  
of "were restored," the difficulty would be eliminated, but a  
verb हालवो "to restore" is unknown to me. I quote below the  
comment of U, which contains two different interpretations of  
the passage: हा इति खेदमाकलय वे केशा अलगाया ऊँता दूरीकता  
आसन् ते तु श्यालकशिरसि हस्तं फेरयित्वा खहस्तेन शिरः प्रस्पर्श (sic)  
आलीया इति घरिजीभाषया प्रस्वादत्ताः पुनर्नवीकता इतिभावार्थो ऽथवा  
हाथी लीया इति देशभाषया प्रकटिता इत्यपि (U).

139. चाहै वाट जोइवा लाग (N); विलोकिनु लग्ग (U).

ओटे उच्चैःस्थाने (U); नगर बाहिर ऊँचे स्थानके (N); ऊटले  
ऊँचे ठामे (P).

The second and the fourth line in this stanza are irregular,  
in that they number thirteen syllabic instants, instead of four-  
teen. In the *veliyō gīta* as used by Prithī Rājā, the second and  
the fourth line always contain thirteen syllabic instants when  
ending in a periambus (◡◡), fourteen when ending in a iambus



(५—), and fifteen when ending in a trochee (५—). In the present case, we have a iambus, and therefore the second and the fourth line ought to have fourteen syllabic instants each.

140. नील डाल करि देखि, "seeing green twigs in the hands (of the messengers)." In this connection, the Dhūḍhārī commentator remarks that it is a custom for the messengers to carry a green twig in their hands when bringing good news, so that people who see them approaching from a distance may prepare themselves for joy, before the messengers are near enough to speak.

The Sanskrit commentator gives an absurd interpretation of the fourth line, to wit: कुशध्वजो द्वारिकापुरी कुसुमैर्वासिता कमलोत्करैः सुगन्धीकृता, namely: "they perfumed Kuśasthali with lotus-flowers (!)," a blunder which is all the more extraordinary as the sense of the stanza is quite clear.

141. लहरिउं लहरी आनन्दलीला: (U); सुखतरङ्ग कझोलरूप लहरी (N).

लहरीरव समुद्र (All).

143. तिकरि. This same word occurs again in st. 279, where it is explained by U as लत्करे "in thy hand," and by P as करि हाथर "in the hand." I doubt if "hand" is the real meaning of the word, though it cannot be said that such a meaning is altogether inconsistent with the sense of the two passages in which तिकरि occurs. I cannot avoid the suspicion that तिकरि is in both cases a pronominal or an adverbial form. Could it not be a curtailment from अतिकरि (< अति करि) "exceedingly, very much"?

147. पै वारि. Here पै is probably the contracted form of परि < ऊपरि "over, above," but the commentary of N understands it as पय "water": पयवारि कहतां धूपपाणी उवारइ तथा कोईक लूंगपाणी उवारइ इम पिय कहइ छइ (N). As the meaning of "water" is given by वारि, which immediately follows, it would seem that here पै must have another meaning, i.e. the meaning suggested above.

151. साहौ लग्नम् (U); लगनदिन (N).
152. सेस संसकार, सेस थाकता बीजा संसकार सर्व आरिम-  
कारिमादि (P).
153. अरजुनमै वेह, वेहीति मङ्गलकलशा अर्जुनं खगं तन्मयाः (U).
155. चाहै जोवइ (P); पश्यन्ति (U). Cfr. st. 139.
- मङ्गल करि. Cfr. करि मङ्गल in st. 42.
159. आगलै त्रिया प्री चौथै आरंभि, चीन् वारान् चवरिकापान्थै  
स्त्रीमयेसरी कृत्वा ऊतं ऊताशं प्रदक्षिणीकृत्य चतुर्थे आरम्भे ज्ये पतिः  
पृष्ठे स्त्रीति विधिविधाय विवाहः प्रारब्धः (U).

159. करेण, a Sanskrit instrumental, which is of course quite an anomaly in *Ṭiṅgaḷa*. Cfr. the similar case of वानरेण in st. 234.

160. सूध मणि is explained by the Sanskrit commentary in the sense of शुद्धमानसः सुभक्त्या and connected with सधसफणि. Obviously the explanation is wrong, for मणि here is not an instrumental from मन "thought," but from मणि "gem."

161. मंदिरन्तरि, खिणन्तरि. From the point of view of Sanskrit grammar, the correct spelling of these two words would be मंदिरान्तरि, खिणान्तरि, but in *Ṭiṅgaḷa* an *ā* resulting from the contraction of two *as* in the middle of a word, is commonly shortened into *a* when followed by a double or compound consonant. The explanation of this fact is that the *ā* in such circumstances, even if changed into *a*, remains always prosodically long, thanks to the lengthening effect of the consonants following.

विचित्रे चतुर (NP).

162. किरणि, a feminine form for ordinary किरण "a ray of light." The *Dhūdhārī* commentator in rendering the pass-



age uses किरण, but as a feminine gender : स्वरञ्ज रो किरण पमरो यो  
स सङ्गुडो (B).

163. द्रवङ्गित. All the commentaries, except the Dhūdhārī commentary which does not explain the word, understand द्रवङ्गित in the sense of द्रविङ्ग "a thief, robber." To make the text better suit such an interpretation, some commentators have even altered the original reading: thus *U* has changed द्रवङ्गित into द्रविङ्ग कि. I have no doubt that द्रवङ्गित has nothing to do with द्रविङ्ग "a robber," but is a verbal form, i.e. a past participle perfect from द्रवङ्ग्यो, a secondary form of द्रोङ्ग्यो, द्रोङ्ग्यो "to run, go forth." My interpretation is supported by the analogy of st. 162, where there is a past participle perfect सङ्गुङ्गित corresponding to our द्रवङ्गित, and where there are also four subjects exactly as in our stanza, whereas if द्रवङ्गित were understood as a substantive, our stanza would have five subjects as against four in st. 162. It is evident that the two stanzas were formed one after the analogy of the other, and hence the above argument carries great weight.

164. अन्येषां पत्तिणां पक्षौ बद्धावुद्धोत्तुमशक्यौ चक्रवाक्यगलम-  
संधे इत्यमिलितं रात्रौ वियोगित्वादहोनिशमपि प्रदोषे दम्पतीव मिलितौ  
कालद्वयसंधित्वात् कामिकामिनीनां मनसा कामाग्रयोऽन्तर्भूता बद्धिः  
प्रकटिता इव केन दीपकोद्योतमिषेणायं न दीपोद्योतः परं दम्पतीमनोभिः  
(U).

166. कहे, a past participial perfect form equivalent to कहियो. The existence of past participial perfects in °e in Dīṅgaḷa, had been ignored by me till I came across the present passage which is so explicit that the nature of कहे could not possibly be mistaken. In all the other cases of perfects in °e which I had come across before, I had felt inclined to consider them as incorrect readings for °e, and interpret them as historical presents. I regret that I have made two or three such mistakes in my edition of the *Vaṇṇikā Ratana Sīṅghaṇī rī*. For instance in *kavitta* 243 in the last-mentioned work, I have repeatedly read पहे, whereas I ought to have read पहे, throughout.

168. जेहड़ि इति चरणाभरणविशेषम् (U). Cfr. Hindi जेहर f.

For the third line in this stanza, which apparently does not conform to the rule of the *venasagāi*, see note to st. 106.

169. विहि, a feminine singular form of the remote demonstrative वै (Hindi वह). The modern Māravāṛī form, for the feminine, would be वा.

171. बहुटपटान्तरे कटाक्षरूपा दूत्यायाति च पुनर्याति गतागतं कुर्वती मनसोरमिलितयोर्मेलनार्थमेकीभूतकरणार्थमथवा द्वयोर्मनसि सूत्रिते ताणवाणकरूपे कटाक्षमोक्षो नलिकाक्षेपणमिति वस्तुगुणनविधिः (U).

174. पति पवनि प्रार्थित, वावरइ करी नइ कौधउ हइ मुख नउ उपाय जेगै (sic) अहेवी कौधी अतलइ ओझणाओ वायु करिवा लागी (N); पत्नी पवनेन वातकरणेन प्रार्थिता दत्तमुखोपाया (U).

In the last line in this stanza the *venasagāi* is obtained by making the initial letter of the first word correspond to the last letter of the last word, but the irregularity is explainable in that the नौ is a suffix. Cfr. the similar case of बाकुलता in st. 176, चण्डिका in st. 178, चक्ररित in st. 198, कुंझमे in st. 199, गुडलपण in st. 208, and सकतिवैत in st. 221.

176. ऊह, a poetical license for उई, introduced only to effect a rhyme with the कुह of the fourth line.

घरि चखु लाज ..... चक्षुषोर्लब्धा धृता अतो बहुटादिकरणमिति चरणयोर्नूपुरध्वनिनिवारणं कण्ठे कुहुरवस्य निवृत्तिरिति निःसरत्वं सर्वाण्यपि लक्षणानि समुत्पन्नानि (U); ..... कुह कुह अहेवउ कूजित सबद सुरत माँहि छैतउ ते निवारण करे कं निवारउ (N).

177. घणा घाति वल, प्रचुराण्यङ्गुलीवलकानि निविडं कण्ठे निक्षिप्य (U); अङ्गुलीइ घणा वलका आँकुड़ा घाति आँगुली माँहि आँगुली भराइ निवड़ काठी सखी नइ गलइ लागी (P).



178. सा, साउ इति खादुपर्यायः खादुना संयुक्ता ... प्रीति-  
खादुना (U).

कस कञ्चुकवन्धनानि (U); कुच नी कस (P).

179. मनरखिषे मनोरञ्जकाभिष्कन्दोवर्तिनीभिः (U); मनमानो  
(P); मन की राखणहार (B).

संघट is understood by the commentaries of *NPU* in the sense of "spying or observing secretly," but I am unable to see how the word संघट could be capable of such a meaning. More reasonable is the explanation of the *Dhīdhārī* commentator: त्याँह कौ (i.e. सखियाँ कौ) घेरौ जुड़ रछो है (B), but probably the right explanation is "crowd" or "crowded" according to the Sanskrit meaning of the word.

180. विन्है गग, वे सरोखा जागवा (P); विन्है गग क० खेह  
वेउं नैं यथायोग्य वसति गगवी (N); हयमपि गगयित्वा यथायोग्यं  
विचार्यम् (U). From the above renderings of the commentaries it is clear that they consider गग as an imperative form second singular, the correct form of which would be गणि or गिणि. Cfr. गिणि in st. 202.

जामी यामिका यमनियमव्रतादिकतत्परा योगीश्वराः (U).

181. हरखि निगरभर, अत्यन्त हर्ष भरि करी (NP); आनन्द का  
समूह माँहि मगन (B); हर्षनिर्भरेण (U).

182. सै इति सत्वाः स्त्रियः (U).

नासफरिम अदालत्वेन (U); अदालतपण गुणई करी (N); सफरिम  
पाखै (B).

183. तस्मिन् समवे विरहावध्यन्ते कोकस्य मनसि साध्वि इति  
वाक्का मिलिता प्रादुर्भूता कामिकानां मनसि रममाणानां चित्ते कोकेन  
चतुरशीत्यासनसूचकेन शास्त्रेण क्रीडया इच्छा निवृत्ता दूरीभूता यतो  
दिवसोदयो ऽधुना भावीति कथं निःशङ्कं रन्तुं शक्यत अथ फलैः कुसुमै-

वासा सुगन्धत्वं व्यक्तं ग्लानित्वाद् ग्रहणैराभरणैर्मुक्ताभयादिकैः श्रौतलता श्रैत्वं गृहीतेति (U).

184. प्राणायामे, an agentive-instrumental plural, प्राणायामैः श्वापश्वासरोधनैः (U).

187. With this stanza begins the description of the different seasons of the year. In some MSS. the new argument is introduced by the remark: अथ ऋतुवर्णनम्.

गाढ घरा, एखी कठिना जाता (U); प्रिथी गाढ पकड़ौ कठोर ऊई (B).

सूर राज किय जगत सिरि. Here some commentaries read राज and understand "road, track," and some maintain राज "the demon Rāhu, calamity." The Sanskrit commentator gives both the explanations: जगतो लोकानां शिरसि सूर्यो राजरिवोत्पात इव कृतो महादुःखावहो लगत्यन्यार्थे सूर्येण जगत्शिरसि राहो मार्गः कृतः सर्वाङ्गान् मस्तके तपनं वज्रलं भवतीत्यवगन्तव्यम् (U).

188. केवि ऊव्य अचरिज, केइक लोकां नई आसर्च्य घबड हा हा कुण आकरउ तपइ इइ अथ[वा] अजुं किसोइक तपइ इइ (N).

त्रिच, in the fourth line, is used in the double meaning of ह्यराशि "the zodiacal sign Taurus," and इच "a tree."

189. दलि मुगता आहरण दुति, द्युतेः कान्त्या आहरणे आनय-  
नार्थं पीठिकामध्ये मौक्तिकानि दलयित्वा संचूर्ण्य पिण्डीकृतानि तत्पीठिका-  
मर्दनेनाङ्गुल्य तेजस्विता श्रैत्यमपि (U); शरीरदुतइ शरीरकान्तइ करिवा  
पोठी ऊतारिवा भणी मुगता मोती दल करि आटउ करी दुति कान्ति  
आहरण आगवा (P).

190. माह तणी माहटइ गर्भइ हिमगर्भ छउ तेह सूं मिलि करि  
आकाश मिसवण छउ वरिसवा निमित्त काला वादल ययां मेह वरसतइ  
होइ ..... [अ]न्यारो पछ होइ जिम आसाठ नउ सूर्य घणुं तपी करी  
जे मध्याह्न कीघउ ते लोके मध्याह्न मध्यरात्रि करी जाणी जाखू



ह्रिवर्णा मध्यरात्रि इह किण कारणइ ग्रीजनपणि कहतां निव्यञ्जन (sic!) यकी (P).

माघमासे यन्माज्जठि हिमगर्भो जातः षण्मासावधिल्लस्य संभूते-  
स्तेन गगनं मधीवणे इधामं भावि वर्षालक्ष्णं मिलितमाघाडस्य सूर्यो  
वज्जतरं परितप्य यन्मध्याह्नं कृतं तज्जनैर्निरन्तरं मध्यरात्रिरर्धनिशैव वर्तते  
इति ज्ञातं कस्मान् ग्रीजनपणा इति निर्जनत्वात्तस्यां वेलायां सर्वे लोका गृहं  
प्रविश्य स्थिता व्यतः कोपि बहिर्गयाति तच्चैवंविधं प्रति मध्याह्नं महा-  
निष्ठातोप्यधिकं ज्ञातमिति भावः (U).

191. नैरन्ति प्रसरि निरधण गिरि नीभर, तत्र मासि निर्धना  
गिरिनिर्भरप्रसरे वहति पानीये नैरन्तीति सुखमनुभवन्ति (U).

कि, in the fourth line, apparently stays for किच or किध  
(किसौ), the past participle perfect of करणौ, and is connected  
with दहन. Cfr. दहनं कृतम् (U).

193. Notice the readings यथौ वैरी (BM), and ज्ज वरी (NP),  
for किया किहूर in the third line. Seeing that the last is the  
most difficult of the three readings, it is very probable that  
it is also the original one. The Sanskrit commentator accepts  
it and explains: मृगधिरनाम्ना सूर्यभुक्तनक्षत्रेण वार्यं मुक्ता मृगाः  
किहूराः कृता दुर्वलीकृता विह्वलतया इतस्ततो भ्रमणशीलाः (U).

194. हरि कं इन्द्र तथा हरि मेघ इन्द्रधनुखादिकई करी तथा  
भिन्नभिन्नवर्णई करी अम्बहर कं आकास नई सिगगारइ (N).

195. घरहरिया इति भूमिसिद्धनकरो ऽभूत् (U); घरती सीं ची  
(NP).

196. वरसतै दड़ड़ नड़ अगड़ वाजिया, प्रचुरधाराभिर्वर्धति मेघे  
अनडानां नडा पर्वतानां निर्भरप्रवाहशब्दा नाडं प्रादुर्भूताः (U).

197. विणु नौलागौ, a curious construction of the preposi-  
tion विणु, in which it is doing function for a negative prefix or  
particle, the phrase having somehow the value of an adjective

or past participle passive compounded with a negative prefix, as if it were ~~अनीहानी~~.

200. घरायाः स्त्रियो घराधररूपे स्त्रामिने मिलिते सति नदीनां तटा उत्पटिताः पानीयैर्वह्निर्निगतं तत्केशा विरलीभूता इतिस्वरूपं दर्शयति केशा लटिप्राया यमुनैव कुसुमैर्मिश्रत्वं गङ्गायां वेणीसमुदाय उत्पद्यते त्रिवेणीसंगम इव प्रतिभासते (U).

दोनुं तटां जो नदी ऊलटि वही है सो जागे चोटी विस्वरी है विथरी कहतां पृथवी जो स्त्री तिण सुं घाराधर मेह जब भरतार मिलियौ तब चोटी विथर जाइ यमुना रौ जल स्याम सो तो केस ऊया गङ्गाजी रौ जल सो पूल ऊया जहाँ त्रिवेणी होइ तिहाँ जागे चोटी गुप्ती इही पृथिवी की चोटी ऊई (B).

201. वेधूंचे. Notice that some MSS. read वेधूंचे. The word being not used elsewhere, so far as I know, it is difficult to determine which of the two readings is preferable. वेधूंचे is at any rate confirmed by the Sanskrit commentary which renders : वेधुचित्तौ रकीभूतौ (U).

203. पहल, in the second line, seems to be used in the sense of "other," or "that." I am uncertain as to whether the word could possibly be accepted as a modification of परल (परलउ, see *Notes on the Grammar of the Old Western Rājasthānī*, etc., § 144), introduced just to make a rhyme with महल. The commentaries do not help to understand the nature of the word. N renders it with अकरद, and P with अकरद अकरद जूजूया.

महाराज परमेस्वरस (U). For another instance of the employment of the honorific term महाराज to designate the Supreme Lord, i.e. Viṣṇu, see *Vacanikā Ratana Siṅghāñ ri*, 244.

204. पाषि पाचिस्त्रमय (NU) ; पसरतनमय (P).

The MSS. BK read विचरि in the place of विचर and understand "peacock" : वरौ ऊपरि मोर बल्य करै है (B). The reading is evidently wrong and so is the interpretation.



205. प्रखोलित. I have adopted the reading of *NP*, but the fact that almost every MS. has a different reading of its own, leaves some doubt as to whether the reading I have adopted is the original one. *N* renders the term with: उज्ज्वल भवत्वा कीडा .

206. वयसा वयसि नवा नवा वचने करी (*P*); वचनैर्भूयो भूयो ऽहं व्याख्यास्यामि (*U*); वार वार वचनइं करी वखाणीति (*N*).

207. सुरति, in the last line, is not from सुरत, but from सुरति, hence the 'i'.

209. The Sanskrit commentator thus renders the sense of the last two lines: पितृणामपि मर्त्यलोकः प्रियो वल्लभो लघुस्तत्समये दत्तपिण्डग्रहणाय पितरः समागच्छन्तीति लोकोक्तिः (*U*).

212. तरणिः सूर्यस्तुलायां तुलराश्रावर्थास्तुलाकृते स्थितः काभ्यां तुलितस्तेजस्तमोभ्यामतस्तत्र दिनरात्री समसमे भवतो यथा कश्चिदाज्ञा कनकेन तुलति भू पृथ्वी तस्यामिति रीत्येदमपि तुलनं तेन कारणेन सदृशं तुलामारोपितौ दावपि कीदृशौ जाताविव्याहृदं सर्वकार्यकरणे क्षमं ततो दिने दिने ऽमर्षतया लघुत्वं यातीव राज्ञिः स्त्रीरूपालक्षणेस्तुच्छा ततो गर्विता सती राज्ञौ राज्ञौ गौरवभावं प्रोत्पल्लभावेन वृद्धत्वं यातीवेति यदुक्तं संपूर्णकुम्भो न करोति शब्दम् (*U*).

215. नवा जना व्यर्थान्निरूपेण देवा इव जगतां त्रिभुवनानां नवान्यभुक्तान्यपि सर्वाणि सुखानि सेवन्ते स्मेति जगद्वासभिधेयं वयं दारिकावासिन इति याजिन यदुक्तम् ।

ताम्बूलमग्नं युवतीकटाक्षं गवां रसो बालकचेष्टितानि ।

इच्छोर्विकारा मलयः कवीनां समप्रकारा न भवन्ति स्वर्गे ॥ १ ॥

सेवां दर्शयितुं रुक्मिणीरमणस्य शरदृतौ दीपमालिकानन्तरं मुक्त-  
राशिभिर्नवैर्नवैः पक्षाभिः सुगन्धव्यादिभिर्वस्त्रैश्च निश्चिदिनं दिवारात्रौ  
भक्तिं कुर्वते स्मेत्यर्थः (*U*).

216. श्रीकृष्णस्यैव रीतिर्जाता यदा सुयोधनं दुर्योधनमुद्दिश्य युद्धार्थं धनञ्जयस्यार्जुनस्य सहायत्वे समागतास्तदापि सुप्त एव जाग्रतो जनिद्रो ऽभुत्तद्विधिना मासेषु मार्गशीर्षो भव्यं समागतो मिलितो यच्च जनार्दनो निद्रां विहायोत्थितवांस्तत्र देवऊठिणी इति लोकोक्तिः (U).

—भीरि सखाई (P).

मोंटि आंखि ऊवाड़ो जाग्या (N).

217. सज्ज्ये is an instrumental-locative plural form from सज्ज "all, everybody," apparently used in the agentive meaning in connection with a verb like जाबिथो, which is to be understood. The commentaries of *NU* take the form in the sense of a genitive or dative, and explain: सज्ज्ये क° सर्व पुरुषे सूह[व] क° सर्व सधव व्यापणी स्त्री ना उर क° हृदयस्थल सरग क° स्वर्ग देवलोक तुल्य यथा (N); सर्वेषां नराणां सधवस्त्रियामुरांसि हृदयानि स्वर्गतुल्यानि जातानीति कृत्वा पीडमालिङ्ग्य स्त्रीनराः सुखं शेरते (U).

219. जख. The commentaries of *NPU* read जिखि in the place of जख and explain: जेखि कारखि, येन कारणेन. But the causal is absolutely out of place here.

221. अलुभाया तन मन व्याप व्याप मै ... etc. रुक्मिण्या वरेण [च] सुदेहं मनः परस्परम् अलुभाया इत्येवं ग्रन्थरीत्या निविडं बडे यथा शीतं विहितं दूरीकृतम् (U); छिवइ रुखमणी अनइ कृषाइ व्यापो व्याप मइ माहोमाहि तनु शरीर मन स्थु अलुभाया काठी गाँठि बाँधी इगि परइ विहित शीत गमायउ तन मन एकठा करी नइ (P).

222. अउर, बीजउ (P). Notice the reading अतुर of *BJKM*. If the reading अउर is the original one, as I believe it is, we have here a proof that at the time when the *Velī* was composed, the vocal compounds अइ, अउ were still capable of retaining the hiatus in poetry, if not in the spoken language. It is obvious to everybody that if in the present passage अउर were pronounced as अैर, the line would become faulty and the rhyme would be destroyed.



223. पारथिषा क्रिपण वचण दिसि पवणै, प्रार्थितकृपणस्य किं वाक्यमुत्तरमेव नास्तिकथनं ततः शब्दकृलेन तन्नाम्ना दिगुत्तरदिक् तस्याः पवनेन (U). For the peculiar sense of चत्तर ("refusal") in the passage, see st. 249.

224. The general meaning of the stanza, according to the commentators, is that in Dvārikā the cold of winter is hardly felt: दारिकामध्ये शीतः श्लोक इति श्लोके प्रसिद्धमेव (U).

225. उद्गच्छन्नेवाकोऽभिरूपं कृत्वा दिवाराचौ संध्यादये दम्पत्योः श्रीकृष्णरुक्मिण्योरुपरि प्रथमं धूपं विधायारात्रिकामिधेण निजं शरीर-मुवारयति करद्वयेन भ्रामयित्वा तदधीनं करोतीव कथं दशसु दिव्वारा-त्रिकाभ्रामणं किं कृत्वा स्वं प्रतापं प्रतिहारीकृत्य शीतागमं निवार्य पञ्चात्स्वयं सेवितुमना एवं विदधातोवेत्येकोऽर्थो द्वितीयार्थे लोकाः सूर्याय प्रत्युपकारकृत्य आरात्रिकामिधेण निजतनुं तदधीनान् कुर्वन्तीवेत्यपि (U).

226. कलसि कुम्भे (U).

ठरे जु दह कियौ हेम ठगळ, हिमं ठरितमिति किञ्चिदूनीभूतं दह्य कृदाः ठगळीकृता व्यकम्पनपराः कृता यतः कुम्भे शीतं च जर्जरम् (U); हेम पिण ठगळ पाणी का दह निवाण ठगळ कर्हतां जामी नइ पालुड थयड (P).

227. रोरी इति वाडखरेण (U); ननन (P). Notice the reading रोरी of BJKM.

228. योड. Notice the reading युड (for योड), which is found in the MSS. BK, and is also supported by the commentaries of NP where the word is explained as an equivalent of राखा or प्रतिग्राखा. Of all the commentaries, only U accepts the reading योड and explains it as खोड "a little."

For the anomalous *venasagāi* in the third line, cfr. note to st. 106.

229. The first line in this stanza does not conform to the rule of the *vēṇasagār*. रनि is for रनि, the *i* in the first syllable being dropped to produce an alliteration with पति.

230. कसटि भंगि कष्टनिवर्तनसमयादनु (U).

231. Notice the reading मधूक, for मधुप, in the third line. U adopts the former, but at the end of the commentary gives also the latter reading. I quote below the commentaries of UB: अथ च मधूकश्चक्षुमिषेण गलतुष्यतया वसन्तपुत्रः शिशुरूपो रोदतीव कथं यतो दलेषु मलयानिले लम्बे सति कल इति रोगविशेषः समुत्पन्नः कोदृशे मलयानिले त्रिगुणे प्रसरति पानीयत्वेन लम्बा यथा दृष्टितो बालः कलितो भूत्वाश्रूणि मुञ्चति तथायमपि ततो मातेव वनस्पती दुग्धमिव मकरन्दं मधु अवति सप्रसवं क्षरति रुदनरक्षणाथं स्तनदान-मिवान्यार्थं पाठान्तरे मधुपो भ्रमरो रिषरिषाटरवमङ्गीकृत्य रोदतीवेति शेषा व्याख्या सैव (U); दल कहतां सरीर थी जे बालक जब ऊपजै तब कलि रौ जु वाउ लागै तबही उहि बालक नुं भूख तिस लागै है जैसे त्रिगुण कहतां सीत मन्द सुगन्ध मलयानिल लागौ सोई ब्योही वसन्त जनमतही भूख तिसा लागी है ओ जु भ्रमर बोले है सु ज्यौ बालक रोवै है त्यों वसन्त रोवै है अर वनस्पती जु रस चूवै है सु जागे माता दूध खवै है (B).

233. अनु, as I explain it, is only a poetical amplification of the relative pronominal form अ. The commentary of N renders it with अह जे .

वन्दरवाह (< Skt. वावरमाला ?) seems to be a term designating some floral ornamentation with which the house in which a male child was born, was decorated.

236. पीला वसन. Up to this day, in Rajputana, the woman who has given birth to a male child and whose child is living, wears a yellow scarf (पीलो ओढ़नौ).

237. कणवीरपुष्पाणि रक्तानि करणिपुष्पाणि श्वेतानि सेवन्ती-पुष्पाणि हृतवर्णानि कूजा इति पुष्पजातिविशेषः सुवर्णनाम्नी जाती पीत-



पुण्या गुलाली इषत्पाटलवर्णा यत्र वसन्त आसन्नुत्प्रेक्षते सर्वोपि परिकरो  
विविधवर्णैर्वस्त्रैर्यथायोग्यं परिधापित इव (U).

किरि परिवार ... See note to st. 106.

238. अनेन विधिना विधिवद्वर्धापनैः कृत्वा वसन्तो वर्धापितः सन्  
भालिम इति भाषया भव्यतया दिने दिने भरणेन बलेन चटितो वर्धित-  
स्तत्र गह्वरिया इति गर्वितैः पुण्यादिसमृद्धिमद्भिस्तत्तुभिरिव फागं  
दत्वोद्धापितो यथा बालहारा (sic) गांनादि कृत्वा बालं रञ्जयति (U).

241. ल्हासि, घोड़ा नी ल्हासि घोटकशाला पायगह (N); लासि-  
रिति मन्दुरा (U).

242. तड़ि तरला. Here the commentaries understand तड़ि  
as a locative (तड़े मूलादारम्भ U), meaning "the stem or trunk (of  
the palm-tree)," and तरला as an adjective meaning "broad  
(चूला)." The sense deriving from such an explanation is, no  
doubt, satisfactory, but an adjective तरलो "broad" is unknown  
to me.

बन्धिया जगहथ किरि, वसन्ते पट्टे स्थिते राज्ञि जगत उपरि  
जगहथ इति जगद्धस्ताः पत्रावलम्बनानीव बद्धा इवास्माकं यो जयतु  
तेनागन्तव्यमिति स्वर्गपूर्वकं रिपूणां भयोत्पादनम् (U).

243. अवसर नाटारम्भः (PU).

नाइक रङ्गाचार्यः (PU).

मेलगर नाटिक ना जोवगहार लोक (NP); मेलगराः कौतुकप्रेक्षको  
जनसमुदाय इव (U).

244. कलहंसा ज्ञातारो भव्यभवेति भाषका अथवा यानं गति  
तत्कारा नानागतिकारिण इत्यपि मयूरा नृत्यकरा इव पवनो वायुस्तालघर  
इव पत्राणि ताडयन्त्यादिपणान्येव तालाः कांस्यमया इवाधारिशब्देन  
काचिच्चटिकाजातिविशेषस्तस्या जल्पनं तन्मोक्षर इव वीणैव भ्रमरा  
उपाङ्गि शरीरचालनचेष्टाकारिण इव तत्र चकोराः पक्षिणस्तु तीव्रउच्चट  
इति शब्देन तालविशेषस्तस्योद्घाटकाः कर्तारः (U).

245. तत्र विधिपाठक ईदृशं नृत्यनृत्येति शास्ता युक्त एवाथ रसवत्कः सारस इव कोविदो विचक्षणो लीलया [गतिकारको] गानपरः खञ्जरीटः खञ्जनपक्षीवेति पारापतस्य दाटिगुटककथनं प्रगल्भ-  
लागिर्भमरीस्फुरणवृत्त्या मूर्खनाविकरणं चक्रवाकस्य विहारो गतागतं विदुरशिक्षितस्य वेषपरावर्तनमिव (U).

प्रगल्भ लागि दाटि पारेवा, प्रगल्भ कहतां विस्तीर्ण लागदाट पारेवा ल्यै है भाँति भाँति को जैसे नटवा संगीत को लागदाट ल्यै तिहिँ तिहिँ भाँति की मानो पारेवा ल्यै है लाग दाट ऊरमई री को अड़वाई तिरप उरप सुलप वाली मरु उलथा पलथा ओ संगीत का भन है (B).

246. The first line in this verse does not conform with the rule of the *veṇasagāṇī*.

This is one of the most difficult verses in the *Velī*, on account of the musical terms used in it, which are not generally known and some of which are quite unheard of. In the second line, it is doubtful whether the reading is लिखति मरु or लिख तिमरु. The commentaries of *NPU* adopt the latter reading, whereas the *Dhūḍhārī* commentary adopts the former. I have followed the *Dhūḍhārī* commentary, which seems to be right, not only on account of the *veṇasagāṇī*, but also because लिखति is a more satisfactory reading than लिख anyhow. Besides, the word मरु (मरु) is found amongst the technical terms of the *saṅgītasāstra* enumerated in the *Dhūḍhārī* comment to st. 245, which has been quoted above. I give below both the explanation of the Sanskrit commentary—which mainly agrees with the commentaries of *NP*—and that of the *Dhūḍhārī* commentary: अङ्गणे क्कण्ठं जलं स्थितं तत्र भ्रमराः पिवन्ति ते कीदृशास् तिरप उरप तालस्वरभेदकारका इव चक्राकारो मरुदर्याद्वातूलकस् तिपरु मूर्खनाविशेषो ऽथवा तालभेदस्तं गृह्णन्तीति संभावना रामशरी खुमरी हे ऽपि चटिकाविशेषस्ते रटितुं जल्पितुं लभे उत्प्रेक्षते घूयामाठा चन्द्रास्ताल-हस्तकभेदास्तान् धरत इवाङ्गीकुर्वात (?) इवेति (U); चाँगल माहे जल है सु पवन कौ प्रेरो चालै है इहै तिरप उरप ऊँ मरुत चक्र कहतां वाज कौ चक्र वंतूलियौ इहै मरु ऊँचौ रामसरा (sic) बोलै इहै मानौ घूया माठा ऊँचा खुमरी बोलै है इहै मानौ चन्द्रधरु (sic) संगीत का सबद ऊँचा (B).



248. पात्र, पात्रेण नर्तकेव (U). The Sanskrit commentary, which reads रत्नि in the place of रितु, understands the above as referring to *Rati*, the personification of the pleasure of love, instead than to the Spring-season. The commentary of P adds the following remark which helps to understand the simile contained in the last two lines: अत्यवसरइ मन्त्र पडि देवता रइ मिरि पुषाजलि नांणीयर (P).

249. उत्तर (< Skt. उत्तर) is understood by the commentaries of NPU in the double sense of "North," and "refusal." The latter meaning is obviously a development of the meaning of "reply, answer," of which the word उत्तर is capable in Sanskrit. In st. 223 above, we have seen that the Author of our *Veli* alludes to the word उत्तर as meaning both "North" and "refusal." Therefore the meaning of "refusal" is legitimate, but in the present case it hardly seems to be necessary. The Dhūdhārī commentary ignores such a meaning, and simply renders: उत्तर वाउ असन्त कहतां दुष्ट सु तौ उधापियौ दूरि कियौ (B). I give below the renderings of the other commentaries: उत्तरेणानङ्गीकारेणासदुर्जन इवोत्थापितो दूरीकृतः (U); उत्तरदिशि वायुरूप उत्तर नाकारइ करी असन्त दुर्जन नी परइ उधापियउ दूरइ कीयउ (P); उत्तरदिसिइ वायुरूपइ नइ कर्ताइ अङ्गीकार न कीयउ तिग वास्तिइ उत्तर नाकारउ करी असन्त कं दुर्जन नी परिइ उधापियौ कं दूरि कीयउ (N).

न्याउ, न्यायो दण्डेरकः (U); न्याय नौ दण्डेरउ (N).

250. The sense of the last two lines is very explicitly rendered by the commentary of N: चम्पक कं चम्पा नई रुच्छई फूल मिसई लाखे कं लाखधरसूचक लखेखरी गृह जागी दीपक कीधा कं दीवा कीधा प्राइ लखेखरी ने घरे लाखे द्रव्य उपरि छल नउ दीपक करइ हइ इति लोकोक्ति वनी केइक केलिछत्ते केलिपत्र मिसई कोड़िद्वयसूचक कोड़िधना कं कोड़िद्वय उपरि धना फहरागी कं ऊंची लहलहती बांधी अतलइ कोड़ि द्रव्य ना धनी घर उपरि धनावधइ हइ अतकेव कोड़िधन (N).

253. तत्र राज्ये तरुसमूहे मञ्जर्यादियु ग्रहणे दहनं क्लोकां खादु-  
मात्रं दीयते दण्डः सर्वभालुगणरूपो न दीयते कैरित्याह गानगैः कलूस-

चित्तैर्लिपिलेखिकैरिति भ्रमरैरिव पुनस्त एव भ्रमरा गणनामाकलय कर-  
ग्राहिणः सन्तः परिप्लता यत्र तत्रागता राजदेयभागग्राहिण इव समा-  
गतास्तेषां तरवः क्षिप्तत इव कुसुमानां गन्धो मकरन्दास्तद्वय(?)रूपं  
करं स्वामिदेयं भागं ददते (U); इहि वनस्पती नै कोइ डङ्गन देयै है  
जैसै प्रजा नै सुराज माहे डङ्ग नही है मवरित रूख है ओही तौ  
लेखागर ऊव्या भ्रमर है ओही उगाहा ऊव्या चर भला भला फूलों कौ  
वास ल्यै है सु ओही हांसिल कर लीजै है (B).

254. वहे वर्हित्वा (U); वही (NP).

वेचनर, a poetical form for वेचानर < Skt. वैचानर "fire." The  
commentary of P gives the following amusing etymological  
explanation of the word: द्वेषनर सरोखउ चगनि (P).

भुरड़ीतौ रहै निवार्यमाण इव... तिष्ठति (U); निवारीतौ रहै (N).

255. P contains no comment to this stanza.

पक्ष. सग are synonyms, but the commentaries distinguish  
between the one and the other by attributing to the former the  
meaning of "big birds" and to the latter the meaning of "small  
birds." I think the distinction is merely artificial.

बन्दि बन्दिभिर्भट्टचारणादिभिरिव (U); बन्दीजन भाटचारणादि (N),

256. Notice the reading उदै, उदो (for ओडि) found in BK,  
which the Dhūdhārī commentator explains: कुसुमायुध कवतां कामदेव  
नै है उदै करि केलि विलास खेल (B). The wording of the first two  
lines does not seem to have met with the approval of all the  
commentators. The Sanskrit commentator at least has substi-  
tuted it with another reading, much simpler, to wit:—

पेखे ओक रूख पंति परिफूलित

वदै नारि अनि अनि वचन ।

The same reading is found in J. There can be no doubt that  
the reading of the majority of the MSS. is the original one, and the  
reading of JU is merely a later manipulation intended to make  
the text more intelligible. I quote below the Sanskrit comment,  
which explains both the readings, and also the comment of P  
to the first two lines: नारीद्वयमेकां वृक्षपङ्क्तिं पुष्पितां समकालं वृद्धि-  
न्यवचनं नामग्राहं वक्ति स्म किं तदित्याह कान्तसंयोगिन्याः स्त्रिया नाम्ना



किंशुकः कथितः किमिति वितर्के दृष्टमात्रो ऽपि सु सुखं करोतीति किंशुकः  
 ... अथ च विरहिण्योक्तमिदं पलाशवनं पलं मांसमश्नातीति पलाशो  
 राक्षसरूपो दृष्टोप्यसुखं ददातीति द्वयोरपि भिन्नं भिन्नं वाक्यं कुसुमित  
 कुसुमायुध ... इत्यपि पाठस्तत्र कुसुमायुधस्य कामस्त्रेयम् ओटिर्  
 आश्रयविशेषो यतः कुसुमितं दृष्ट्वा सविशेषं कामक्रीडा समुत्पद्यत व्यतोयं  
 किंशुकस्तथा तं दृष्ट्वा वियोगिनीतनुः क्षीणा सदुःखा जायत अतः पलाशः  
 (U); कुसुमायुध कामिनी ओटि कच्छतां आश्रयविशेषं ठामइ व्येक  
 पूल्यउ वृक्ष देखी दोइ स्त्रीयइ व्येक स्त्री क्रीडा करइ बीजी स्त्री खीळ  
 शरीर थई ते कारण कछइ ... (P).

258. सभिन्नं भिन्नः (U), भोनउ (NP) "wet, moist."

260. केतकिपुष्पाणि कुसुमानि विविधानि च कुन्दाः मचकुन्दाः  
 केतक्यो रङ्गेण किञ्चित्पीताः सर्वेषां गन्धभारं परिमलभारं गृहीत्वा स्तन्यो-  
 दहनेन श्रान्तः सन् श्रवतां वहनशीलानां निर्भराणां शोकारान् स्वाङ्गैः  
 प्रस्पर्शं पुनश्चलितस्तथापि वज्रभारभारितो गन्धवाहो वायुस्तेन कारणेन  
 मन्दगतिरासीत् ... (U).

261. रेवा जलिं कृतं सोच रतिः, रेवाया जले रत्नाः सुरतक्रीडायाः  
 शौचे कृतं अतः प्रक्षालितकामलत एवेधन्मज्जनं कृत्वा (U).

262. In the first line I have adopted the reading of *BKM*  
 (न परस परं के) which is undoubtedly the original and the only  
 correct one. The reading परसपरं के of *JNPU* is unsatisfactory  
 not only because it does not give a good sense, but also be-  
 cause it is not compatible with the rule of the *venasagā* which  
 is almost unexceptionally observed throughout the poem. The  
 Sanskrit commentary, which adopts the latter reading, explains :  
 पुष्पवती लतानां परस्परमित्येकां मुक्ताभ्यां प्रत्यङ्गे ऽङ्ग व्यालिङ्गनं ददताः  
 प्रस्पर्शं प्रस्पर्शं ..... (U).

264. अखं भक्ष्यम् (U). For the insertion of euphonic *r*  
 after initial consonants, see *Notes on the Grammar of the Old*  
*Western Rājasthānī*, § 31.

265. The wording of the last two lines in this stanza is not very explicit. The Sanskrit commentator renders: वसन्तः पक्षद्वये ऽपि शुद्धः सदृशदिवसरात्रिभावेन द्वयोरपि पक्षयोः साम्यं मा-सद्वये ऽपि सरसवत्तया ऽहर्निशं सदृशो बहति दिवसे ऽपि सुखकारी राजावपि सुखकारीति यथा सुपक्षो नरो ऽपि सर्वकालं सुखदातेति भावः (U). The chief difficulty is in the two forms ति and तार, the exact meaning and function of which is not clear. The verse could perhaps be improved by reading in the last line वचन्ति तारि सारिणा वचन्ति, namely: "in the spring both (day and night) pass away equally (pleasant)."

267. ग्रहणौ ग्रहणान्याभरणानि (U).

सरणि, in the last line, is a word whereof the meaning is not quite clear. It is noteworthy that almost all the MSS. read सरणि. Possibly, we have here the same word as the Sanskrit सरणि "a road, path, a line, etc." But the commentators do not seem to understand it so: U for instance renders with सरणसु, and N with चासरणि चलंत है.

268. मैष (< Skt. मदन) is understood by the Dhūdhārī commentator as an apposition of एकमणि कन, i.e. of Kṛpā: कामदेव की सी सूरति इसी कु कीकृष्यकी, (B). I think the explanation is wrong. The other commentators omit to explain the word altogether. I would explain मैष as an objective genitive connected with माचम, and translate the phrase: "the enjoyer of the pleasures of love."

मागौ माणयति मुनक्ति (U); भोगवद् (NP).

269. तस्मिन्नवसरे वसन्तसमये मनसोर्द्वयोरपि परस्परं प्रीतिप्रस-रेण स्नेहाधिक्येनावसरेण लोकोक्त्याश्चर्येण नाद्याद्युपायेन पुनः रुक्मिण्या हावैर्मुखमोटनकटाक्षभङ्गरूपैर्भावैराभरणरचनादिभिः सर्वैरपि कर्त-मुतैर्हरिः कृणो मोहितो वशीकृतो ऽतो ज्ञातं हरक्रोधज्वालावलीडानि निजान्यङ्गानि गतानि स्वयमनङ्गेन योजितान्येकीकृतानि तानि सर्वाणि पूर्वोक्तानि मोहनिमित्तानि कामाङ्गान्यवगम्यानीति यतो मदनः प्रद्युम्नत्व-



मङ्गीकृत्य रुक्मिण्या उदर उषित इति निवासं कृतवान् ततः श्रीनन्दन इति ख्यातः (U).

272. सहचरिभ्ये सहचरीभिः सखपत्नीभिः (U).

274. The first line in this stanza does not conform with the rule of the *vēṇasagāī*, but the defect is compensated by the repetition of the letter क् four times in the line.

276. महति महत्वम् (U).

The commentaries of *NPU* do not seem to have realized that the terms enumerated in this stanza are the names of the *sahacarīs* alluded to in st. 272 above. The Sanskrit commentator introduces the argument of the stanza with the explanation: रते सुखपदार्थाः, and closes his comment thereon with the remark: रते पदार्थां द्वारकावासवक्षिताः.

277. संसारसुप्रभुणा परमेश्वरेण गृहसंगृहमर्थाद्द्वारकां कुर्वता रचितवता एताः पञ्चापि ज्ञानस्य विदत्तायाश्चगृह्यन्ते इवास्पृश्या इव कृत्वा मुक्ता दूरीकृता व्यतो यत्र ज्ञानं तत्रैतासां दूरीभाव एव वरं ता आह मदिरापानं १ रीस इत्यसूया २ हिंसा जीववधो ३ निन्दामतिः परापवादजल्पनम् ४ एताश्चतस्रः पञ्चमी गालिर्विरुद्धांशनम् (U).

278. वाचगं खण्डनं निर्वापणम् (U); खण्ड करिवउ (P); हार मनावणी (N).

279. तिकरि. See note to st. 143, above.

उवरि अभ्यन्तरे (U); उदर हिया नइ विखइ (N); हीवई (P).

282. साहगि साहगैर्गजाश्वर्यरूपैः (U).

283. The commentators give different explanations of this stanza, amongst which the most probable, I think, is that of B: कवि कहै है केइयेक दोइ मनुख आप माहे वार्ता करै है कऊं कै घरि

अनेक मङ्गलचार अनेक सुख अकेठा देखि अर कहै है अ इतरा सुख अकेठा लाधा है सु कुण पुण्य कियौ थौ दूसरौ कहै है जागिजे जु वेलि पढै है तिहिं पुण्य जंता इतरा पदारथ पावै है (B).

285. आधिभूतिकं स्यादाधिर्मानसीयथा श्लोकादितो जातम् १  
आधिदेवं भूतोन्मादादिकम् २ अध्यात्मकं पूर्वकर्माजितं तापत्रयं तथा  
पिण्डे शरीरे दोषत्रयं प्रभवति जायते किं तत्त्रयं कषवातपित्तलक्ष्णं सर्वं  
रोगा न भवन्ति ये पुरुषा नित्यं वस्त्रौ स्मरन्ति तेषां शश्वन्नीरोगतेति  
भाष्यं श्रीभगवत्कृपातः (U).

286. रुक्मणि मङ्गल रुक्मिणीमङ्गलमर्थादस्त्रीसंज्ञिकां स्तुतिम् (U).

दुरदिन दुःखदिवसम् (U).

287. The second line in this stanza does not conform with the rule of the *veṇasagāi*.

288. Of the two *धिया* in the last line, the former one is understood by the commentary of *N* in the sense of an ablative postposition, like *धी*, and connected with *भवसागरः*—*भवसायर धिया क° संसारसमुद्र धी ऊतरइ पार धिया क° पइलइ पार थया* (N).

289. कौइ रे मन कलपसि क्लिपणा, रे मम मनस्वं क्लपणान्  
वाञ्छितवस्तुदातुमसमर्थान् किं कलपसि किं याचसे (U).

290. The general sense of this stanza is satisfactorily explained by the commentary of *P*: गङ्गा बेऊ छण्य ईस्वर नइ सेवइ वेलि अके छण्य नइ सेवइ गङ्गा अतारु नइ बोलइ वेलि भगत नइ सुगध नइ पिण्य तारइ गङ्गा भगत नइ पिण्य बोलइ ते भागीरथी गङ्गा रउ जलु सर्व संसार मतू मानइ वइ तउ पण गङ्गा अके पूर्वादिस [वहइ] वेलि सर्व चिउँ दिस विसतरइ तिण कारण गङ्गा वेलि बराबरि कदे न थाइ गङ्गा धी वेलि अधिकी (P), but the interpretation here given of the second line is hardly acceptable. I have adopted the reading of *BKM*, and accordingly I would explain the line: है भागी-



रथी है गङ्गा ते यव कहताँ तिसौ गर्व तूँ म करि . The Dhūḍhārī commentator scrupulously refrains from commenting on this stanza and amusingly remarks : गङ्गाजी की निन्दा करो है ता के लियाँ या दुवाला कौ अर्थ मै नही लिख्यौ है (B).

291. अथ अस्य ग्रन्थस्य वल्लीस्वरूपमुद्दिश्य वर्णयति इयं नाम्नीति वल्लीति तत्र भागवतोक्तलक्षणं सुवीजं वापितं मद्द्यां पृथिव्यामालवालः पृथ्वीराजमुखं गानसमये तालो मूलरूपो ऽर्थाञ्जटाः पृथग्भूताः सुस्थिरे कर्णरूपे मण्डपे चटिता ज्ञायारूपं अतिसुखम् (U).

292. पत्र and दल are, of course, synonyms, but the commentaries distinguish between them, and attribute to the former the meaning of "small or fresh leaves," and to the latter the meaning of "large or old leaves." Cfr. the analogous case of पत्ति and खग in st. 225.

293. चत्र चत्वारः पदार्थाः (U).

294. The sense of the first two lines is thus rendered by the commentary of N: अहे किस्युं वेलि इइ किना पञ्चविध कं पाँच प्रकार ना आगम आस्र वड रस निरगम कं नीकलवा वडिवा भणी प्रसिद्ध कं प्रगट अखिल कं अखण्ड परनाली कं प्रणालि इइ जेह कारणाइ रसादि परनालियइ वही चालइ (N).

Notice that the fourth line does not conform with the rule of the *vinasagāṇī*.

295. मोती तगाउ विसाहणउ व्यापार करताँ अेक अेक थकी अनूपम भला ग्रही लेई करी कुण मूकइ किल निखइ तिसा माहुरा मुख रा वयण वचन रूपीचा कण शोधिवा माहुरउ मुखन भलउ परै भला बुरा पखित चालिनी झाज सरीखा भला नही जे भणी माहुरा वचन कण माँहि अवगुण नही (P).

297. अे मरम . The same phrase occurs again in st. 300.

सेज अन्तरिख, ग्रन्थान्तरे सुखग्रन्थोपरि (U); सेज ऊपरि (NP).

298. पूरे इते . . . . इथे ओके. The real meaning of the passage has been misunderstood by some commentators, but it is evident that the pronominals इते, इथे refer to the persons enumerated in the stanza following. I should translate: "if all these (persons, whom I am going to mention) are in complete number, you shall obtain (a sense) complete, (but) if these are in deficient number (you shall obtain) a sense deficient."

299. भाखा चित्र भाषाचतुर (NPU).

300. ममाक्षराणां गुणस्येति ममेदं रहस्यं यतो ऽयं गुणो मुखमुखाव्रनवचनमुखाच्छ्रुतमात्रो ऽट्हीतो मिलित्वा पुनर्यथ्यग्रथनरीत्योद्गालितः पञ्चान्निकाशितो ऽतो महतो महतां पूज्यानां प्रसादो भुक्तशेषो भक्तिपरायणानां ग्राह्य एव परमात्मनो भुक्तशेषं समुच्छ्रितं मत्वा को ऽप्यधमो मूर्खो न ग्राह्यमिति कथयति तेनात्रविषये शङ्का न कार्येति बोद्धव्यम् (U).

301. मो पण्डिता वीनती मोख, हे पण्डिता ममैषा विज्ञापितरेका तस्या मोख इति भाषया विधिरिति तथा मोक्षः कथनमवधार्यमित्यध्याहारः (U); ओ माहरी वीनती कथन मोख क° अवधारण अङ्गीकार करण (N).

305. अथ [अ]चल क° पर्वत ७ अनङ्ग गुण क° सत्व १ रज २ तम ३ ओ चणि गुण ३ अङ्ग क° घटङ्ग ई सति क° चन्द्रमा १ इणि संवति वरसङ्ग अतलङ्ग संवत १६३७ वर्षे ... (N).

खी फल, लक्ष्मीरूप अविचल फल (N).





## GLOSSARY.<sup>1</sup>

- अश्चिदान्, f., "A wonderful feat", आतिराचयम्, आचयेकारो वान्, 133.  
 अङ्गमाल् (< Skt. अङ्गपालि, cfr. Hindi अङ्गवार), f., "An embrace",  
 आलिङ्गन, 143, 169.  
 अञ्जु, a poetical amplification of अञ्जु (? see Notes), 233.  
 अन्तरिष्ठ (< Skt. अन्तरीष्ठ), ind., "Behind, at a distance", 106;  
 "Upon", 297.  
 अन्धारी, f., "A blinder for elephants", गुह्याब्धनविशेषाभरणम्,  
 आंशिर्द्वीकण्ड, 90.  
 अम्बुधर, for अम्बर, m., "The sky", 14, 194.  
 अन्, 1st pers. pron., oblique plur., 60.  
 अन्तर्, ditto., genitive-oblique plur., 31.  
 अन्तोषौ, poss. adj., "Our", 69, 301.  
 अल्ल, adj., "Much, many", 113.  
 अवसर, m., "A theatrical performance", नाटारम्भ, 243.  
 असम्भ (< असम्भन), adj., "Marvellous, incomparable", 39.  
 आ, dem. pron., fem. sing., 51, 66, 123.  
 आशाद्धिष्ठ, adj., "A veteran, a warrior who has fought in many  
 battles", जिष्णे विनीन वार संघात कीधा कट् किर्द्धा चारद नदी श्रेद्धा, 74.  
 आदोचडि, ind., "Crosswise, transversely", निर्यङ्ग, निरङ्ग, 130.  
 आङ्ग, m., "Cloudiness and darkness foreboding rain (?)", अन्ध-  
 कार, वर्षासमये दधिरन्धम्, 117.  
 आपपर, ind., "One another, reciprocally", परस्पर, 77.  
 आरात (Skt. आरात्), ind., "Near, in the neighbourhood", 66.  
 आरि, f. (?), "N. of some kind of small bird", काचिष्ठिकाजातिविशेषा  
 कोदक जाति चट्टी, 244.  
 आलूदौ, adj., "Ready, armed", सज्जीभूत, सनद्ध, 113.  
 आङ्गदणौ, v., "To turn back, shrink (from fear)", 165.  
 इ, ind., emphatic, 39, 182; pleonastic, 32, 183.

<sup>1</sup> This Glossary is only a small selection of words occurring in the *Veti*, compiled on about the same principle as the Glossary to my edition of the *Vacanikū Ratana Sīnghajī ri*. Like the latter, it contains a selection of the most difficult, peculiar, and interesting Dīngālā terms, with their meanings, and a complete register of all the pronominal, postpositional, adverbial, and conjunctive forms occurring in the poem. Dīngālā terms already explained in the Glossary to the *Vacanikū*, have been omitted in the present Glossary, and so also proper names, which, as they all belong to mythology, are of no interest in the present case.



- इचे, dem. pron., plur. instrum. (cfr. ईचे), 298.  
 इषि, dem. pron., sing. oblique, 56, 103, 156.  
 इतरौ, dem. quantitative adj.; इतरै, loc. sing., "Then, in the meanwhile", 83.  
 इतौ, dem. quantitative adj., "So much, so many"; इता, direct plur. m., 32; इते, instr.-loc. plur., 298.  
 इत, dem. qualitative adv., "Thus", 31, 51, 69, 70, 76, 103, 135, 164, 181, 213, 282.  
 इवङ्को, dem. qualitative adj., "Such"; इवङ्की, 70; इवङ्गा, 288.  
 इसी, dem. qualitative adj., "Such"; इसी, 31; इसै, instrum. sing., 68.  
 इहाँ, dem. locative adv., "Here", 9.  
 ई, ind., emphatic (cfr. इ), 149, 160, 267.  
 ईचे (cfr. इचे), dem. pron., plur. instrum. m., 237.  
 उजासर, m., "A gallant warrior", संशानेधीर, 74.  
 उदास, m., "Splendour", प्रकार, 22.  
 उकसणौ, v., "To fight, to struggle", 121.  
 ऊषधी, f., "Grain, corn", धान्यानि, 207.  
 उगसणौ, v., "To vomit", 264.  
 ऊषणौ, v., "To vomit, to eject", 300.  
 ऊजणौ, v., "To lift up", 129.  
 उजासद, for उजास, m., "Light, brilliancy", 211.  
 उडसणौ, v., "To run", 116.  
 उफणणौ, v., "To swell up (in anger)", 34.  
 उवड़णौ, v., "To begin to rain, to rain", 120.  
 चे, dem. pron., m. sing., 264 (?), 297; f. sing., 13, 51 (?), 72, 133, 279; n. sing., 51, 135; m. plur., 144; चेदिज, obl. f., emphatic, 216; चेदी, m. sing., emphatic, 1 (?); f., 189.  
 चवि, dem. pron., obl. sing. m., 238, 268; obl. sing. f., 235; instrum. sing. m., 283.  
 चेम, dem. qualitative adv., "Thus", 56, 144, 145, 152.  
 चेतलौ, dem. quantitative adj., "This much"; चेतलौ, gen. plur. m., 185, 186.  
 चेरिसौ, dem. qualitative adj., "Such"; चेरिसा, dir. plur. m., 30.  
 चेवाङ्को, m., "A leader", चपेसरी, 74.  
 चेद, dem. pron. adj., 18, 19.  
 चेदवौ, dem. qualitative adj., "Such"; चेदवी f., 15, 205, 207.  
 चेड (see चेद), dem. pron. adj., dir. m., 180.

खेठनि, f., "The remnants or refuse of food, left after eating",  
उचछि, खरठउ, 60.

खोट (or खोटौ ?), m. (f), "A raised platform erected in front of  
a house (?); any raised spot", उचकखान, जठलौ, 139, 155.

खोलाडयो (Skt. खोलखयनि), v., "To reject, refuse", 32.

खौ, dem. pron., m. sing., 69, 71, 77. [121.

खोभाड़ौ, m., "An encounter, a clashing of swords", शस्त्रमोचविवाद,

कई (cfr. तई), indef. pron. adv., "Ever, at some time", कदापि, 70.

कटकबन्ध, m., "An arrayed army, an armed force", सेनासमुदाय, 74.

कठठणौ, v., "To prepare oneself (for a fight), to get ready", सक्क  
यावणौ, 117.

कदि, interr. temporal adv., "When ?", 149.

करग, m., "The hand", 23, 102, 254.

करल, m., "The hand, span", सुहि, 96.

करि, ind., A pleonastic particle used after instrumentals, 30, 64.

करि, ind., for किरि q.v., 233.

कलकलणौ, v., "To glitter", 119.

कवण, interr. pron. adj., m. sing., 283.

कव (< Skt. कवा), f., "Voices of people, confused uproar of a  
multitude", 48.

कवकवावड, m., "A prolonged echo of laughter", 179.

कज्ज, indef. adv., "Somewhere, in some part", 48, 84.

काँर, interr. pron. n., 288, 289.

काँडलि, f., "A line or mass of clouds", मेघघटा, 195.

कासाहणि, f., "A dark mass of assembled clouds", 117.

कि, ind., interr. particle, 4; disjunctive "Or", 27, 41, 51, 84,  
107 (?); comparative "Like, as if", 16, 21, 27, 88, 89, 90,  
96, 98, 113, 114, 125, 294; temporal "When, before (!)",  
111.

किणि, interr. pron., agentive sing., 61.

किने, ditto, 62.

किन, ind., interr. disjunctive particle (cfr. कि), 41.

किना, ditto, 51.

किन, interr. adv. "How", 4, 150, 173.

किरणि, f. (sic), "A ray of light", 162.

किरि, ind., comparative particle "Like, as if", 2, 12, 16, 23, 24,  
40, 60, 84, 85, 86, 89, 92, 106, 110, 144, 156, 197, 200, 234,  
236, 237, 242, 246.



किरोटी, m., "A cock", 181.

किसी, interr. qualitative pron. "Which?", 5; किसी, f., 31, 47, 63;

किसूं, n., "What?", 64, 211.

किहि, indef. pron., obl. sing., 102, 173, 265.

कुण, interr. pron., direct, 37, 295, 303, 304; oblique, 6.

कुणकबाण, m., (?) "N. of some kind of fire-arm", दाह नी जखली बांसे बांधी, 118.

केद, indef. pron., m., plur., 219.

केतली, interr. quantitative adj. "How much or many"; केतला, dir. plur. m., 37.

केम, interr. adv. "How?", 7.

केवि, indef. pron., m. plur., 188.

केवी, m., "An enemy", दुर्जन, 76.

को, interr. pron., m. sing., 73, 78.

को, indef. pron., m. sing., 168; न को "Nobody", 34, 255.

कोद, indef. pron., 32, 46, 112, 219, 283, 287.

कोरण, m., "A cyclone of dust preceding rain", नवीनमेघवर्षसमयात् प्राक् सरजोवायुशुष्काधदग्नेनिति, 41, 195.

को, adjectival genitive postpos. :—को, f. obl. sing., 92; का, m. dir. plur., 272; काँ, m. obl.-gen. plur., 124.

खलि, f., Impatience; खलि लागी, adj. "Grown impatient", 68.

खली, (for कुली), f., "The base of a pillar", 39.

गड़गड़ो, v., "To thunder", 120.

मरकाव, adj., "Sunk, immersed in", मगन, 104.

मल्लिचामी, (liter. "He who wears a string round his neck"), m., "A brahmin", विप्र, 44.

महमह, f., "Brilliancy, splendour (of lamps or stars)", महमहाद, ज्योतिप्रकाश, ज्योति, 46.

महवरणौ, v., "To become bold, proud, elated", 238.

मादरणौ, v., "To sprout, bud, germinate", 228.

मादठणौ, v., "To thrash", 127.

गुडलपण, m., "Turbidness (of water)", 208.

गुड़िन, adj. (?), used in मद गुड़िन, "Streaming ichor from the temples (said of an elephant in rut)", मद खरता, 105.

नैमहण, m. (?), "A battle of elephants", मय खली लीं की मचवि, 118.

गोधोख, m., "A cow-house or station", गोकुल, 185.

घान, f., "A stratagem, opportunity, the right time for acting", 66.

- धुरको, v., "To thunder", 40.  
 धेयूचणौ, v., "To unite oneself with another, to become one", 201.  
 चकडोल, m. (?), "A vehicle with cushions for women", सुसादन,  
 नरवाङ्मयान, 103.  
 चन्द्रधौ, m., "An awning, canopy", उजोचः चन्द्रोदयः, चन्द्रयउ, 160.  
 चाचर, m., "A field, battle-field", भूम्याण, रणभूमिका, 121.  
 चाचणौ, v., "To destroy, defeat", खण्ड करिवउ, हार ननावणी, 278  
 चादि, a conj. participial form from चाचणौ "to wish", used in  
 the function of a postpos. meaning "towards", 106.  
 चुवणौ, v., "To drop, fall in drops", बिडक बिडक पड़णौ, चोटितुम्,  
 चरितुम्, 81.  
 चोटियाली, f., "Having dishevelled hair", इडितवेणीका, विरलवेशा,  
 121.  
 चौ, adjectival genitive postposition, m. sing., 12, 37, 58, 67, 87,  
 133, 148, 173, 215; चौ, f., 82, 148; चौ, loc.-instrum. m., 82.  
 कशोचौ, adj., "Loose (?)", डीली, मिथिल; or "Quick (?)", कनावली,  
 81.  
 बिडव, f., "A drop", हाँडा, बिडुपी, 125.  
 बिणियो, adj., "Ephemeral", क्षणिक, 134.  
 जर (cfr. नरै), rel. pron. adv., "When", यदा, 62, 151, 172.  
 जय, rel. loc. adv., "Where", 45, 237.  
 जलवाझा, (Skt. जलवाहिका), f., "Lightning", 196.  
 जसु, rel. pron., gen. sing., 33, 272.  
 जग, for जार rel. pron., m. plur., 137.  
 जाँ, rel. locative adv., "Where", 50.  
 जार, rel. pron., sing. f., 169; plur. m. (or n.), 104, 304.  
 जासु (cfr. जसु), rel. pron., gen. sing., 135.  
 जि, ind., emphatic enclitic, 15, 79, 133, 173.  
 जिका, compound rel. pron., f. sing., 29.  
 जिणि, rel. pron., obl. sing. m., 5, 214; f., 269; agentive sing. m., 7.  
 जिन, rel. qualitative adv., "As", 71, 104, 181, 208, 218, 221,  
 228, 255, 261, 282, 296; final "So that, in order to . . .", 69.  
 जिवडौ, rel. qualitative adj., "Such"; जिवडौ, f., 9.  
 जु, rel. pron., m. sing., 7, 88, 215 (?), 216; f. sing., 277; n. sing.,  
 3; m. plur., 41, 226 (?); explicative "That", 133, 134;  
 final "That", 6; conditional "If", 123.  
 जूसहरी (mod. भूसरी), f., "A yoke", 89.  
 जेदि, rel. pron., agentive sing., 2, 8; obl. sing., 36, 37.



- जेम, rel. qualitative adv., "In which way", 131, 207, 296.  
 जेचड़ि (cfr. Hindi जेहर), f., "A female ornament of the feet",  
 चरचामरचविशेष 168.  
 जेहवी, rel. qualitative adj.; जेहवी, f., 26.  
 जेचो, rel. comparative adv., "Like . . .", 166, 170, 220.  
 जो, for ज q.v., f. sing. (?), 9.  
 जोद, f., "A woman, female", 40.  
 जो, ind., conditional "If", 59, 298.  
 मडूर (Pkt. मडूरी शब्दतर, Hem., *Deśī*) m., "A dried-up tree, a  
 tree without leaves", 191.  
 मझ (for माल), f., "A flame", 140.  
 भाँखायो, p.p., "Withered", विलचीभूत, 140.  
 मालरी, f., "A fringe", 144.  
 बडन, m., "A small tribute payed to a sovereign (?)", लोक स्वादु-  
 मावस, 253.  
 डफ, f., "A kind of large flat drum", चर, 237.  
 दलकावयो, v., "To shake", 241.  
 दल्यो, v., "To break off and drop to the ground", 121.  
 दोल, f., "Delay", 45, 70.  
 डेरवयो, v., "To loosen, make loose", 116.  
 तई (cfr. जई जई), correl. temporal adv., "Then, at that time"  
 तदा, तिबारद, 61, 62.  
 तथ, for तथो q.v., 132.  
 तथो, adjectival genitive postpos., dir. sing. m., 7, 19, 21, 23, 52,  
 77, 78, 111, 142, 163, 166, 190, 202, 267, 300, 302; तथा,  
 obl. sing. m., 97, 100; तथै, instrum. sing. m., 133, 160; loc.  
 sing. m., 57, 59, 175, 224; तथी, dir. sing. f., 3, 25, 79, 164,  
 210, 277, 294, 302, 303; obl. sing. f., 190; dir. plur. f., 252;  
 तथा, dir. plur. m., 23, 97, 122, 208, 215, 259, 260, 303, 304.  
 तच, ind., tatsama, "There", 174, 244.  
 तचि, correl. temporal adv., "Then", 80, 110, 123, 134, 187.  
 तपन, m., "The sun", 190.  
 तरल्लो, adj., "Broad, thick (?)", लल्ल, 242. [291.  
 तसु, correl. pron., gen. sing., 26, 28, 43, 99, 159, 257, 261, 285,  
 तच, f., "Strength, firmness", शक्ति, 110.  
 तौ, correl. pron., gen. plur., 279.  
 तार (cfr. जार), correl. pron., 11, 265 (?); n. sing., 13, 303; gen.  
 sing., 12; n. plur., 4.

- नाडक, m., "An ear-ring", कर्णकुण्डल, 89.  
 नाक, m., "Time (musical)"; निधि नालि "At that time, that moment", नखिन् चणे, 177.  
 नासु (cfr. नसु), correl. pron., gen. sing., 52, 126, 272, 302.  
 नाहरौ, possess. adj., "Thy", 45.  
 निकरि (for नतिकरि ?), ind., "Exceedingly, very much (?)", 143, 279.  
 निधि, correl. pron., obl. sing. m., 7, 57, 177, 192, 201, 267, 269; f., 19 (?), 29, 111, 161 (?); agent-instrum. sing. m., 5, 8, 51, 168; instrum. sing. n. used in the function of a causal, "Therefore", 94, 212, 224, 259, 260.  
 निवरौ, correl. quantitative adj.; निवरै, loc. sing. used adverbially, "At that time", 44.  
 निम, correl. qualitative adv., "So", 70, 71, 104, 170, 255.  
 निघौ, correl. qualitative adj.; निघी, f. sing., 210; निघा, m. plur., 304.  
 निहौ, correl. loc. adv., "There", 239, 253.  
 निहि, correl. pron., accus. sing. (?), 256.  
 नीवट उषट, a musical technical term, 244.  
 तुम्, 2nd pers. pron., obl. plur., 60.  
 तुम्हौ, ditto., 61; accus. plur., 62.  
 तुम्होषौ, possess. adj., "Your", 301.  
 तू, 2nd pers. pron., dir. sing., 4, 290; obl.-gen. sing., 303.  
 तुम्, 2nd pers. pron., gen. sing., 6, 58.  
 ते, correl. pron., dir. sing. m., 173, 290; f., 210 (?); dir. plur. m., 8.  
 तेधि, correl. pron., instrum. sing., 54; obl. sing., 122; loc. sing., 160.  
 तेम, correl. qualitative adv., "Thus", 302.  
 तेही (cfr. तेही), correl. comparative adv., 177.  
 ते, correl. pron., obl. sing., 66, 95, 103.  
 नो (for तु or नौ, cfr. ज, जो), correl. ind., 78, 79, 278, 299; नोजि, ind., "Nevertheless (?)", 129.  
 नौ, correl. ind., conditional, "Then", 298; "Certainly (?)", 95.  
 दड़ड़, ind. onomat. expressive of the noise of falling water, 196.  
 दुरौ, adj., "Hostile, harmful, painful", दुरीनि दुःखोपादकः, 65.  
 इवौ, m., "Command, permission", 58, 80.  
 देठाकौ, m., "Sight, the coming in sight", 116.



- धड़कणौ, v., "To flash ", 119.  
 धरहरणौ, v., "To pour (rain) ", 195.  
 धमणौ, v., "To pass through ", 168.  
 धावजल, m., "A downpour of rain ", 119.  
 धीर, f. (sic), "Firmness, courage, confidence ", 70.  
 धुड़ौरव, m., "A dust-storm ", वाउलि, वाउलि कोरण तेद नो रज, 193.  
 ध्रगध्रनी, f., "Throbbing, pulsation, palpitation of the heart, 176.  
 ध्र, m., "The head, skull ", 121; ध्रूमाला, f., "A garland of skulls ", 107.  
 नड, m., "A water-fall (?) ", पदंनाना निर्भरप्रवाहशब्द, 196.  
 नदणौ, v., "To place ", झापणौ, 62.  
 नासपरिम, m., "Avarice, parsimony, sparingness ", 182.  
 निकुडौ, m., "A mason, a stone-cutter ", कृषधार, 110.  
 निगरभर, adj., "Full of . . . ", 181; "Crowded, dense, crammed ", 247.  
 निड, for नोडि q.v., 163.  
 निदध, f., "Noise (of drums) ", निघौष, 38.  
 निदधणौ, v., "To hang, swing ", 98; "To rage, to be strong or violent ", 197.  
 नीसर, adj., "Limpid, clear ", निमैल, 206.  
 नोडि, ind., "With difficulty ", कयमपि, कट्टर, 220.  
 नोरोवर, m., "The sea, ocean ", 145.  
 नेचौ, (for नेनरो), m., "Churning-rope ", 62.  
 ने, accus.-dat. postpos., "To ", 69.  
 नैरणौ, v., "To enjoy, find pleasure in ", सुख अनुभवणौ, 191.  
 पकवान, m. (?), "Cooked food ", 230.  
 पकुरण, m., "A garment ", पकुरण वलम्, 220.  
 परदणौ, v., "To put, place ", 40, 154; "To shoot (an arrow) ", 109.  
 परवरणौ, v., "To spread about (intr.), to go everywhere ", विम-  
 नरणौ, 253.  
 परि, instrum. used as a postpos., "Like, after the manner of ", 14, 25, 42, 174, 216, 221; खेति परि, 235; खेडनी परि, 15; नवी परि, 20, 126, 192.  
 पदल, dem. adj. (?), "That, yonder ", 203.  
 पोनरणौ, v., "To aberrate, become imbecile ", 32, 33.  
 पारम, adv., "All around, on all sides ", परितः, चउ पखेर, 107.  
 पुषणौ, v., "To say, talk ", 77.

पुणि, ind. copulative, 1.

प्रखलित (cfr. Skt. प्रखलित), p.p., "Washed, whitened", 205.

प्रति, postpos. of the accus.-dat., "To", 223; "to, towards",  
(with verbs of speaking to, addressing, etc.), 31, 283; com-  
parative. "Than", 9, 190, 295; distributive, 39.

प्रारब्ध (Skt. प्रार्ब्ध), p.p., "Revived", दसमुखीपात्र, 174.

प्रासणौ, v., "To eat up", 59.

प्रोक्षणी, v., "To tie, bind, clasp", 93.

फरदरणी, v., "To break loose, to get loose (said of the wind)",  
217.

फहरावणी, v., "To cause to fly or flutter", 250.

बामणौ (Ap. बम्भइ < Skt. बध्यते), v. pass. "To be bound", 38.

बापकारणी, v., "To stimulate, rouse, excite to fight, praise",  
पचारणी, ऊस्यार करणी, 123.

बारिगइ, f., "A tent, canopy", तम्बू, पडकुटी, 90.

बीरज, for बीज, "The second day of the moon", 14.

बैपुढ़ी, for बैवढ़ी, adj. f., "Double, twofold", 117.

बैलख, m. (?), "The shaft of an arrow", पुङ्खखानम्, जिहाँ गर बापो  
खाँचीयइ ते बैलख, 131.

बैली, m., "A companion, mate, helper", 123.

भालियल, m., "The forehead", ललाट, 88.

भीरि, f., "Help, succour", 216.

मुरदणी, v., "To subdue, restrain, curb, coerce", 254.

मखतूल, m. (?), "A black ribbon or string", मकतूलगुण खानपइद-  
वरक, 81.

मखान, m. (?), "Marrow, pith, core (of a fruit)", मख्खा, मोँखी, 234.

मधि, loc. postpos., "In, in the middle, inside", 28.

मनरखी, adj. f., "Capricious, independent", मननानी, मनोरखका,  
कन्दोवनिनी, 179.

मखण, m., "The sea, ocean", 118.

मखनि (cfr. Guj. माहिनी), f., "Information, news", 72.

महर, m., "A milkman, herdsman", मूजर, 114.

मदियारी, f. from the preceding, "Milkmaid", मूजरी, 114.

मडवरि, f., "A kind of flute, a snake-charmer's flute", खेक मूँबी  
बाजिच, 227.

माणम, m., "Enjoyer", भोक्क, भोजवणहार, 268.

माणणी, v., "To enjoy", माणयति मुनक्ति, भोजवद, 268.

मारड्ड, m., "A robber", 116.



- मावीच, m. plur., "The parents, father and mother", 34.  
 माहरो, possess. adj., "My", 45, 303.  
 मीं डसो, v., "To open the eyes (on awaking)", 216. [62.  
 मूं, 1st pers. pron., gen. sing., 103, 296, 300, 302; accus. sing.,  
 मूक, 1st pers. pron., gen. sing., 295, 297, 298; accus. sing., 59.  
 मेदि, f., "A thrashing-stake, the stake round which the thrashing  
 is made with a couple of bullocks", 127.  
 मेल्सर, m., "A spectator", कौतुकप्रेक्षक, 243.  
 मै, 1st pers. pron., agentive sing., 2, 302, 304.  
 मो, 1st pers. pron., gen. sing., 301.  
 रई, f., "A churning staff, bran", 62, 185.  
 रडसो, v., "To weep, whine", रोदितुम्, 231.  
 रल्लनल्लसो, v., "To flow in abundance", 122.  
 रहरह, ind. onomat., "?", 46.  
 रासि (Skt. रश्मि), f., "A rein", 89.  
 रिबाई, m., "A money-lender, creditor", लहविषान, 220.  
 रोरो, ind. (?), "Loudly?", वाडल्लरेण, 227.  
 रस, see रसि, 42.  
 रसि, instrum., used in the function of a postpos., "Like, after  
 the manner of . . .", 22, 26, 205.  
 रसि, f. (?), "Wish, desire", वाञ्छा, रञ्छा; often used as a post-  
 position, "In order to, with the object, or for the purpose  
 of . . .", 141.  
 रौ, adjectival genitive postpos.; रै, loc. sing. m., 78; र loc. plur.,  
 20; रा, dir. plur. m., 23.  
 लजि, loc. postpos., "Up to, till", 108, 123, 296.  
 लमै, ditto, "To", 56; "As far as", 103.  
 लमी, ditto, 44.  
 लङ्गर, m., "A chain or shackle for elephants", 167.  
 लवली, f., "A creeper", 191.  
 लमव, m., "Flexuous gait, graceful movements of the body in  
 walking", लल मोदवड, 109.  
 लमवो, v., "To shine, appear beautiful or conspicuous", 197.  
 लहरोरव, m., "The sea, ocean", 141.  
 लान, adj., "Worthy, suitable", योग्य, 104.  
 लारोवरि, ind., "In a row", लारोवरीति वेधिवन्धेन, 114.  
 लहसि, f., "A stable (of horses)", लामिरिनि मन्दुरा, मोडकमाला, पारमव,  
 241.

- बडफरि, f., "A shield", खेडक, 129.
- बषतौ, adj., "Beautiful, comely", रुदउ, चार, 98.
- बन्दरवाल (Skt.\* बाजरमाला), f., "Some kind of floral ornamentation, wherewith the house in which a male child was born, was decorated, 233.
- बरि, ind., "Like, as if", 15, 34, 182; "Over, upon", 86.
- बाउखौ, m., "A prattler", बाखाल, 4.
- बाउखौ, adj., "Mad, crazy", 4.
- वाकारखौ, v., "To stimulate, excite", सरोवं प्रेरितुम्, 131.
- बांकिया, plur., see Notes, 89.
- बागखौ, v., "To speak, talk", 130.
- बारखौ, for डवारखौ, v., "To wave something over somebody's head as a prevention against the evil eye", 147.
- बाराल, m., "A lotus", बारिज, 177.
- बावरखौ, v., "To handle, wave (a sword)", तरवार बाधखौ, 138.
- बाहरि, f., "Rescue (of property stolen by armed robbers or enemies)"; बाहरि करखौ, v., "To rescue, recover (stolen property)", बाहरिं कर्तुम्, 64, 112.
- बाहर, m., "A rescuer (of stolen property)", 116.
- बिलकुलखौ, v., "To become flushed in the face (from anger, etc.)", 131.
- बिसादख, m., "Commerce, trade", बिसादखड, बापार, बवमाय, 295.
- बिदि, for बदि, remote dem. pron., fem. sing., 109.
- बीर, m., "A brother", 44, 75, 130.
- बीरहक, f., "A boast, a challenge", बीराखां दुभटानां हकाः सलबल-  
बसाया बादसरेष प्रकाशनम्, 118.
- बेड़खौ, v., "To mow, cut", 126.
- बेलाहरख, m., "The sea, ocean", 63.
- बेद, m. (?), "An auspicious vessel used on festive occasions",  
मङ्गलकलश, 153.
- सङ्गार, m., "Harrowing, destruction"; सङ्गार फेरखौ, v., "To carry  
destruction", 127.
- सङ्गोवखौ, v., "To place", 101.
- सघर, adj., "Firm, stout, compact", 25, 239.
- समस, f., "Concern, anxiety, consideration", लब्धा, 133.
- समरवै, m., "Lightning", बीजलो, बिद्युता, 119.
- समा, postpos. (?), occurring in the phrase : दस मास समा "for quite  
ten months", 229.



समुद्भवौ, v., "To prepare one's self to fight, to go against the enemy", सञ्जीवावधौ, 117.

सम्प्रति, ind. used as a subst., "Reality (as opposed to सपना "a dream")", प्रत्यक्ष, 51.

सरि, (for सरिस?), adj., or postpos. (?), "Like, equal to", 34.

सरिस, postpos., "With, together with", 32, 150, 201.

ससत, adj., "Unstable, oscillating (?)", ससत इतसतसलददम्, 98.

सा, (< साव < Skt. स्वाद्), m., "Taste, enjoyment", स्वाद, 178.

साकजम, adj., "Eager, full of zeal, passion, or excitement", सोसम, 141.

साप्रि, f., "Desire", 183.

सारङ्ग, m., "A bow", धनुष, 67.

सादण, m., "A vehicle, conveyance, draught-animal, horse, elephant, etc.", सादण गजाश्वरथरूप, चाथी घोड़ा रथ आदि, 282.

साङ्गलि, f. (?), "A cry for help, invocation, call", झुकरव, पुकार, बूँद, 113.

साची, m., "An astrological moment", 151.

सिरदर (< सिदर < Skt. शिखर), m., "A diadem, crest (fig.)", 10.

सिरौ, m., "An ear of corn", सरदौ, 125, 126.

सिल्लाउ, m. (?), "The flash of the lightning", विसृष्टरम्, 119.

सिल्लोसुख, m., "An arrow", बाण, 67.

सिधर, (cfr. Skt. सहिर, a mountain, L.), m., "A cloud", सधर, चम, 119.

सु, correl. pron., m. sing., 47, 73, 173, 194, 204; m. plur., 23, 41, 95, 104, 127, 173, 284, 292; f. sing., 6; f. plur., 26, 79, 233; सुआ, 51; सुअची, 1; सुजु, 19, 22, 32, 46, 94; pleonastic, 15, 39, 90, 99, 174.

सुगद, adj., "Thrashed, ground, pounded", 127.

सु, ablative postpos., 53, 61, 64, 103, 129, 152, 156, 166, 190, 290.

सुषदर, m., "A sleeping-room", शयनगृह, 158.

सुंधौ, m., "Scent, fragrance", सुगन्ध, 166.

सुधव, f., "A wife whose husband is living", सुधवस्त्री, 217.

सोर, emphatic form of सु, q.v., 40.

सोजि, ditto, 133.

सधनालि, f., "A match-lock", 118.

सरि, f., "Desire, wish", इच्छा, 29, 77.

सरिहस, m., "The sun", 27.

सल, ind., "Quickly, at once (?)", 123.

हवाई, f., "A kind of gun", 118.

हिलवल्लणौ, v., "To be scattered all around, to swarm", 105.

उबणौ, v., "To blow, go off, explode", उबिरित्युच्छन्नम्, 118.

उल्लरावणौ, v., "To rock (a baby) in the arms", 238.

हैं, 1st pers. pron., dir. sing., 2, 51, 53, 61, 63, 65, 130.

हें, ablative postpos. (cfr. हूं), "From", 61, 122.

हेंत, ablative postpos., "From", 259.

हैंतौ, adjectival ablative postpos. ; हूंती, f. sing., 63, 91 ; हैंता, m., plur., 45, 56, 72.

हेका ... हेका, adv., "On the one side . . . on the other side, here . . . there", 48.







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